

Studies in the Book of Revelation

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The Prophet John on the isle of Patmos

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STUDIES IN REVELATION CHAPTER ONE

INTRODUCTION

1. A short summary of Revelation chapter one:

a. Christ the Alpha and Omega of our faith showed John that he is the center of history and warned the church in history of what he knew and of his power to judge: Rev. 1:8; Rev. 1:11-18.

2. A translation of Rev. 1:1-20.

“[1] The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: [2] Who bear record of the word of God, and of the testimony of Jesus Christ, and all things that he saw. [3] Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand. [4] John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; [5] And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, [6] And hath made us kings and priest unto God and his Father; to him *be* glory and dominion forever and ever. Amen. [7] Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. [8] **I am Alpha and Omega, the Beginning and the Ending**, saith the Lord, which is, and which was, and which is to come, the Almighty. [9] I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. [10] I was in the spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet. [11] Saying **I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.** [12] And I turned to see the voice that spake with me. And being turned, I saw seven

golden candlesticks; [13] And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the papa with a golden girdle. [14] His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; [15] And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. [16] And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength. [17] And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, **Fear not; I am the first and the last: [18] I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. [19] Write the things, which thou hast seen, and the things which are, and the things which shall be hereafter; [20] The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."**

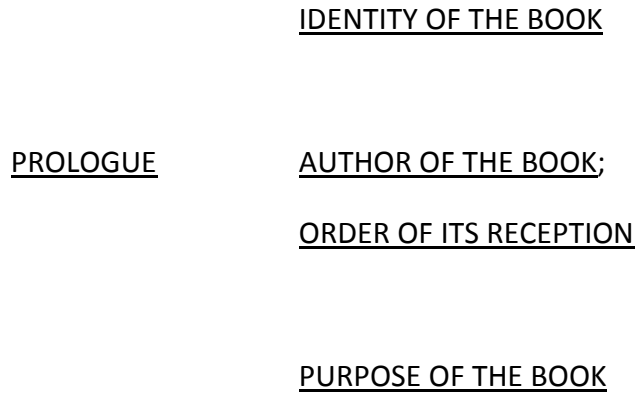
3. The first chapter of the book Revelation could be divided into three parts, they are:

- a. The prologue (preliminary discourse): Vs. 1-3.
- b. John's theological introduction: Vs. 4-8.
- c. John's historical introduction: Vs. 9-20.

4. The prologue is made up of:

- a. The identity of the book: "The Revelation of Jesus Christ." Vs. 1.
- b. The author of the book and order of its reception: "...Which gave to him the God... having sent off through the angel of him to the servant of him – John." Vs. 1.
- c. The purpose of the book: "...To show... which (things) it is binding to occur... Blessed is he that readeth (study)... that hear (understand)... and keep (obey/observes)..." Vs. 1,3.

5. An illustrative chart:



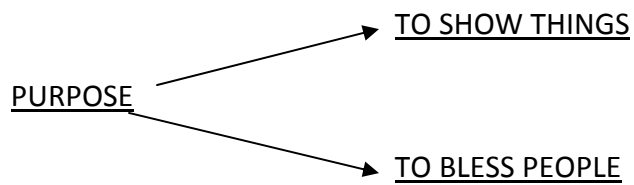
6. The order of the reception of the contents of the book is as follows: Vs. 1,3.

- a. From the Father...
- b. To Jesus...
- c. To Jesus' angel...
- d. To John...
- e. To the individuals of the churches.

7. The purpose of the book is twofold they are: Vs. 1,3.

- a. To show the things that must come to pass.
- b. To bless the ones who: reads (study), hears (understand), and Keeps (obey/observes), the things written therein.

8. An illustrative chart:



9. The people who are blessed are they who: Vs. 3.

- a. Read (study).
- b. Hear (understand).
- c. Keep (obey/observer).

10. John's theological introduction is made up of: Vs. 4-8.

- a. John identifying himself to the seven churches: Vs. 4.
- b. John greeting the seven churches: Vs. 4,5.
- c. John giving praise to Jesus: Vs. 5,6.
- d. John giving assurance of Jesus' coming and vengeance: Vs. 7.
- e. John's quotation from Jesus' words of who he is in nature and the fact that he is coming back to the earth: Vs. 8.

11. An illustrative chart:

	HIS IDENTITY TO THE SEVEN CHURCHES.
	GREETING TO THE SEVEN CHURCHES.
JOHN'S THEOLOGICAL INTRODUCTION	PRAISES TO JESUS.
	ASSURANCE OF JESUS' COMING AND VENGEANCE.
	JESUS' ASSURANCE OF HIMSELF AND HIS RETURN.

12. John's greeting to the seven churches. He does not invent it on his own, but gets it from God:

- a. From the Father: "...him which is and which was, and which is to come..." Vs. 4.
- b. From the Holy Spirit: "...from the seven Spirit, which are before his throne..." Vs. 4.
- c. From Jesus Christ: "...and from Jesus Christ..." Vs. 5.

13. In John's greeting to the seven churches that he gets from Jesus, he describes Jesus as: Vs. 5.

- a. The Faithful Witness (he testified the Truth while on earth).
- b. The pre-eminent resurrected one (firstborn/first begotten of the dead).
- c. The Ruler of the kings of the earth (he is ruling from the sanctuary above).

14. John's three identities could be summed up as:

- a. Prophet.
- b. Priest.
- c. King.

15. An illustrative chart:

FAITHFUL WITNESS —————> PROPHET

FIRSTBORN OF THE DEAD —————> PRIEST

RULER OF EARTHLY KINGS —————> KING

16. In John's praise to Jesus he identifies him by his work as the one: Vs. 5,6.

- a. Loving us. ("Loved us").
- b. Loosed us out of our sins. ("Washed us from our sins").
- c. Made us kings and priest. ("Hath made us kings and priest").

17. In combining John three identities of Jesus with his praise to Jesus concerning his works we get:

JESUS CHRIST THE ONE	PROPHET – Loving us.
	PRIEST – Loosed us out of our sins.
	KING – Made us kings and priest.

18. John's praise to Jesus ascribes to him: Vs. 6.

- a. Glory.
- b. Might.

19. In John's quotation of Jesus' words about himself and his return Jesus calls himself: Vs. 8.

- a. The Alpha and the Omega.
- b. The (One) which: is, was, and coming. ("which is, and which was, and which is to come,").
- c. The Almighty.
- d. The Beginning and the Ending.

20. In the same quotation, John calls Jesus: Vs. 8.

- a. Lord (Yahweh).
- b. **The God.**

21. Thus in Vs. 8, we have Jesus being called by a number of titles or names, They are:

- a. The Alpha and the Omega.
- b. The being, is, was, coming. ("which is, and which was, and which is to come,").
- c. The Almighty.

- d. The Lord (Yahweh).
- e. **The God.**
- g. The Beginning and the Ending.

22. John's historical introduction is made up of: Vs. 9-20.

- a. John's identity with the church in everything: Vs. 9.
- b. Where John was at that time? (exiled on Patmos): Vs. 9.
- c. For what reason? (for preaching the gospel): Vs. 9.
- d. What was John's moral condition? (he was in the Spirit): Vs. 10.
- e. What day it was? (it was the Lord's day or the Sabbath): Vs. 10.
- f. What happened on that day? (he heard a voice): Vs. 10.
- g. What did the voice say? (see Vs. 11).
- h. What did John do? (he turned to see): Vs. 12.
- i. What did he see: (seven lamp-stands/candlesticks and Jesus in a glorified form): Vs. 12-16.
- j. How did John react? (he fell at Jesus' feet as dead): Vs. 17.
- k. What did Jesus do? (laid his hand upon John): Vs. 17.
- l. What did Jesus say to John? (see Vs. 17-20).

23. John identifies himself with the church as:

- a. Brother.
- b. Companion (co-sharer).

24. John shares with the church in:

- a. Tribulation.
- b. Kingdom.
- c. Endurance.
- d. Jesus.

25. In Revelation chapter one, twice Jesus tells John to write: Vs. 11,19.

26. All the names given to Jesus in Revelation chapter one are:

- a. Jesus Christ: Vs. 1,2,5,9.
- b. The Faithful Witness: Vs. 5.
- c. The Firstborn of the dead, (“the first begotten of the dead,”): Vs. 5.
- d. The Ruler of earthly kings, (“the prince of the kings of the earth.”): Vs. 5.
- e. The Alpha and Omega: Vs. 8,11.
- f. The Beginning and The Ending: Vs. 8.
- g. The Being, Is, Was and Coming, (“which is, and which was, and which is to come,”): Vs. 8.
- h. The Almighty: Vs. 8.
- i. The Lord, (Yahweh): Vs. 8.
- j. **The God: Vs. 8.**
- k. The First and The Last: Vs. 11,17.
- l. The Son of man: Vs. 13.

THE SEVEN CHURCHES OF REVELATION CHAPTER TWO AND CHAPTER THREE

Foreword to the Seven Churches

The message to the seven churches in Asia were sent to these historical churches literally, but they all also received copies of the Book of the Revelation written by John the Apostle under the inspiration of God. They were to understand that each of the seven churches stood for a church state which would become a church age, starting each from a particular time and continuing right down to the end of time. Each of these actual historical churches were made knowledgeable of the fact that their acceptance or rejection of the messages Jesus sent to them would influence the history of the church right down to the end of time, and their influence would be able to be traced in the history of Christianity even though Christianity would be long gone from those shores. But even though the messages were applicable to the churches in Asia, it is the applicability of these messages to the church in history down to the end that is the most important. Because it is evident that the message to each church shows that Jesus the Judge of all men read accurately the moral and spiritual state of the churches in all ages and declared the defects they must correct regarding their state, and the upright spiritual state all must have if they are to pass safe in the Investigative Judgment and have all their past sins remitted. The messages to the seven churches in Asia is a prophetic revelation of the Investigative Judgment verdict upon the churches in history, plus a help from the great Divine Judge as to what moral state is necessary in the light of the circumstances of each church, if they are to pass safely through the Judgment. So much does Jesus love His church, so much is He with them working for their benefits, that He gives the churches a sneak preview (so to speak), that each member would be sure to prepare for this final closing work of Atonement; those who will finally be lost, will have no one to blame but their own hardness of heart. Amen.

INTRODUCTION TO THE SEVEN CHURCHES
OF REVELATION CHAPTER TWO AND
CHAPTER THREE!

1. A short summary of Revelation chapter two and chapter three:
 - a. Christ showed his investigative judgment verdict on the church ages in history. He warned the church before-hand so they shall past safe in the investigative judgment. A preliminary presentation on what will cause many to lose their souls in the church: Rev. 2:5, 6,15, 20,28; Rev. 3:2,5,9,16,21.

2. Revelation chapter two and three is a message from Jesus to the churches; it is from revelation chapter four that the real visions begin. Rev. 1:17-19; Rev. 4:1,2.

3. But the message to the churches does not end at revelation three, it continues right until the end of the book.
 - a. The Lamb sends His Spirit, a Spirit from Christ throughout the world. (Rev. 5:6; Rom. 8:9; Jn. 14:16-18,26; Jn. 16:7-14).

 - b. The Lamb alone could take the book that reveals the future and opens the seals. (Rev. 5:1-10; Rev. 6:1).

 - c. The Lamb opens the seals down to the end of the world; thus the message of the whole book is for the churches down to the end of the world. Rev. 6:12-17.

d. Other proofs that the message to the churches does not end at revelation chapter three, but continues right until the end of the book.

1. The saved all throughout the ages. Rev. 7:9-17.
2. The Angel of God mediates for all saints. Rev. 8:3.
3. The Investigative Judgment upon the church before the coming of Christ occurs. Rev. 11:18,19.
4. Overcoming is by the blood of the Lamb. Rev. 12: 11.
5. The final remnant church. Rev. 12:17.
6. Saints keep God's commandments. Rev. 14:12.
7. Final warning to the true church to keep it from becoming lukewarm. Rev. 16:15.
8. The final message the church of God gives to the world. Rev. 18:1-4.
9. The church being objectively declared righteous in the Judgment. Rev. 19:7-9.
10. The promise to the overcomes. Rev. 21:7.
11. The final explanation as to who will enter into the holy city of God. Rev. 22:14.

12. The final statements of the book of revelation. Rev. 22:6,7,10,16-20.

4. In revelation chapter two and three certain verses reveals that the state of the seven churches were to last until the second coming of Jesus Christ, thus the churches are in fact church ages. Rev. 2:5,16; Rev. 3:3,10.

5. The seven church ages is a revelation of God's Investigative Judgment verdict upon the church ages of history. But this revelation is given before the Judgment actually begins. 1 Cor. 4:1-5.

a. Evidence that the whole church is to be finally judged to be proven worthy of eternal life forever. 1 Cor. 4:1-5.

1. We are only heirs now. Rom. 8:16,17; Gal. 3:29; Gal. 4:1; Tit. 3:7; Heb. 1:14; Heb. 6:17; Heb. 11:7; Jam. 2:5; 1 Pet. 3:7.

2. In the judgment we are made inheritors. Matt. 25: 31-34; Rev. 21:7; Col. 3:23,24; 1 Pet. 1:4.

3. The Judgment upon the church. Matt. 12:36,37; Matt. 10:32,33; Rom. 2:13,16; (1 Jn. 4:16,17; 1 Pet. 4:8).

4. The time Of the Judgment when it begins. (Rev. 10: 7; Rev. 11:15-19).

b. Proof that the seven church ages is Christ's Investigative Judgment verdict upon the church of history.

1. Christ is seen as a faithful and true witness. Rev. 1: 5.

2. He truly knows our works nothing is hid from Him, so His judgment is just. (Rev. 3:14,15; Jn. 5:30).

3. The garment Christ is seen wearing is what the High Priest wore in the second apartment of the earthly sanctuary where judgment took place (Rev. 1:13; Lev. 16:2-4,23,24) See also **R. K. Harrison, Leviticus, pg. 169. S. H. Kellogg, Studies in Leviticus, pg. 272.**

4. The conclusive verdict rewards Christ gives of each church happens (and could only happen) after the judgment. Rev. 2:7,11,17,26-28; Rev. 3:5,12,21.

6. Christ informs each church age before the Judgment what is to be done before that they would pass safe in the Judgment. Rev. 2:5,6,10,14-16,20,24,25; Rev. 3:2,3,10,11,18, 19.

APPENDIX

1. The church ages as they start and progress to the end of the world.
 - a. EPHESUS: (31 AFTER CHRIST'S BIRTH).

 - b. SMYRNA: (100 AFTER CHRIST'S BIRTH).

 - c. PERGAMOS: (313 AFTER CHRIST'S BIRTH).

d. THYATIRA: (538 AFTER CHRIST'S BIRTH).

e. SARDIS: (1517 AFTER CHRIST'S BIRTH).

f. PHILADELPHIA: (1833 AFTER CHRIST'S BIRTH).

g. LAODICEA: (1852 AFTER CHRIST'S BIRTH).

2. Quotations proving that the High Priest went into the second apartment of the earthly sanctuary in simple white garments.

a. ".... Instead of wearing the highly decorated garments of his consecration ceremony he was to be attired in simple duty clothes, comprising a coat, breeches, a linen girdle and a turban. While the linen is not described as 'white', it would most probably have been bleached to accord with priestly traditions in the ancient Near East. As such it would depict the purity and state of ceremonial cleanness required for an approach to the most holy God of Israel". **R. K. Harrison, Leviticus, pg. 169.**

b. "On the Day of Atonement the high priest in the earthly sanctuary wore white linen into the most holy..." **Robert Hauser, Give Glory to Him, pg. 14.**

c. "...He must lay aside the bright colored 'garments for glory and beauty' which he wore on all other occasions, and put on, instead, a vesture of pure, unadorned white, like that of the ordinary priest; excepting only that for him, on this day, unlike them, the girdle also must be white. By this substitution of these garments for his ordinary brilliant robes was signified, not merely the absolute purity which the white linen symbolized, but especially also, by the absence of adornment, humiliation for sin ... Thus washed and robed, wearing on his white turban the golden crown inscribed 'Holiness to Jehovah..."

” S. H. Kellogg, Studies in Leviticus, pg. 272.

3. Revelation chapter two and three presents a pure and corrupt stream of church history. The behaviors and sometimes movements come on the scene, develop and remain until the end of the world. See the illustrative chart on the other page.

PURE STREAM OF CHURCH HISTORY

Ephesus 67 A.C.B. Early Apostolic Church

Smyrna 100 A.C.B. Independent Church

Pergamos 313 A.C.B.
Independent Churches
Waldenses, Iona Church.

Thyatira 538 A.C.B. Waldenses,
Huguenots Hussites, Lollards,
etc.

Sardis 1517 A.C.B. Lutherans,
Reformed, Calvinists, Baptists,
Mennonites, Methodists, etc.

Philadelphia 1833 A.C.B.
Millerite Movement, Advent
Sects in the world, SDA
Church.

Laodicea 1852 A.C.B. True
Seventh Day Adventist, Thusia
Independents that serve God.

CORRUPT STREAM OF CHURCH HISTORY`

a. Lying Apostles: Simon Magus, Cerenthus, etc.
b. Nicolaitanes: Anti-nomian Gnostics.

False Jews/Synagogue of Satan: Gnostics,
Apostatizing Christians.

a. Satan’s Seat:Vatican Hill Rome
b. Holders of Balaam’s Doctrines:
Compromising Apostatizing Christians.
c. Nicolaitanes: Antinomian Christians.

Jezebel (False Prophetess): Roman Catholic
Church.

Living and Dead (Ones): Apostatizing
Protestant Sects and Groups.

False Jews/Synagogue of Satan: Apostate
Protestants.

Lukewarmers: Apostate Protestant Churches
SDA, Apostatizing SDA Church.

THE CHURCH OF EPHEBUS REV. 2:1-7

1. The Period of the church age of Ephesus is from 31 A.C.B. to 100 A.C.B.

2. A translation of Rev. 2:1-7.

[1] “Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlrsticks/lampstand; [2] I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: [3] And hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. [4] Nevertheless I have *somewhat* against thee, because thou hast left thy first love. [5] Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick (lampstand) out of his place, except thou repent. [6] But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. [7] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

3. The seven churches are literal churches existing in John’s day, and the epistles of Jesus were addressed to them. Rev. 1:11.

4. The seven stars in Christ’s hands are the messengers of the church age; the lamp-stands (candlesticks) are the churches. Rev. 1:20.

5. The material in the epistles applies to the churches of John’s day, and also to the churches of the last days. Rev. 1:19.

6. Since the teachings apply also to today, then the church state Ephesus must exist in the last days. Rev. 2:4.

7. But the first church age and state starts from 31 A.C.B. at Pentecost. Acts. 2:1-6,41-44.

8. Exegesis of Rev. 2:1.

a. Christ “holds” the ministry in His hands, so that our connection with Him we may bear fruit (Jn. 10:28,29; Jn. 15:4-7; Matt. 28:20).

b. God walks in our “midst”. Lev. 26:11,12.

9. Exegesis of Rev. 2:2.

a. “I know your works and your labour...” Under the Ephesus age the church had spread as far as Jesus had prophesied. Acts. 1:8.

b. “Tried them which say they are apostles...” The Ephesus age had tried the false apostles/prophets and found them to be indeed false. 2 Cor. 11:13-15; Eph. 5:6-18; 1 Jn. 4:1-3.

10. Exegesis of Rev. 2:4.

a. “First love”, what it is? It is the love of God embraced with the zeal of a new convert.

11. Exegesis of Rev. 2:5.

- a. "First works", are works of obedience done in zeal when the person is first converted.

12. Exegesis of Rev. 2:6.

- a. "Nicolaitanes..." They were a sect that came from the deacon Nicolas who eventually apostatized from the Truth. Acts. 6:1-6.
- b. This sect taught the false justification, anti-nomianism and other heresies. They are identified in different ways in the Bible. Jude. 4; 1 Jn. 2:18-26; 2 Pet. 2:1-3,10,12-15,17-22.
- c. Here is what they taught. All quotation is taken from **G. Burnside, Revelation's Wonders Unfolded, pg. 29-33.**
- d. These Nicolaitanes descended into the worst kind of corruptions.

"The Nicolaitanes were a group of professed Christians who believed in a community of wives. When "Thou shalt not commit adultery" was quoted, their favourite reply was "We are not under law, but under grace". They claimed they were free from the law and that the Ten Commandments are not binding on Christians.

"The Nicolaitanes were persons who excused certain forms of impurity, and made the grace of God a cloak for lasciviousness. I believe the heresy was known in latter days as Antinomianism, which declares that grace is sufficient, and that life is of little moment". **G. Campbell Morgan, The Letters of Our Lord, pg. 23.**

“The Nicolaitanes were the Antinomians of the Asiatic Church. The life and conduct were little thought of and the faith professed was everything”. “The existence of a sect called Nicolaitanes in the second century is attested by Irenaeus, Tertullian and Clement of Alexander”. **The Commentary for schools, Edited by C. J. Ellicott, D.D.**

“Their doctrines and lives were equally corrupt. They allowed the most abominable lewdness and adulteries, as well as sacrificing to idols; all of which they placed among things indifferent and pleaded for as branches of Christian liberty”. **John Wesley, Explanatory notes Upon the New Testament on Rev. 2:6.**

Nicolaitanes taught and practiced “Ritualism without spirituality, knowledge without practice, justification by faith without holiness”. **Dr. Angus, Bible Handbook.** This dangerous heresy was being taught in the church of Ephesus, -the church of the first century.

“The Nicolaitanes used the grace of God as an excuse for the violation of God’s law – the moral law. The Nicolaitanes were willing to acknowledge Jesus as their Saviour but not as their “Lord” and Master.

“In Luke 6:46 Jesus asked, “Why call ye me Lord, Lord and do not the things which I say?” It was this teaching of the Nicolaitanes in the first century that was still corrupting the church of Pergamos a few centuries later, (Rev. 2:15) that led to the changing of God’s “Royal Law”, -- the Ten Commandments. The second commandment that forbids the worship of images was dropped from the ten. When the binding nature of that commandment was emphasized, it was lightly brushed aside with “We are not under law, but under grace”, “Christians are free from the law”, and “We enjoy Christian liberty”. The doctrine of the Nicolaitanes was all too evident. Alexander Bower, the historian, states that this argument was used at the council of Nicaea, (A.D. 325) as follows: - “They closed the session with an appeal of Anathema against all in general who did not salute, honor, worship, and adore the holy and venerable images, and against the Emperor Leo in particular, his son Copronymus, and the impious assembly of Judaizing bishops convened by the latter for the destruction of images; and the

exaltation of the kingdom of Satan. The fifth session, held on the 4th of Oct., was opened by Tarasius with a declamation, or rather invective, wherein the Iconoclasts were compared to the Jews, Samaritans, Pagans, Mohammedans, Manicheans, etc. When he had done, they were declared by the whole assembly worse than Jews, Samaritans, or Mohammedans, because they destroyed images ignorantly, being strangers to Christianity". "When the second commandment was alleged and other passages out of the Scriptures forbidding the worship of images, they were angry that words spoken so long ago to the Jews should be applied to Christians, as if the precepts of the decalogue were not binding with respect to the Christians, and our Saviour had come to destroy the law, and not to fulfill it".

"Again, in a note on this Mr. Bower says: - "But by God himself, replied the emperor, we are expressly forbidden to make any graven images, to bow down to them, or to worship them. The Jews were forbidden, answered Theodore; but the law given to them is not binding with respect to us Christians, else why should we not be circumcised as well as the Jews?" **Facts for the Times, G. I. Butler, pg. 25, extract from History of the Popes, Vol. 2, pg. 157,158,159.**

13. Exegesis of Rev. 2:7.

- a. "To him that over-cometh..." We over come through Faith. 1 Jn. 5:4; Rev. 12:11.
- b. The "tree of life". To have right to this tree is based upon obedience to God's Law. Rev. 22:14.

14. The spiritual state of Ephesus is still here with us today in the following points:

- a. Those who have lost there first love and works.
- b. Those who had tried the false prophets and knew them to be false.
- c. Those who hates the Nicolitanes antinomian doctrines and works.

THE CHURCH OF SMYRNA REV. 2:8-11

1. A translation of Rev. 2:8-11.

“[8] And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead and is alive; [9] I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. [10] Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. [11] He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death.”

2. This church age and state starts with the Neroian persecutions on the church from about 66 A.C.B. when Paul and Peter were martyred.

- a. Peter will be martyred. Jn. 21:17-19.

- b. Paul about to be martyred. 2 Tim. 4:6-8.

3. “...The first and the last...”

- a. This reveals Jesus to be God. (Rev. 1:10-13; Rev. 22: 12,13,20; Isa. 44:6; Isa. 48:12).

- b. He also sees from the beginning to the ending. Isa. 43: 10-12; Isa. 44:6-8.

4. "...Was dead, and is alive..."

a. He is The Resurrection and The Life. Jn. 11:25,26.

b. He shall raise all the righteous. Jn. 5:24-29.

5. "...Tribulation..."

a. Persecuted for righteousness sake. Matt. 5:10-12.

6. "...Poverty, (but thou art rich)..."

a. Poor in this world's goods but rich in Faith. Jam. 2:5.

7. "... I know the blaspheme of them which say they are Jews..."

a. Jewish blasphemes. Mk. 3:22-30.

8. "... Them which say they are Jews..."

a. But a real Jew (Israelite) is spiritual. Ps. 73:1; Rom. 2: 28,29; Gal. 6:15,16.

9. "... But are of the synagogue of Satan..."

- a. The Jews were of their father the devil. Jn. 8:39-45.

10. "...Fear none of these things ye shall suffer..."

- a. Perfect love casteth out all fear. 1 Jn. 4:18.
- b. All that live godly in Christ Jesus shall suffer persecution. 2 Tim. 3:12.

11. "...Cast some of you into prison that ye may be tried..."

- a. What does the trial of our Faith works? 1 Pet. 1:7.

12. "...shall have tribulation ten days..."

- a. This is the last worldwide persecution that happened in the Roman Empire between 303 A.C.B. to 313 A.C.B.

13. "...faithful unto death ..."

- a. They loved not their lives unto death. Rev. 12:10,11.

14. "...will give thee a crown of life..."

- a. We are heirs of Life. Tit. 3:7.
- b. We are accounted worthy of eternal Life in the Judgment. Lk. 20:35.
- c. Thus through the Judgment we are made inheritors of eternal Life. (Matt. 25:34; Matt. 19:29)

15. "...He that overcometh..."

- a. We overcome by the blood of Christ. Rev. 12:11; 1 Jn. 5:4.

16. "...Will not be hurt with the second death..."

- a. The second death is hellfire's. Rev. 20:9,14,15.
- b. The righteous escapes from the second death. Rev. 21: 7; Rev. 22:14.

17. The spiritual state of Smyrna is still here with us today in the following points.

- a. A materially poor church.
- b. A church rich in Faith.
- c. A persecuted church.

THE CHURCH OF PERGAMOS REV. 2:12-17

1 A Translation of Rev. 2:12-17.

“[12] And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; [13] I know thy works, and where thou dwellest, *even* where Satan’s seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. [14] But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. [15] So hast thou also them that hold the doctrine of the Nicolatanes, which things I hate. [16] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. [17] He that hath an ear, let him here what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.” The church age and state of Pergamos. Rev. 2:12-17.

2. This church age and state starts with the end of the ten years period of persecution of the early church with the Edict of Milan from Constantine in 313 A.C.B. Rev. 2:10.

“Early in 313 Constantine met with Licinius, whom Galerius had appointed to succeed the slain Severus. They both desired to coordinate their rule and to consolidate Christian support throughout the empire. Meeting at Milan, they issued the famous “Edict of Milan,” which confirmed the religious toleration previously proclaimed by Galerius. In addition, the edict extended freedom to all religions, and ordered restoration of Christians properties seized during the recent persecutions.” **Bill Austin, Austin’s Topical History of Christianity, pg. 88.**

3. Exegesis of Rev. 2:12,13.

- a. "...he which hath the sharp sword with two edges..."
 - i. Jesus has this sword. Rev. 1:16; Rev. 19:15,16,21.

- b. "...the sharp sword with two edges..."
 - i. This sword is the Word of God. Eph. 6:17.

 - ii. The sword is the Word of God, which cuts through the thoughts to reveal them. Heb. 4:12.

 - iii. The sword is the retributive Word of God, which shakes the earth and heavens and destroys them with the wicked. (Isa. 34:5,6; Jer. 12:12; Heb. 12: 25-27; Rev. 16:17-21).

- c. "...thou dwellst even where Satan's seat is..."
 - i. Satan's seat is the Papacy, because he gave his seat to the beast. Rev. 13:1,2.

 - ii. It was the early Waldensian church that dwelt in the very location of the Roman Papal Church.

"But of those who resisted the encroachment of the Papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence..." **Ellen G. White, The Great Controversy**,

pg. 64.

d. "...thou holdest fast my name..."

i. This church kept YHWH'S name by keeping their trust in God. Ps. 9:2; Ps. 20:1,6,7; Ps. 29:2; Ps. 33: 21; (Ps. 76:1; Ps. 73:1); Jn. 20:31.

e. "...and hast not denied my faith even in those days wherein Antipas was my faithful martyr who was slain among you..."

i. In the time of persecution upon these Waldenses Christians they did not deny the faith. Rom. 8:35-39.

f. "...those days wherein Antipas was my faithful martyr who was slain among you where Satan dwelleth."

i. Antipas means "anti-father" and symbolized those Waldensians that resisted the supremacy of the Pope as Christ instructed. Matt. 23:9.

ii. Many of these Waldensian Christians symbolized as Antipas were murdered and persecuted by the Roman Catholic Papacy. Dan. 11:32,33.

"No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all that refused to acknowledge her sway, and one after another the churches submitted to her dominion... There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God and to preserve the purity and simplicity of their faith." **Ellen G. White, The Great Controversy, pg. 62,64.**

4. Exegesis of Rev. 2:14.

- a. “...the doctrine of Balaam who taught Balac to cast a stumbling-block before the Children of Israel, to eat things sacrificed unto idols...”
 - i. The doctrine of Balaam; is compromise with false religion for the sake of material gain, and cause the true church to stumble in transgression. This happened in the period of compromise called Pergamos. (Num. 22:1-12; Num. 25:1-3; Num. 31:6-16; Deut. 23:3,4; Jude. 11).

- b. “...and to commit fornication...”
 - i. This is the unity of church and government that occurred under Constantine. Dan, 11:27,30,31.

5. Exegesis of Rev. 2:15.

- a. “...the doctrine of the Nicolaitanes...”
 - i. They taught anti-nomianism, or that the Law of the Ten Commandments was abolished. Jude. 4.

“The Nicolaitanes were a group of professed Christians who believed in a community of wives. When “Thou shalt not commit adultery” was quoted, their favorite reply was “We are not under law, but under grace.” They claimed they were free from the law and that the Ten Commandments are not binding on Christians. The Nicolaitanes were persons who excused certain forms of impurity,

and made the grace of God a cloak for lasciviousness. I believe the heresy was known in latter days as Anti-nomianism, which declares that grace is sufficient, and that life is of little moment.” **G. Campbell Morgan, The Letters of Our Lord, pg. 23.**
Quoted in G. Burnside, Revelation’s Wonders Unfolded, pg. 29.

6. A summary of the basic problems of the church of the Pergamos period.

- a. They dwelt where Satan’s seat (the Papacy), were, in the Roman Empire.
- b. They tolerated to an extent those that held the compromising doctrine of Balaam.
- c. They tolerated the anti-nomian doctrine of the Nicolaitanes.

7. Exegesis of Rev. 2:16.

- a. “...I will come unto thee quickly, and will fight against them with the sword of my mouth.”
 - i. At His second coming Jesus will destroy those who has the state of Pergamos perverse traits, by the sword of the word of His mouth. (Isa. 34:5,6; Jer. 12:12; Heb. 12:25-27; Rev. 16:17-21).

8. Exegesis of Rev. 2:17.

- a. “...the hidden manner...”

- i. This is Jesus Christ Himself. Jn. 6:31-41,47-58,63.

- b. "...white ..."
 - i. This is sinlessness or purity such as Jesus is. Isa. 1: 18; Dan. 11:35; Matt. 17:2; Matt. 28:3; Mk. 9:3; Rev. 19:14.

- c. "...stone ..."
 - i. Christ is the stone, the white stone. Isa. 28:16; Zech. 3:9; Eph. 2:20.

- d. "...and in the stone a new name written."
 - i. A new name is indicative of the change of character of the Christians being finally declared (in the judgment) by their new name being in Christ the stone. The Christian is finally confirmed as being in Christ forever. (Gen. 32:27,28; Gen. 35:10; Eph. 1: 3,4,10,11; Col. 1:28; 1 Jn. 4:15-17; 1 Pet. 4:8).

9. The spiritual state of Pergamos is still here with us today in the following points.

- a. A church compromising with false religions for economic gain.

- b. A church that tolerates anti-nomianism in its midst.

10. The two streams of pure and false Christianity that flowed together from 313 A.C.B. of the Pergamos period even after an additional stream in the Thyatira began in 538 A.C.B. are:

- a. The pure stream:
 - i. Independent churches.
 - ii. Waldenses.
 - iii. Church of Iona.

- b. The corrupt stream:
 - i. Satan Seat the Papacy in Rome.
 - ii. Compromising Balaam Christians.
 - iii. Nicolitanes anti-nomiam Christians.

FIN.

THE CHURCH OF THYATIRA REV. 2:18-29

1. A translation of Rev. 2:18-29.

“[18] And unto the angel of the church in Thyatira write; These things saith the son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; [19] I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. [20] Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. [21] And I gave her space to repent of her fornication; and she repented not. [22] Behold; I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. [23] And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. [24] But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. [25] But that which ye have *already* hold fast till I come. [26] And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: [27] And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my father. [28] And I will give him the morning star. [29] He that hath an ear, let him hear what the Spirit saith unto the churches.” The church age and state of Thyatira. Rev. 2:18-29.

2. This church age and state begins with the setting up of church and government cooperation by law, which was established in 538 A.C.B. (Dan. 11:27,30,31; Rom. 13:1-4).

“In A.D. 538 Emperor Justinian made effective a decree establishing the bishop of Rome “the corrector of heretics,” thus giving him temporal and ecclesiastical authority over all the churches.” **Roy Allan Anderson, Unfolding The Revelation, pg. 31.**

Exegesis of Rev. 2:18.

a. "These things saith the Son of God..."

i. Jesus is the Son of God. Jn. 1:14,34,49; Jn. 3:16.

ii. Jesus is the Son of God who alone has authority over all nations and people. Ps. 2:7-12.

iii. Son of God means God in flesh (as a Son). Jn. 10:25-38.

b. "...his eyes..."

i. The eyes of YHWH behold good and evil and the sinful people. Pr. 15:3; Am. 9:8.

ii. The eyes of God are upon people for evil because of their evil sometimes. Am. 9:4.

c. "...a flame of fire..."

i. Fire from God is retribution for evil. Lev. 10:1,2; Num. 16:16:35.

d. Thus "eyes like unto a flame of fire" is the eyes of God discerning evil with retribution in His eyes towards the wicked. Rev. 19:11,12.

e. "...his feet are like fine brass..."

i. This is how Jesus presented Himself in His glorified form. Rev. 1:13-15; Dan. 10:6.

4. Exegesis of Rev. 2:19.

a. "I know thy works and love, and service, and faith, and thy patience, and thy works; ..."

i. The Church identified by these words are the independent churches that were targeted by the church and government union. They were the Waldenses, Paulicians, Bogomils the Church of Iona (Celtic Church) etc. Dan. 11:32,33.

b. "...and the last to be more than the first."

i. These churches had more works in the end than the works they started off with, thus they were in obedience to God through Faith. Jam. 2:17,18.

5. Exegesis of Rev. 2:20.

a. "...thou allowest that woman Jezebel..."

i. Woman is used as a symbol of a church. Eph. 5:23-32.

ii. A corrupt woman is a corrupt church, a harlot. The only church of that quality

existing as a state church that persecuted other Christians was the Roman Catholic Church. Rev. 17:1-6.

iii. Why is the Roman Catholic Church called Jezebel? Because like that woman, she corrupted the Christian world with idolatry and false doctrines. 1 Kn. 16:31,32; 1 Kn. 18:4,13,19; 1 Kn. 19:1,2; 1 Kn. 21:25,26.

b. “...which calleth herself a prophetess to teach and to seduce my servants to commit fornication and to eat things sacrificed unto idols.”

i. A prophetess, or a ‘false’ prophetess encourages the people to follow false religion. Deut. 18:20-22.

ii. The woman (church) taught fornication, this means she taught church and government unity. Dan. 11: 27,30,31; Rev. 17:18; Rev. 18:3,7.

6. Exegesis of Rev. 2:21.

a. “...I give her time to repent ... and she repented not.”

i. The Church of Rome never changed from her old ways. The defiant out burst made by her that she was “no widow” but a “queen,” shows the great value she places on her church and government relationship. Rev. 18:7.

7. Exegesis of Rev. 2:22,23.

a. In verse 22 and 23 God shows the final retribution that comes to the Roman

Catholic Church and the world for their deeds of persecution etc., they are all destroyed at the end. Rev. 14:9-11; Rev. 16:1-7,10,17-21; Rev. 17: 1,2,16,17; Rev. 13:10; Rev. 18:21.

8. Exegesis of Rev. 2:24.

a. “...as many as have not this doctrine... the depths of Satan...”

i. This doctrine, is the depths of Satan, it is his teachings that justify his rebellion. This is the teaching. Gen. 3:1-5; Isa. 14:12-14.

ii. These doctrines are a summary of Satan’s teachings.

1. Doubt or Reason is the way of knowledge.
2. Immortal soulism.
3. All men are gods.
4. Good and Evil naturally co-exist (or go together).
5. Righteousness by works, or works salvation.
6. Transgression of the Law is success.

7. Lucifer, Satan (or the serpent) is good.

iii. The only logic for all these teachings that justifies them is “pantheism,” this is the depths of Satan. It is also called the “mystery of iniquity.” 2 Thess 2:7.

iv. Mystery is a message or gospel. Eph. 6:19.

v. Iniquity (or lawlessness) is transgression of the Law of God. 1 Jn. 3:4.

vi. Thus the “mystery of iniquity” is the doctrines that causes lawlessness, this is pantheism.

“The theory that God is an essence pervading all nature, is one of Satan’s most subtle devices. It misrepresents God, and is a dishonor to His greatness and majesty. Pantheistic theories are not sustained by the Word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give license to inclination. Separation from God is the result of accepting them...” **Ellen G. White, Evangelism, pg. 601.**

9. Exegesis of Rev. 2:25.

a. “...hold fast till I come...”

i. These independent churches were to hold fast the apostolic faith that they were losing. Jude. 3,4.

10. Exegesis of Rev. 2:26.

- a. “...overcometh and keepeth my work unto the end..”
 - i. Overcoming in good works to the end causes success in the Investigative Judgment. (Rom. 2:13, 16; Rev. 11:18,19).

- b. “...give power over the nation...”
 - i. This means the overcomers are given rulership or rather stewardship over many things in the new earth. Matt. 25:20-23.

11. Exegesis of Rev. 2:27.

- a. “...he shall rule them [the nations] with a rod of iron...”
 - i. This shows that the church (Israel) is eventually saved from all sin so they rule authoritively in truth and justice in the millennium judgment upon all the wicked. (Ps. 149:2-9; Rev. 20:4).

12. Exegesis of Rev. 2:28.

- a. “...I shall give him the morning star.”
 - i. This morning star is Jesus Christ. Rev. 22:16.

ii. To give Jesus Christ to the saved person in the judgment is God confirming the Righteousness of Christ as his possession forever and ever. (Jer. 23: 5,6; Gal. 5:5,6; Rev. 19:7,8).

13. The spiritual state of Thyatira is still here with us today in the following points.

a. While some Christians increase in their works more than they had before, this is because of their increase in faith.

b. But these Christians too often tolerate the Papacy teaching its falsehoods to people.

14. The two streams of pure and false Christianity that flowed together from 538 A.C.B. during the Thyatira period are:

a. The pure stream: 1) Waldenses, 2) Paulicians, 3) The Church of Iona (Celtic Church), 4) Bogomils, 5) Moravians, etc.

b. The corrupt stream: The state sanctioned Roman Catholic Church.

FIN.

THE CHURCH OF SARDIS REV. 3:1-6

1. A translation of Rev. 3:1-6.

“[1] And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. [2] Be watchful, and strengten the things which remain, that are ready to die: for I have not found thy works perfect before God. [3] Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. [4] Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. [5] He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. [6] He that hast an ear, let him hear what the Spirit saith unto the churches. The church age and state of Sardis. Rev. 3:1-6.

2. This church and state starts as the opening of the Protestant Reformation in 1517 A.C.B. Dan. 11:34,35.

“October 31, 1517, is generally considered the birth date of the Protestant Reformation. It was on that fateful day that Dr. Martin Luther posted his famous Ninety-Five Theses on the Wittenberg Castle Church door in protest of the flagrant hawking of indulgences by Johann Tetzel.” **Bill R. Austin, Austin’s Topical History of Christianity, pg. 234.**

“Things were now coming to a crisis. Luther, who had been watching narrowly the progress of Tetzel, stepped forward; made his grand appeal to the common sense and to the conscience of the German people nailed his theses to the Church door at Wittenberg, and in ninety-five propositions challenged the whole Catholic Church to defend Tetzel and the sale of indulgences. The axe was now laid at the root of the tree. The germs of the Reformation were contained in these propositions. “The Pope’s indulgences,” said Luther, “cannot take

away sins. God alone remits sins, and He pardons those who are truly penitent without help from man's absolutions," " **Andrew Miller, Miller's Church History, pg. 633.**

"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." **Ellen G. White, The Great Controversy, pg. 120.**

3. Exegesis of Rev. 3:1.

a. "...he that hath the seven Spirits of God..."

i. Jesus has the seven Spirits of God. Isa. 11:1-4.

ii. These seven Spirits are the perfect Holy Spirit sent forth into all the world to convict of sin, righteousness and of judgment. (Rev. 5:6; Jn. 16:7-14).

b. "...and the seven stars..."

i. These are the seven angels or messengers to the seven churches and church ages. Rev. 1:20.

c. "...thou hast a name that thou livest, and art dead."

i. A more better translation according to the original Greek states: "...that name

you having that you are living and dead..." **Concordant Version, The Sacred Scriptures New Testament, pg. 694.**

ii. The Sardis state can best be called "the partly reformed and dying church". This is so because:

1. The church was once dead to sin and alive ("living") to Christ. Rom. 6:1,2,11.

2. Then the church began to backslide or build the wrong traditions again. Gal. 2:17,18.

3. However, the church was under conviction of its state. Rom. 7:15-24.

4. A church that is alive and dead has a theology that they are justified in Christ, (alive), yet sin still remains alive (dead in sins) in the person. This is the false justification called "flatteries" (Dan. 11:34; Jer. 8:10,11; Eze. 13:10).

5. The real "peace" is subjective justification. Rom. 8:6; Rom. 5:1.

4. Exegesis of Rev. 3:2.

a. "Be watchful..."

i. This means to be conscious and alert to one's moral and spiritual state. Eze. 33:7;

1 Pet. 4:7; 1 Thess. 5: 6-9.

b. "...strengthen the things which remain that are about to die..."

i. This is a warning to the churches of the Reformation that they should increase in spiritual strength and reform or lose the little steps in reform they made by backsliding. Pro. 24:5,6.

c. "...I have not found your works perfect in the sight of God."

i. God is not pleased with a half-hearted, polluted life (such as Sardis had). Mal. 1:7,8.

ii. God is not pleased with conversion and returning to evil while claiming to serve Him. (such as Sardis did). 1 Cor. 10:1-12.

iii. God is not pleased with rituals, but with holy works of faith. Mic. 6:7,8.

iv. God is pleased with righteousness that magnifies and makes honourable His law. Isa. 42:21.

v. God is pleased when we walk with Him (in us) as Enoch did. (Heb. 11:5; Gen. 5:21-24).

vi. God is pleased with holy good works. Heb. 13:15, 16.

5. Exegesis of Rev. 3:3.

a. "Remember therefore how thou has received and heard..."

i. Sardis received the truth in great persecution, they must remember what it cost them to recover the truth lost for many generations. Dan. 11:33.

b. "...and hold fast and repent..."

i. Various things Sardis were to hold fast. 1 Thess. 5: 21; 2 Thess. 2:15; 2 Tim. 1:13; Heb. 4:14; Heb. 10: 23.

c. "...if therefore thou shalt not watch, I shall come on thee as a thief, and thou shalt not know what hour I will come upon thee."

i. Those with the 'alive and dead' church state of Sardis, who exists when Christ shall be coming the second time, will not know the time of His visitation. Matt. 24:42-44.

6. Exegesis of Rev. 3:4.

a. "Thou hast a few names even in Sardis which have not defiled their garments..."

i. These are those who have endured and kept their garments. Rev. 16:15.

ii. These are those who have purified their garments. Eph. 5:26,27.

b. "...they shall walk with me in white..."

i. Like the finally redeemed. Rev. 7:9,10,14-17.

c. "...for they are worthy..."

i. They have endured all persecution and yet remained faithful to God, thus they are worthy. Matt. 24:13; Rom. 8:35-39.

7. Exegesis of Rev. 3:5.

a. "He that overcometh..."

i. They overcome by the word of god and by Christ's blood (life. Lev. 17:11,14); Rev. 12:11; 1 Jn. 5:4,5.

b. "...shall be clothed in white raiment..."

i. The white raiment is the righteousness of saints. Rev. 19:7-9.

ii. This is given in the Judgment. Rev. 6:9-11; Rev. 11:18,19.

c. "...and I will not blot out his name out of the book of life..."

- i. This ratification of who is worthy of eternal life occurs in the Investigative Judgment. Dan. 7:9,10; Rev. 20:11-15.
 - d. "...but I will confess his name before my father, and in the sight of His angels."
 - i. This is passing safe in the Judgment also .Matt. 10: 32,33.
- 8. A summary of the basic problems of the church of Sardis period:
 - a. They were once converted.
 - b. They were backsliding into sin.
 - c. Yet they claimed to be alive in Christ Jesus.
 - d. This means that they were influenced by the false justification which teaches justification with sin remaining in the converted person.
- 9. Summary: This bad spiritual state is still with all Protestant and Evangelical churches today.
- 10. The two streams of pure and false Christianity that flowed together from 1517 A.C.B. to this day are:
 - a. The pure stream: Truly converted Protestant Churches of different types.
 - b. The corrupt stream: Protestant Churches that compromised the reformation.

THE CHURCH OF PHILADELPHIA REV. 3:7-13

1. A translation of Rev. 3:7-13.

“[7] And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; [8] I know thy works: behold, I have set before thee an open door and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. [9] Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. [10] Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. [11] Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. [12] Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. [13] He that hath an ear, let him hear what the Spirit saith unto the churches.” The church age and state of Philadelphia. Rev. 3:7-13.

2. This church age and state starts as the beginning of the great Advent revival that came through Bible prophecy in 1833-1844. Hence it starts at about 1844 when the second apartment of the heavenly sanctuary was opened. Consider these connected points:
 - a. There is a sanctuary in heaven in which Jesus ministers. Heb. 8:1-6; Heb. 10:21.
 - b. Jesus entered into the first apartment of this heavenly sanctuary when He ascended into heaven. Heb. 6:19, 20; Heb. 9:12,24.

- c. The heavenly sanctuary is not made exactly like the old Mosaic tabernacle, one of the differences is that there are doors instead of veils. Isa. 6:1-4.

- d. When the door into the first apartment of the heavenly sanctuary is opened, John saw it in vision. Rev. 4:1-5.

- e. The door of the second apartment opened in heaven in 1844. Rev. 11:18,19.

- f. The 2300 days/years end in 1844 when the sanctuary is to be cleansed. Dan. 8:13,14; Dan. 9:25.

- g. This is also called the Judgment. Rev. 11:18; Dan. 7:9, 10.

- h. When the Judgment sits (1844) they (the saints) take away the dominion of the Papacy from the gospel, the obscuring dominion of Catholicism is terminated. Dan. 7:26.

- i. This means that the saints rediscover the final part of the Gospel (Rev. 14:6,7) that was lost, so they now have the whole gospel or the completed mystery (Eph. 6:19) — the full gospel. Rev. 10:7; Rev. 11:15,18,19.

- j. The saints that rediscover the full gospel are they to whom the sanctuary of the second apartment is opened. How so? Because as the law, called testimony is seen in the ark of the covenant. Rev. 11:19; Rev. 15:5; Ex. 31:18; Deut. 9:9-11; Deut. 10:2,4,5.

- k. The saints recognize they have to keep all the law which includes the Sabbath to face the judgment. Jam. 2:8-12; Heb. 4:9.

l. Therefore they are identified as the last remnant true church who keep all God's Commandments. Rev. 12: 17; Rev. 14:12.

m. Thus it is a Sabbath-keeping remnant church to whom God opens the second apartment of the Heavenly Sanctuary that is identified as Philadelphia — the one to whom God has set an open door. Rev. 3:8; Isa. 58: 11-14.

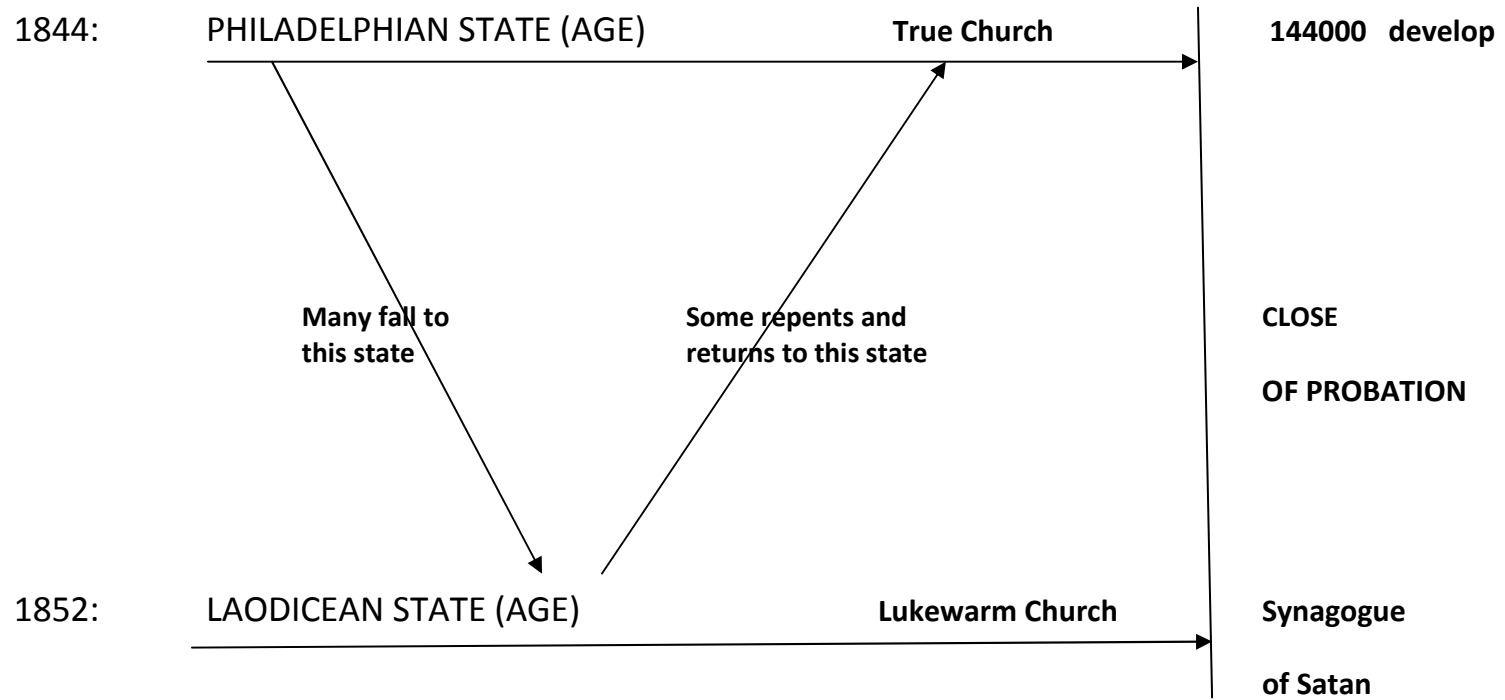
n. Since this remnant church came on stream at 1844, then the true date for Philadelphia is 1844, all though its church finds its roots in 1833.

3. Since this is the church age that lives in the time of the opening of the second apartment of the heavenly sanctuary, it is really the last true church, because after it Christ comes. Rev. 3:11; Rev. 14:14-16.

4. The church age and state that follows it (Laodicea) is not acceptable to Christ, so it is only those who repent, returning to the Philadelphian state that will be saved. Rev. 3:15, 16,19,20.

5. A chart that illustrate this is as follows:

AN ILLUSTRATE CHART:



6. Since the 144000 has the Father's name written in their foreheads, and this same identification mark is seen for the true church of the Philadelphian age and state, this means that the Philadelphian true church develops the 144000, and they have that state. Rev. 14:1-3; Rev. 3:12.

7. The Laodicean age and state produces an apostate church that claims to be Jews (true people of God: Rom. 2:28,29) but are not, since they are false Sabbath keepers, they are the synagogue of Satan who persecutes their brethren. Rev. 3:9; Jer. 7:4-11; Ps. 50:16-20.

8. Exegesis of Rev. 3:7.
 - a. "...he that is holy..."
 - i. Jesus is holy, being the true priest of His church. Mk. 1:24; Isa. 54:5; Heb. 7:25,26.

 - b. "...he that is true..."
 - i. Jesus is true so His words and judgment are true. 2 Sam. 7:28; Ps. 19:9; Jn. 8:14-16.

 - c. "...he that hath the key of David..."
 - i. This phrase is taken from a prophecy in Isa. 22:20-23.

 - ii. Eliakim in this prophecy is a type of Christ because:

1. He is called “my (YHWH’S) servant” as the prophecy of Jesus in Isa. 53:11.

2. The government is committed into his hand like the prophecy of Jesus in Isa. 9:6,7; Isa. 22:21.

3. He is called a father to Jerusalem (the true church) like Jesus is called father (because He is God). Isa. 9:6; Matt. 23:9; Isa. 22:21.

4. His house is called “his father’s house” even though it is the house of David, and this is the church as seen in Heb. 3:6; Isa. 22:23.

iii. Now the key of the house of David to open and to shut is the authority of Jesus over the church. Isa. 22:22; Rev. 1:18.

iv. Jesus is identified as having the “key of David” to the church of the Philadelphian age and state because He alone has real authority to open the door of the second apartment to the church since He is the minister of the heavenly sanctuary. Heb. 8:1,2.

v. We must also remember Jesus is symbolically represented as being in charge of the mansions of His “father’s house” to give each church member a place there. Jn. 14:1-3.

d. “...he that openeth, and no man shutteth; and shutteth, and no man openeth...”

i. As Eliakim has authority of the house of David (the church) with the key to open and shut, so Jesus has authority of the church, being the only way for it to God. Isa. 22:22; Heb. 3:6; Jn. 14:6; Matt. 11:27.

9. Exegesis of Rev. 3:8.

a. "...I have set before thee an open door..."

i. This is the door to the second apartment of the heavenly sanctuary that was opened in 1844. Rev. 11:19.

ii. This door was opened in 1844.

"...I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place — This door was not opened until the mediation of Jesus was finished in the holy place... in 1844." **Ellen G. White, Early Writings, pg. 42.**

b. "...and no man can shut it..."

i. The opening into the second apartment of the heavenly sanctuary was deliverance of the Gospel from obscuring Papal dominion. Now that the full Gospel is recovered, no one is able to obscure it again forever; because the obscuring Papal dominion was to be consumed and destroyed right unto the end. Dan. 7:26.

c. "...that hast a little strength (dynamics)..."

i. This church is small with little resources. Jam. 2:5.

d. "...and has kept my word..."

i. The truths of the Faith recovered is kept by the little company. Rev. 12:17; Rev. 14:12.

e. "...and hast not denied my name..."

i. The Father's name in fact is engraved in their forehead. Rev. 14:1.

10. Exegesis of Rev. 3:9.

a. "...the synagogue of Satan which say they are Jews and are not, but do lie..."

i. A Jew is (True Jews are) spiritually speaking, the true church of God which in the time of Philadelphia are Commandment keeping people who look for the coming of Christ (that is, Seventh-day Adventists Christians). Rom. 2:28,29; Rev. 12: 17; Rev. 14:12; Rev. 16:15.

ii. Therefore false Jews are Seventh-day Adventists who , while nominally being Seventh-day Adventists have denied the faith. Ps. 50:16-20.

iii. These false Jews are Seventh-day Adventists who by their unholy way of living deny the coming of Christ, and oppose those true Seventh-day Adventists (Thusians) who live as people who expect Christ to come. Matt. 24:42-51.

b. "...I shall make them come and worship before thy feet and to know that I have loved thee."

i. Those who come to worship at the saints feet come to see their nakedness at the end, while they admit that the remnant were right. Rev. 16:15.

ii. These are SDA'S that apostatize.

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side,” **Ellen G. White, The Great Controversy, pg. 608.**

iii. “You think, that those who worship before the saints feet, will at last be saved. Here I must differ with you; for God shew me that this class were professed Adventists, who had fallen away, and ‘crucified to themselves the Son of God afresh, and put him to an open shame.’ And in the ‘hour of temptation’, which is yet to come, to show out every one’s true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint’s feet.” **Ellen G. White, in, A Word to the Little Flock, pg. 12.**

11. Exegesis of Rev. 3:10.

a. “...thou has kept the word of my patience...”

i. This is the patience of the saints in keeping God’s final revelation even though tried. Rev. 12:17; Rev. 14:12.

b. “...I also will keep thee from the hour of temptation which shall come upon all

the world to try them that dwell upon the earth.”

- i. The hour of temptation that comes upon all the world is the mark of the beast. Rev. 13:11-17.

- ii. To be kept from the hour of temptation means that the church in the Philadelphian state of faithfulness will not suffer the retribution of those who receive the mark of the beast, because they (the Philadelphians) did not receive the mark. Rev. 14: 9,10,12; Rev. 17:14.

12. Exegesis of Rev. 3:11.

- a. “...I come quickly: hold that fast which thou hast, that no man take thy crown.”
 - i. The Philadelphian church goes right down to the second coming of Christ, they are thus to hold fast or empower (or make stronger) what Faith they have. Rev. 16:15; 2 Pet. 3:18.

 - ii. This endurance shall ensure them their crown of righteousness at the second coming. 2 Tim. 4:7,8.

13. Exegesis of Rev. 3:12.

- a. “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out...”
 - i. The church is the temple of God. 1 Cor. 3:16,17; 2 Cor. 6:16; Eph. 2:19-22.

- ii. To be made a pillar means that the last church, members, who are faithful are so much sealed that they are pillars in the church. 1 Tim. 3:15.

- iii. It is in the judgment that one is finally and irreversibly made a member or pillar of the church of God, by a declaration. Rev. 22:11; Rev. 19:7,8; Gal. 5:5,6; Rom. 2:13,16.

- b. “...I shall write upon him the name of my God...”
 - i. This happens at the conversion of the man. Heb. 8: 10; 2 Tim. 2:19.

 - ii. But the finality of it in Rev. 3:12, is the declaring of it so in a final settled way in the judgment. Rev. 22: 4; Heb. 8:11,12; Rom. 2:13,16.

- c. “...and the name of the city of my God which is new Jerusalem, which cometh down out of heaven from my God...”
 - i. This is the new holy city to whom Christ is married as a symbol of marriage to the church. Rev. 21:2; Matt. 22:1-14; Rev. 21:9-11.

 - ii. This is a symbol of the finality of those who are to inhabit the new Jerusalem forever which is finalized by the judgment. Jam. 2:8-12; Rev. 21:7; Rev. 22:14,15.

- d. “...and I will write upon him my new name.”
 - i. What new name Jesus is represented as having?

1. His name is called the “Word of God...” Rev. 19:13.
2. His name is called “King of Kings and Lord of Lords.” Rev. 19:16.

ii. So Jesus’ new name in the victorious saved church is the same as saying the Word of God dwells eternally in them. This is the declaration of the Judgment. Rev. 21:1-7; Rev. 22:4.

iii. It is also saying that Jesus is their King and Lord forever. This is the declaration of the Judgment. Rev. 22:3-5.

14. We must understand and keep these things that has been shown us. Rev. 3:13.

15. A summary of the basic points about the church of Philadelphia shows us:

- a. They are the church that has learned about the second apartment, heavenly sanctuary judgment, and keep this recovered Faith.
- b. They have little means.
- c. They have kept the recovered Faith and glorified God’s name.
- d. They will be acknowledged by false brethren to be the true church of God.
- e. They will be protected during the time of the seven last plagues because they did

not accept the mark of the beast.

16. Thus the church that maintains the state of the Philadelphia age will go on to the end, develop the 144000 and see Jesus coming in great power, Any other church state and age that comes and follow will be a backsliding from Philadelphia, and must be restored to that state to be saved.

THE CHURCH OF LAODICEA REV. 3:14-22

1. A translation of Rev. 3:14-22.

“[14] And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; [15] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. [16] So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. [17] Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: [18] I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. [19] As many as I love, I rebuke and chasten: be zealous therefore, and repent. [20] Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [21] To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne, [22] He that hath an ear, let him hear what the Spirit saith unto the churches.” The church age and state of the Laodiceans. Rev. 3:14-22.

2. This church state is a state that develops out of Sardis that has a name that they are “living and dead” Rev. 3:1.

3. The “living and dead” state of being “partly reformed and dying” deteriorates into crass lukewarmness that is upsetting because the church has the form of godliness but is worldly because they deny the real Gospel, the power of God. (2 Tim. 3:5; Isa. 48:1; Rom. 1:16,17).

4. Those that heeded the warnings to Sardis went on to become the little church or flock of Philadelphia. Rev. 3:7,8.

5. The Laodicean church age and state starts sometime in the last days after 1844 because it is the state and age that exists at large in the time when God is judging the church. (2 Tim. 3:1,5; Rev. 11:15-19).

a. The word “Laodicea” means “judging the people” thus it points to the age and state of the church generally at the time the Investigative Judgment begins. Rev. 11:18,19.

“ ‘Laodicea’ signifies “the judging of the people,” or, according to Cruden, ‘a just people.’ The message to this church brings to view the closing scenes of probation. It reveals a period of judgment. It is the last stage of the church. Consequently it applies to believers under the third angel’s message (Revelation 14:9-14). While the work of the great Day of Atonement is in progress, and the Investigative Judgment is going forward upon the house of God, there is a period during which the just and holy law of God is taken by the waiting church as their rule of life.” **Uriah Smith, The Prophecies of Daniel and the Revelation, pg. 358.**

6. The time of the Laodicean state is explained. It is from 1850 A.C.B.

a. “Historically, we say that the time of the Laodicean church began after the great disappointment of 1844. It is interesting, and a bit disheartening, to note how soon after that event the Laodicean message needed to be applied to that people who were later to be called Seventh-day Adventists.” **Thomas A. Davis, Laodicea: The Church That Doesn’t Know, pg. 7-8.**

a. “...the Laodicean message began to be applied to Adventists in the pages of the Review and Herald in 1850 (Vol. 1, No. 1, pg. 8)—only six years after the Disappointment—by Joseph Bates. Shortly afterward James White began to make a similar application in the paper. In a discussion in the Review of October 9, 1856, he concludes that those who profess the “Third Angel” were the Laodiceans, and that those professors were in the described lukewarm condition... In the same year, twelve years after the Disappointment, Ellen White also applied the message to the Adventists...”

Ibid, pg. 8.

7. The Laodicean message applies to the Seventh Day Adventist Church at large according to Ellen G. White

“The message to the Laodiceans is applicable to the Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made a great profession, but have not kept step with their leader that will be spewed out... unless they repent.”

Review and Herald, September 19, 1893.

“The Laodicean message applies to the people of God who profess to believe present truth. The greater part are lukewarm professors.” **Ellen G. White, Testimonies to the Church, Vol. 4, pg. 87.**

8. Exegesis of Rev. 3:14.

a. “These things saith the Amen...”

i. Jesus is the Amen because of the certitude or trueness of what He says, so He presents Himself to the Laodiceans. 2 Cor. 1:18-20.

b. “...the faithful and true witness...”

i. Jesus is the true witness because He speaks the Truth to save people. Pr. 14:25.

c. “...the beginning of the creation of God.”

i. This verse does not mean that Jesus is the first of God’s creation, because Jesus

Himself is from eternity without a beginning. Mic. 5:2.

ii. The beginning of the creation of God means that Jesus who actually had no beginning, is the beginning Himself, the source of all the creation of God. (Heb. 7:3; Rev. 1:8; Jn. 1:10; Isa. 48:13; Heb. 1: 10).

9. Exegesis of Rev. 3:15.

a. "...thou art neither cold..."

i. To be not cold means they are not completely uncovered to feel their nakedness. Job. 24:7.

b. "...nor hot..."

i. Not hot means they are not living ministers of God, on fire for His glory through His word being in their hearts. (Ps. 104:4; Jer. 5:14).

c. "...I would thou wert cold or hot..."

i. God wishes that they were cold, because such can be brought to see their nakedness or want. Pr. 20:4; Pr. 25:20.

ii. God wishes that they were hot, because they are alive in Christ as fire in their bones. Jer. 20:9.

10. Exegesis of Rev. 3:16.

a. "...because thou art lukewarm..."

i. To be lukewarm meant that the church was at ease and careless in its state. Isa. 32:9.

ii. The lukewarmness was a negligence on the part of the church to do God's work. 2 Chr. 24:5; Jud. 5: 16,17,23.

iii. Of the lukewarmness we are told:

"Many of our people are lukewarm. They occupy the position of Meroz, neither for nor against, neither cold nor hot. They hear the words of Christ, but do them not." **Ellen G. White, Testimonies to the Church, Vol. 5, pg. 76-77.**

b. "...I will spue thee out of my mouth..."

i. A proper translation would read:

"I am about to vomit thee out of my mouth..."

ii. This moral condition is so upsetting to God that He can bear it not for long, so He is about to utterly reject (vomit) the Lukewarm members out from being under His convictions and care. (Lev. 18:28; Jer. 14:19).

11. Exegesis of Rev. 3:17.

- a. "...thou sayest I am rich and increased with goods..."
 - i. The lukewarm church thought that she was rich by having faith, spiritual interests and good works. Jam. 2:5; 2 Cor. 8:9; 1 Tim. 6:18.

- b. "...have need of nothing..."
 - i. The lukewarm church prided itself in her self sufficiency. Lk. 18:11,12.

- c. "...thou art wretched..."
 - i. They did not know that they were carnally minded with corrupt passions which is being wretched. (Rom. 7:23,24; Rom. 8:6-8).

- d. "...and miserable..."
 - i. They did not know that they were in a hopeless state. 1 Cor. 15:17-19.

- e. "...and poor..."
 - i. They did not know that they were poor in Faith not knowing the way thus the judgment of God. Jer. 5: 4.

f. "...and blind..."

i. They did not know that they had darkness concerning the way and things of God.
1 Jn. 2:11; 2 Pet. 1: 5-9.

g. "...and naked."

i. They did not know that they were not covered with the Righteousness of Christ.
Rev. 16:15; Isa. 47:1-3; 2 Chr. 28:19.

12. Exegesis of rev. 3:18.

a. "I counsel thee to buy of me..."

i. The only hope for the lukewarm state was to buy or repent of their sinful state and believe, this was the way of coming unto God. Isa. 55:1-3.

b. "...gold tried in the fire..."

i. This is pure gold which would be given to the believer as divine Faith in which is love, from God. (1 Pet. 1:7; Gal. 5:6).

c. "...that thou mayest be rich..."

i. This richness is the riches of Faith in which is love the Nature of God. (Jam. 2:5; Phil. 5; 1 Jn. 4:16).

- d. “...and white raiment that thou mayest be clothed...”
 - i. This is the Righteousness of God which is God Himself as the covering that substitutes idol-sins in the heart, such a person will not be naked of God/Love. (Isa. 61:10; Rom. 3:22).
- e. “...that the shame of thy nakedness do not appear...”
 - i. That their lack of Righteousness will not be seen in the judgment. (Heb. 9:27; Rev. 19:7,8).
- f. “...and anoint thin eyes with eyesalve that thou mayest see...”
 - i. This is the discernment of the Holy Spirit that they might have spiritual discernment. 1 Cor. 2:12-16; 1 Jn. 2:27).

13. Exegesis of Rev. 3:19.

- a. “As many as I love, I rebuke and chasten...”
 - i. It is in love that God rebukes and chastens the lukewarm church that they may repent with zeal from their terrible state since He is about to vomit them out or reject them totally. Heb. 12:5-11.

14. Exegesis of Rev. 3:20.

- a. “Behold, I stand at the door, and knock...”

- i. This means that Christ is outside of the hearts of these lukewarm people, but He is knocking or convicting them to let Him come in. Songs of Solomon. 5:2; Lk. 12:36.

- b. “...if any man hear my voice...”
 - i. This shows that the whole lukewarm church will never repent, it is whosoever hears Christ’s voice, that is those that heed the conviction. Jn. 18:37.

- c. “...and open the door...”
 - i. The door of the heart to let Christ in. Jn. 10:2-4.

- d. “...I will come in to him...”
 - i. This is justification or in-Christ-ment-ing. (Rom. 10:4; Gal. 2:20; Eph. 3:17).

- e. “...and will sup with him and he with me.”
 - i. This sup is a protracted stay; an abiding in Christ that Christ may stay in the person, this is what the “sup” means. This is the means for the people to remain sinless. Jn. 15:4; 1 Jn. 3:6,9.

15. Exegesis of Rev. 3:21.

- a. “To him that overcometh...”

- i. The overcomer is he who by Faith keep the Commandments of God despite what he faces. (1 Jn. 5: 4,5; Rev. 12:11).

- b. "...will I grant to sit with me in my throne..."
 - i. This means to be made kings unto God. Rev. 5:10.

16. We must remember that when a lukewarm person repents and become truly converted they become the little flock of the Philadelphia which is the last true church. (Rev. 3:7,8; Rev. 12:17).

17. A summary of the basic problem of the Laodicean state:

- a. They were not converted zealously to God.

- b. They were not fully worldings.

- c. They were claiming to be Christians by Christian ethics, but loved the world, and thus were inactive spiritually, lukewarm.

- d. They were about to be vomited out or nauseatingly rejected forever by Christ.

- e. They were ignorant of their moral state.

- f. They thought that they had Faith and love and all the good spiritual works that

attended genuine Christianity, so that they needed nothing.

- g. They were wretched or carnally minded.
- h. They were miserable or in a hopeless state.
- i. They were spiritually poor or destitute of Faith and love.
- j. They were spiritually blind, that is, devoid of spiritual discernment.
- k. They were devoid of any form of Righteousness.

18. This is the worst and most destructive condition of all the previous church ages and states. This is the 'evil servant' as described by Jesus in Matt. 24:48-51.

19. There are two streams of pure and false Christianity flowing together here:

- a. The pure stream: The little flock of Philadelphian believers much of whom repented and came out of Laodicea.
- b. The corrupt stream: This is Laodicea generally and at large. Christ is without that church and as long as they remain in that state they will be lost.


20. See the illustrative chart on the other page.

AN ILLUSTRATIVE CHART:

1844: PHILADELPHIA: Close of Probation



1850: LAODICEA:



Those that fell from the Philadelphian state
become Laodicea

Those that truly repent of the Laodicean state
truly become Philadelphia.

AN EXPOSITION OF REVELATION CHAPTER FOUR

1. A short summary of Revelation chapter four.

- a. Revelation chapter four: The heavenly sanctuary is the place for the mediation of Christ to the churches. He starts off in the first apartment. He determines all truth on the earth that saves men: Rev. 4:1-3,5,7,8.

2. A translation of Rev. 4:1-11.

[1] "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. [2] And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. [3] And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. [4] And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. [5] And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. [6] And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. [7] And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. [8] And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.[9] And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, [10] The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, [11] Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

3. "After this, I looked, and behold, a door *was* opened in heaven:" Vs. 1.

a. Jesus Christ is the door: Jn. 10:1,7,9.

b. The Sanctuary has a door: Isa. 6:1-4.

c. Through Jesus Christ, the door (faith in Christ) we enter into the Heavenly Sanctuary: Heb. 6:18-20; Heb. 10:19.

d. The saints enter into Sanctuary by faith: Rev. 4:2-4; Rev. 5:8; Rev. 8:3-5; Rev. 11:19.

4. "...I heard *was* as it were of a trumpet talking with me;". Vs. 1.

a. The trumpet means a call to repentance to enter into the heavenly Sanctuary through Christ (the door) by faith: Isa. 58:1.

b. Calls to repentance in the book of Revelation: Rev. 8:6-8,10,12; Rev. 9:1,13; Rev. 9:20,21; (Rev. 10:7; Rev. 11:15,19); Rev. 1:10; Rev. 18:1-5.

5. "And immediately I was in the spirit:". Vs. 2.

a. To be in the Spirit means to be in Christ: Jn. 14:16-18; Jn. 16:13,14; Rom. 8:4,9,11,14-16; 1 Pet. 1:11.

b. Saints in the Spirit of in Christ in the book of Revelation: Rev. 12:17; Rev. 14:12; Rev. 19:10; Rev. 22:17.

6. "...Behold, a throne was set in heaven," Vs. 2.

a. The throne implies a judgment scene, God judging the nations: Ps. 9:7,8; Ps. 97:1,2; Ps. 122:4,5; Dan. 7:9,10.

b. Judgment in the book of Revelation: Rev. 1:11-16; Rev. 2,3; Rev. 6:12-16; Rev. 8:2,5,6; Rev. 9; Rev. 11:15-19; Rev. 15:1,5-8; Rev. 16-20.

7. "...And *there was* a rainbow round about the throne," Vs. 3.

a. The rainbow implies Christ defeating Satan, the Church suffering and being triumphant, and the new earth: Gen. 9:11-17; Matt. 1:18-25; Matt. 27:26-50; Acts. 4:10-12; Rom. 4:13; 2 Pet. 3:13,14.

b. Christ defeating Satan, the Church suffering and being triumphant, and the new earth in the book of Revelation: Rev. 1:18; Rev. 5:5,6; Rev. 6:9-11; Rev. 7:13-17; Rev. 15:2-4; Rev. 21:1-27; Rev. 22; Rev. 12.

8. "...Four and twenty seats: and upon the seats I saw four and twenty elders sitting," Vs. 4.

a. The elders, symbolizes ministers, they are to rule wisely: 1 Tim. 3:1-7; 1 Tim. 4:6-16; 2 Tim. 4:1-5; Heb. 13:17.

b. Elders in the book of Revelation: Rev. 1:20; Rev. 3:4; Rev. 10:11; Rev. 11:18; Rev.

12:17; Rev. 14:1-12; Rev. 15:2-4; Rev. 16:15; Rev. 17:14; Rev. 18:1-4; Rev. 19:7-9; Rev. 20:4.

9. "Clothed in white raiment;". Vs. 4.

a. White symbolizes the righteousness of the saints: Zech. 3:3-5; Eccl. 9:8; 2 Chr. 5:12; Isa. 1:18; Isa. 61:10; Jude. 23.

b. White raiment in the book of Revelation: Rev. 1:13; Rev. 3:4,5,18; Rev. 6:11; Rev. 7:9,13,14; Rev. 15:6; Rev. 16:15; Rev. 19:8.

10. "...Lightnings and thunderings and voices:". Vs. 5.

a. These things implies retribution upon the wicked: Ps. 18:13,14; 2 Sam. 22:15; Ps. 144:6; Ex. 19:16; Ex. 20:18.

b. Voices: Isa. 11:4; Jud. 21:2; Lk. 23:23; Acts. 22:22.

c. Lightnings and thunderings and voices in the book of Revelation: Rev. 8:5; Rev. 11:19; Rev. 16:18.

11. "And *there were* seven lamps of fire burning before the throne,". Vs. 5.

a. Lamps implies the first apartment: Ex. 25:31-37; Ex. 26:33-35; Heb. 9:1,2.

b. The first apartment in the book of Revelation: Rev. 4:5; Rev. 8:3.

12. "...A sea of glass like unto crystal:". Vs. 6.

- a. The sea of glass, symbolizes the law of God: Jam. 1:23-25.
- b. The law of God in the book of Revelation: Rev. 11:19; Rev. 12:17; Rev. 14:12; Rev. 22:14.

13. "...Full of eyes before and behind.". Vs. 6.

- a. The eyes mean the seeing of God: Ps. 34:15; Jer. 16:17; Jer. 32:19; Zech. 4:10.
- b. The eyes of God seeing in the book of Revelation: Rev. 5:3-7; Rev. 6:1; Rev. 16:19; Rev. 1:1.

14. "And the first beast *was* like a lion,". Vs. 7.

- a. The lion symbolizes Christ as king: Isa. 31:4; Rev. 5:5; Matt. 2:2; Matt. 27:11; Jn. 1:49.
- b. Christ as king in the book of Revelation: Rev. 14:14; Rev. 17:14; Rev. 19:11-16.

15. "...The second like a calf,". Vs. 7.

- a. The calf (ox) symbolizes Christ as servant: Pr. 14:4; Mk. 10:45; Phil. 2:5-8.

b. Christ as servant in the book of Revelation: Rev. 1:5,6; Rev. 21:23; Rev. 22:5; Rev. 21:6.

16. "...the third beast had a face as a man,". Vs. 7.

a. A face like a man symbolizes Christ as perfect man: Heb. 1:5,6; Heb. 2:9-11; Heb. 2:14-18.

b. Christ as man in the book of Revelation: Rev. 1:13-18; Rev. 12:4,5.

17. "...The fourth beast was like a flying eagle." Vs. 7.

a. The flying eagle symbolizes the divinity of Christ/God: Pr. 25:5; Pr. 30:19; Gen. 14:18-20,22; Job. 22:12; Ps. 83:18; Ps. 92:8; Ps. 97:9; Jn. 8:57-59; Jn. 10:27-38; Jn. 20:28.

b. The divinity of Christ/God in the book of Revelation: Rev. 1:8,10,11,17,18; Rev. 4:8; Rev. 5:13; Rev. 7:15-17; Rev. 14:4; Rev. 17:14; Rev. 19:16; Rev. 21:22,23; Rev. 22:1,3,7,12,13,16,20.

18. "...Each of them six wings about *him*;" Vs. 8.

a. The wings symbolizes protection from God: Ex. 19:4; Ps. 17:8; Deut. 32:11-13; Ruth. 2:12; Ps. 36:7; Ps. 63:7; Ps. 91:4; Matt. 23:37.

b. The protection in the book of Revelation: Rev. 3:10; Rev. 12:10,11,13-16; Rev. 17:14.

19. "...And is to come." Vs. 8.

a. The coming of Christ the second time: Jn. 14:1-3; Acts. 1:9-11; 1 Thess. 4:14-18.

b. The Second Coming of Christ in the book of Revelation: Rev. 1:7; Rev. 6:14-17; Rev. 8:1; Rev. 14:14-20; Rev. 19:11-16; Rev. 22:7,12,13,20.

20. Verse nine to verse eleven refers to the closing off of the whole plan of salvation:

a. Other places in the book of Revelation: Rev. 5:11-14; Rev. 7:9-12; Rev. 19:1-4.

AN EXPOSITION OF REVELATION CHAPTER FIVE

1. A short summary of Revelation chapter five:

a. Revelation chapter five: Christ is the center of history by his death and resurrection through the plan of salvation that he is, thus by men's attitude to him, history is unfolded: Rev. 5:3-9.

2. A translation of Rev. 5:1-14.

[1] "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. [2] And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? [3] And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. [4] And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. [5] And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. [6] And I beheld, and, lo, in the midst of the throne and of the four beasts (living creatures), and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. [7] And he came and took the book out of the right hand of him that sat on the throne. [8] And when he had taken the book, the four beasts (living creatures) and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. [9] And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; [10] And hast made us unto our God Kings and priests: and we shall reign on the earth. [11] And I beheld, and I heard the voice of many angels round about the throne and the beasts (living creatures) and the elders: and the number of them ten thousand times ten thousand, and thousands of thousands; [12] Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. [13] And every creature

which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. [14] And the four beasts (living creatures) said, A-men. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever."

3. A short on Revelation chapter five: Revelation chapter five deals with the ten days period before the day of Pentecost which was after the forty days period that Christ was with his apostles after his resurrection and his ascension to the father. Christ was resurrected in A.C.B. 31.

4. "...The right hand of him that sat on the throne" Vs. 1

a. Right hand:

b. God has the history of mankind in his right hand. Man's attitude towards the Sabbath truth will determine the life that he lives and also his destiny.

5. "...A book..." Vs. 1.

a. Read the following texts: Dan. 12:4; Rev. 22:7,9,10,18,19; (Mal. 3:16; Rev. 20:12).

6. "...Written within and on the backside..." Vs. 1

a. Within/Backside:

7. "...Seals..." Vs. 1

8. Seals symbolizes five different things, they are:

- a. Authority: 1 King. 21:8.
- b. Something that is true: Dan. 9:24.
- c. Something that is hidden: Dan. 12:4.
- d. Evidence about something: 1 Cor. 9:2.
- e. Proof about something: 2 Tim. 2:19; (Rev. 7:2; Rev. 14:1); (Ex. 34:4,8; Mk. 2:27,28).

9. "...A strong angel..." Vs. 2.

- a. Strong angel: Pr. 24:5; 1 Cor. 16:13.
- b. The strong angel asked the question to bring to focus a central truth to the mind of John and everyone else, that human history is to be viewed from a religious standpoint.

10. "...Proclaiming with a loud voice..." Vs. 2.

11. A loud voice implies two things they are:

- a. What is being said is for everyone to hear: Deut. 27:14; 1 King. 8:55.
- b. And or it is something solemn that is being said: Eze. 11:13; 1 Sam. 28:12.

12. "...Who is worthy to open the book..." vs. 2.

- a. Worthy does not mean righteous because the angels in heaven are righteous:
- b. No man is worthy: Deut. 21:22; Rom. 6:25; Rom. 1:32; Rom. 3:10-19.
- c. Jesus Christ alone is worthy: Matt. 3:11; Matt. 8:8; Lk. 7:6,7; Matt. 10:37.38; Jn. 1:27; Rom. 1:32; 1 Tim. 1:15; 1 Tim. 4:9,10; Heb. 3:1-6; Jam. 2:7.
- d. Worthy means to suffer for humanity and make life available for humanity.

13. "...To loose the seals thereof..." Vs. 2.

- a. Read the following texts: Isa. 58:6; Ps. 102:19-21; Matt. 16:18,19.

14. "And no man in heaven..." Vs. 3.

- a. Read the following texts: Isa. 29:9-16; Rom. 3:10-19,23.

15. "...Neither to look thereon..." Vs. 3.

- a. Look thereon is to which truth to send to read human history.

16. "And I wept much..." Vs. 4.

- a. The time John wept was in 98 A.C.B.; the weeping of John was a sin. This is implied by one of the elder being used by God to correct John. John lost sight that Jesus Christ is the Lamb slain from the foundation of the world.

- b. We must always be prepared to give an answer for the faith within us:

17. "...To open the book, neither to look thereon..." Vs. 4.

- a. Read the following texts to understand about open/read/look: (Deut. 28:12; Jer. 32:14; Jn. 1:51); Dan. 12:4,8-10; (Rev. 7:2; Rev. 14:1; Ex. 20:8-11; Ex. 34:4,8; Mk. 2:27,28; Rom. 10:6-9; Rev. 12:17; Dan. 7:24-26; Dan. 8:9-14; Dan. 10:7; Rev. 11:18,19).

18. "...Behold, the Lion..." Vs. 5.

- a. The lion symbolizes kingship: Isa. 31:4; Pr. 19:12; Pr. 20:2.

19. "...Of the tribe of Judah..." Vs. 5.

- a. Judah is the lawgiver: Gen 49:19; Ps. 60:7.
- b. Of Judah implies a descendent of Judah, man: Matt. 1:1-3; He. 7:14.

20. "...The root of David..." Vs. 5.

a. The root of David is David's Lord, which is God: Matt. 22:41-45; Ps. 110:1,5; Ps. 16:1,2,5,7-11; Ps. 23.

b. It also points to the life of David.

21. "...Hath prevailed..." Vs. 5.

a. Read the following texts: Col. 2:14,15; Jn. 16:33; Rev. 3:21.

b. The word prevailed is in the arorist tense. The arorist tense means time indefinite and can be applied to past, present and future events.

c. Jesus Christ who is king and the lawgiver – David's Yahweh has always prevailed to create human history.

22. "...To open the book..." Vs. 5.

a. Read the following texts: Ex. 17:5,6; Isa. 11:10.

23. "And I beheld... stood a Lamb..." Vs. 6.

a. "I beheld" is in the arorist tense. It refers to the events, which John saw.

b. "Stood" is in the perfect tense. The perfect tense is an event, which happened in the past and is completed.

c. From the foundation of the world Christ (stood) offered himself for the sins of mankind.

d. The Lamb is Christ Jesus: Jn. 1:29,36; 1 Pet. 1:19.

24. "...As it had been slain..." Vs. 6.

a. Read the following texts: 1 Cor. 5:7; Rev. 13:8.

b. Had been slain is in the perfect tense which implies perfect sufferage.

25. "...Having seven horns..." Vs. 6.

a. Horns symbolizes perfect strength of salvation: Ps. 18:2; Mic. 4:13; Lk. 1:69; (Deut. 33:17; 1 King. 22:11; 1 Sam. 2:10; 2 Sam. 22:3).

26. "...Spirit of God sent forth into all the earth..." Vs. 6.

a. Read the following texts: Jn. 14:16-18,26; Jn. 16:7-14; (Zech. 3:9; Zech. 4:10).

b. Christ by his sufferage and the gift of his life has made salvation available for humankind by the gift of the Spirit of truth.

c. Sent forth is in the perfect tense.

“...He came and took the book...” Vs. 7.

Read the following texts: Matt. 28:18; Ps. 110:1-5; Mk. 16:19,20; Matt. 11:27. Ps. 2:6-9; Jn. 3:35; Jn. 5:22-27; Jn. 13:3; Jn. 17:2; Acts. 10:36; 1 Cor. 15:27; Eph. 1:20-22.

The lamb, Christ Jesus came and took the book because by his sacrifice he becomes the hinge or center of human history.

The word “took” is in the present tense. When Christ took the book he became the center of human history.

Christ is the center of human history whether man does good or evil. It is better to do good that we may have holy history. Christ took the book at the foundation of the world.

Christ is worthy to take the book because he has always provided and applied.

“...Fell down before the lamb...” Vs. 8.

Read the following text: Jn. 5:22-27.

If we allow Christ to become the center of our history in a good sense we will always be worshiping God and offering up prayers. This will mean that our past sins will be blotted out in the investigative judgement.

“...Full of odours...” Vs. 8.

Read the following texts: Ps. 141:2; 2 Cor. 2:14,15; Eph. 5:2; Ps. 51:19.

“And they sung...” Vs. 9.

What does it mean? To sing is to bear witness of Christ. read the following texts: Ps. 40:3; Ps. 96:1,2; Ps. 98:1-3.

b. The word “sung” is in the present tense.

“...A new song...” Vs. 9.

Read the following texts to understand about the word “new”: Jer. 31:31-34; 1 Cor. 11:25,26; Heb. 8:8,13; Heb. 10:19,20; Heb. 12:29.

Read the following texts to understand about song: Ps. 33:2-5; Ex. 15:2; Ps. 118:14; Isa. 12:2.

Yahweh is our Song of Salvation of Plan of Salvation.

“...Unto our God kings and priests...” Vs. 10.

A Christ always made us spiritual kings and priest our sins will be blotted out and we shall reign or inherit the new earth.

Read the following texts: Ex. 19:6; 1 Pet. 2:5,9.

Read the following text to understand about the angels in verse eleven: Dan. 7:9,10,13,14.

This is a general pronouncement of the saints and all the angels towards Jesus Christ. Vs. 11.

Everything that is perfect is attributed to Christ Jesus, perfect glory, perfect power, etc. Vs. 12.

The doxology in verse twelve is very important, and they are:

Power:

Riches: Rom. 2:4; Rom. 9:23; Eph. 1:17,18.

Wisdom: 1 Cor. 1:24,30; Col. 2:23.

Strength: Isa. 26:4; Isa. 12:2.

Honour:

Glory: Eph. 3:16.

Blessing:

The scene in verses 11-14, shows why the saints shall inherit the new earth and reign on it.

38. Verses 11-14, also takes into account the finishing of the investigative judgement.

THE SEALS OF REVELATION CHAPTER SIX

INTRODUCTION

1. A short summary of Revelation chapter six:

a. Christ revealed what was to happen in history which determined his investigative judgment verdict and that is, there was an apostasy from the truth leading to persecution of the saints: Rev. 6:2,4,5,8,9,12.

2. A translation of Rev. 6:1-17.

[1] “And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beast (living creature) saying, Come and see. [2] And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. [3] And when he had opened the second seal, I heard the second beast (living creature) say, Come and see. [4] And there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given him a great sword. [5] And when he had opened the third seal, I heard the third beast (living creature) say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. [6] And I heard a voice in the midst of the four beast (living creatures) say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. [7] And when he had opened the fourth seal, I heard the voice of the fourth beast (living creature) say, Come and see. [8] And I look, and behold a pale horse: and his name that sat on him was Death, and Hell (the grave) followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. [9] And when he had open the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11] And white robes were given unto

every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled. [12] And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; [13] And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. [14] And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. [15] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; [16] And said to the mountains rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: [17] For the great day of his wrath is come; and who shall be able to stand?"

THE FIRST SEAL OF REV. 6:1,2

1. A translation of Rev. 6:1,2.

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

2. The time period covered by this seal is from 31 A.C.B. – 100 A.C.B.
3. The church age covered by this seal is the church age of Ephesus.
4. “...when the Lamb opened one of the seals”. Vs. 1.
 - a. Open means to reveal: Jer. 20:12; Rev. 20:12; Ps. 49:4; Eze. 3:27; Matt. 13:35; Ps. 78:1-7.
 - b. Open one (first) of the seals, means to reveal certain truths about the Sabbath concerning the death, resurrection and forgiveness of Christ etc. as it is seen in the book of Acts: Acts. 2:1-47.
 - c. The first beast (first living creature) is the lion which symbolizes king: Rev. 6:1,3,5,7; Rev. 4:6,7; Pr. 19:12; Pr. 20:2.
 - d. This is the identity of Christ as king in the gospel according to Matthew: Matt. 2:2.

5. The earliest history of the church as seen in the book of Acts which span from the year 31 A.C.B. to the year 100 A.C.B. is to be seen in the light of Christ as king:

- a. Christ is anointed as high priest to conquer the heathens: Ps. 2:6-8.
- b. Christ is giving his law, judging and saving his church: Isa. 33:22.
- c. Christ is reigning in his church in righteousness with his apostles: Isa. 32:1.
- d. Christ through holy judgment establishes his church: Pr. 29:4.

6. "...Come and see". Vs. 1.

- a. Come and see, implies that God is revealing what is not seen to each: Isa. 44:7; Isa. 41:22; Amos. 3:7.
- b. Why did Christ give the investigative judgement verdict of Revelation chapters two and three? Revelation chapter six says "Come and see".
- c. Should it be "come" or "come and see"? The Majority text, the Textus Receptus and Andrewan texts have "come and see". The corrupted Egyptian texts have "come".

7. "...And behold a white horse". Vs. 2.

- a. White means purity and sinlessness: Isa. 1:18; Dan. 12:10; Rev. 7:13,14; Rev. 19:8; Eccl. 9:8.

b. Horse (and rider): prophecy or conversion of many people (church): Isa. 66:19,20; Isa. 21:7,9.

c. The church is horse: Isa. 63:11-14; Zech. 1:8-17; Zech. 10:3.

d. In these verses Christ in his church is the rider conquering the heathen with truth and righteousness: Ps. 45:1-5.

e. These texts shows that horse is church: Hab. 3:8; Joel. 2:4.

8. "...he that sat on him had a bow". Vs. 2.

a. A bow is a weapon of warfare: Gen. 49:22-24; Job. 29:20; 2 King. 6:22; Jer. 50:14,24; Zech. 10:3,4.

b. This is the word of God a spiritual weapon to fight against sin: Hab. 3:9; 2 Cor. 10:3-6.

9. "...A crown was given unto him". Vs. 2.

10. Crown symbolizes three things, they are:

a. Righteousness: 2 Tim. 4:8.

b. Glory: 1 Pet. 5:4.

c. Life: Jam. 1:12; Rev. 2:10.

11. We are to get the three above in the investigative judgment, they are then to be given to us: Rom. 2:13,16; Rev. 11:18,19; Rev. 6:9-11; Rev. 19:7,8.

12. Yet we are to have them now:

a. Righteousness: Rom. 3:22.

b. Glory: 1 Pet. 5:4.

c. Life: Gal. 2:20; 1 Jn. 5:11,12.

d. So we are heirs only: Jam. 2:5.

e. But we will inherit: Matt. 25:34.

13. "...He went forth..." Vs. 2.

a. Went forth, means goes to preach the gospel: Matt. 28:19.

b. When do they do this? Acts 1:4,5,8; Acts. 2:1-4.

14. "...Conquering..." Vs. 2.

- a. Conquering means victory over sin: Rom. 8:35-37; 2 Cor. 2:14; Rev. 12:11.

15. "...And to conquer.". Vs. 2.

- a. The purpose of the church was to conquer Jerusalem/Judah, Samaria, and the uttermost places of the earth according to Acts. 1:8. The book of Acts gives evidences of this being fulfilled:

- b. Progress reports of the gospel conquering Jerusalem/Judah: Acts. 2:1-4,41,47; Acts. 6:7.

- c. Progress reports of the gospel conquering Samaria: Acts. 8:25,40; Acts. 9:31.

- d. Progress reports of the gospel conquering the uttermost parts of the earth: Acts. 12:24,19,20; Acts. 16:5,2; Acts. 19:20,17; Acts. 28:30,31,14-16,28.

THE SECOND SEAL OF REV. 6:3,4

1. A translation of Rev. 6:3,4.

[3] “And when he had opened the second seal, I heard the second beast (living creature) say, Come and see. [4] And there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given him a great sword.”

2. The time period covered by this seal is from 100 A.C.B. – 538 A.C.B.
3. The church ages covered by this seal is the church ages of Symrna and Pergamos.
4. “...When he had opened the second seal.”. Vs 3.
 - a. The Waldenses preached various Sabbath truths that the churches were losing: Dan. 11:32,33.
5. “...The second beast (living creature) say...” Vs. 3.
 - a. The second beast is the calf/ox, which shows Christ as a servant: Rev. 4:7; Pr. 14:4; Mk. 10:45; Phil. 2:5-8.
 - b. In this period of the church’s age Christ was to be viewed as servant therefore self-exaltation would not have been sought: Isa. 52:13; 1 Tim. 5:17,18;

6. "...Come and see..." Vs. 3.

a. Read the following texts: Isa. 44:7; Isa. 41:22; Amos. 3:7.

7. "...Went out another horse..." Vs. 4.

a. Read the following texts: Joel. 2:2,4; Zech. 10:3.

8. "...That was red..." Vs. 4.

a. This means that the church becomes corrupted by sins: Isa. 1:18.

b. Red also symbolizes retribution, in this sense it is with false doctrines: Ps. 75:8; Isa. 63:2,3; Pr. 23:31,32; 2 Thess. 2:10-12.

9. "...Was given to him..." Vs. 4.

a. Was given to him by whom? By Satan, Satan gives false doctrines: Jn. 8:44; Acts. 5:3; 2 Thess. 2:9; 1 Tim. 4:1,2.

10. "...To take peace from the earth..." Vs. 4.

11. What does it means to have peace?

a. To obey the law: Ps. 119:165; Isa. 48:18.

b. Thus to take the pace is to change or remove the law: Dan. 7:25; Isa. 24:5. Read the following quotes.

c. “All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord’s Day” **Eusebius commentary on the Psalms, Quoted from Alonzo T. Jones, Great Empires of Prophecy, pg. 479.**

“Canon 29. Christians shall not Judaize and be idle on Saturday (Sabbath), but shall work on that day; but the Lord’s Day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If however, they are found Judaizing, they shall be shut out from Christ” Council of Laodicea, 364 A. C.B. quoted in **Alonzo T. Jones, ibid. pg. 486.**

d. To have the way of the sanctuary: Ps. 77:13; Rom. 3:17.

e. Thus to take the peace is to remove the sanctuary truth: Dan. 8:11; Dan. 11:31; Rev. 13:6. Read the following quote.

f. “Protestants who are saved are saved in so far as they are Catholics. The good honest, sincere, God-fearing protestants, of whom there are no doubt many, will obtain eternal life, but this will be not in the least degree on account of their Protestantism but in spite of it and solely in virtue of the Catholic doctrines which (fortunately for themselves) they have retained, when they went out from the only true and infallible church of God whose center is at Rome, But whose circumference is the word” **Mons. Canon, John Vaughan. Is there salvation outside the church?**

g. To have the gospel: Acts. 10:36; Rom. 10:15; Eph. 6:15.

h. Thus to take the peace away is to remove or obscure or pervert the gospel: 1 Tim. 4:1,2; 2 Thess. 2:10-12; Acts. 20:28-31; Dan. 8:12. Read the following quote.

i. “The church assisted and instructed by the Holy Spirit, gives to Mary titles which resemble those given to her divine son. Jesus is our king; Mary is our queen. Jesus is our advocate and mediator; Mary is also our advocate and mediatrix. Jesus is our hope our refuge our consolation; we say the same of Mary. Jesus is the way, which leads to heaven; Mary is the gate of heaven... Jesus is the author of grace; Mary is the Mother of grace. In a word, Mary participates by grace in all the titles which Jesus enjoys by nature” **Joseph Zacchello, Secrets of Romanism, pg. 114.**

j. To have the kingdom: Rom. 14:17.

k. Thus to take away the peace is to seek and set up an earthly kingdom: Rev. 16:10; Rev. 17:18. Read the following quote.

l. “There had in fact arisen in the church... A false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which... brought along with it an unchristian opposition of the spiritual to the secular power, and which might easily result in the formation of a sacerdotal state, subordinating the secular to itself in a false and outward way.” “This theocratical theory was already the prevailing one in the time of Constantine; and... The bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the state for the furtherance of their aims.” **Alonzo T. Jones, Great Empires of Prophecy, pg. 475, Quoting Neander’s, History of the Christian Religion.**

m. To have Christ: Isa. 9:6; Eph. 2:13,14.

n. Thus to take away the peace is to set up a false Christ: 1 Jn. 2:22; 1 Jn. 4:1-3; Mk. 13:22. Read the following quote.

o. "The title Vicarious Fillii Dei... is very common as a title for the Pope." **Doctor J. Quaston S.T.D. Ibid. pg. 159.**

"The letters inscribed on the Pope's mitre are these, Vicarious Fillii Dei, which is Latin for Vicar of the Son of God." **Our Sunday Visitor, April 18 th. 1915, Ibid. pg. 158.**

p. To have the true God: Heb. 13:20; Col. 3:15; Rom. 1:7.

q. Thus to take away the peace is to set up a false God: 2 Thess. 2:3,4; Dan. 11:36,37. Read the following quote.

r. "We hold upon this earth the place of God Almighty" Pope Leo xiii, June 20 th. 1894." **Joseph Zacchello, Secrets of Romanism, pg. 35.**

s. To have justification as a real change: Rom. 5:1; Ps. 29:11; Ps. 85:8; (Col. 3:15; Rom. 8:6; Rom. 5:1).

t. Therefore to take the peace is to flatter one by declaring him righteous (as having peace) when he is yet in sin (that is have no real justification): Ps. 36:2; Ps. 78:36,37; Eze. 12:24; Eze. 13:10,16; Mic. 3:5; Isa. 57:21. Read the following quote.

u. "Again, in a note on this Mr. Bower says: "but by God Himself, replied the emperor, we are expressly forbidden to make any graven images, to bow down to them, or to worship them. The Jews were forbidden, answered Theodore; but the law given to them is not binding with respect to us Christians, else why should we not be circumcised as well as the Jews?" **Facts for the times, G. I. Butler, pg. 25, Quoted from G. Burnside, Revelation's wonders unfolded, pg. 32-33.**

"Nicolaitanes taught and practiced Ritualism without spirituality, knowledge

without practice, justification by faith without holiness... It was this teaching of the Nicolaitanes in the first century that was still corrupting the church of Pergamos a few centuries later, (Rev. 2:15) that led to the changing of God's "Royal Law", -- the Ten Commandments." **ibid. pg. 30,31.**

12. All the above (from a to n) things and more did the Papacy:

13. "...Should kill one another..." Vs. 4.

14. This means that they should kill one another by sin:

- a. Spiritual death: Rom. 6:23; Rom. 7:5; Jam. 1:15; Eph. 2:1,5; Col. 2:13; Jude. 12.
- b. Eternal death: Rev. 20:5-10.

15. "...There was given him a great sword." Vs. 4.

- a. There was given unto him? By whom? By the secular state: Dan. 11:31; Rev. 13:2,7.

16. "...A great sword." Vs. 4.

- a. Great sword represents the civil authority: Eze. 32:11; Rom. 13:1-4; Acts. 12:1,2.

THE THIRD SEAL OF REV. 6:5,6

1. A translation of Rev. 6:5,6.

[5] And when he had opened the third seal, I heard the third beast (living creature) say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. [6] And I heard a voice in the midst of the four beast (living creatures) say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

2. The time period covered by this seal is from 538 A.C.B. – 1517 A.C.B.
3. The church age covered by this seal is the church age of Thyatira.
4. "...Opened the third seal..." Vs. 5.
 - a. The Waldenses preached various truths that the church had lost: Dan. 11:32,33.
5. "...The third beast (living creature)..." Vs. 5.
 - a. This third living creature shows Christ as perfect man: Rev. 4:7; Hos. 11:4; 1 Pet. 2:21-25; 1 Jn. 3:5.
 - b. If this period 538 A.C.B. –1517 A.C.B. were to be viewed in the light of Christ as perfect man then the church would not have fallen into the depravity of humanity, but would have escaped that condition: Rom. 3:10-20; Rom. 3:24; 2 Pet. 1:4.

6. "...Come and see..." Vs. 5.

a. Read the following texts: Matt. 11:28; Jn. 3:3,5.

7. "...Horse..." Vs. 5.

a. The horse symbolizes the Church: Joel. 2:2,4; Zech. 10:3.

8. "...Black..." Vs. 5.

a. The color black symbolizes to be sick with sin: Job. 30:18,26,30; Lam. 4:8.

b. All the light is gone only the darkness of error and of sin remains: Joel. 2:6; Jude. 13; Isa. 9:2; Isa. 60:2; Matt. 4:16; Matt. 6:23; Jn. 3:19; Jn. 12:35; 1 Jn. 1:5,6.

9. "...Pair of balances in his hand..." Vs. 5.

a. The Greek word for balances is Zogon: false balances, is false judgement and estimation of salvation, a false plan: (Job. 31:6; Rom. 2:16); Pr. 11:1; Pr. 20:23; Hos. 12:7; Mic. 6:11; (Ps. 62:9; Rom. 2:16); (Pr. 16:11; Phil. 2:13; Rom. 8:11,14; 1 Jn. 5:6); (Eze. 45:9-15; Isa. 53:11); Amos. 8:5.

10. "...Voice in the midst of the four beast (living creatures)..." Vs. 6.

a. This is God's voice: Rev. 4:2-6.

11. "...A measure of wheat for a penny, and three measures of barley for a penny..." Vs. 6.

- a. Salvation is being sold: Mic. 6:10-14; Amos. 8:4-7; Matt. 15:14.
- b. Not the true salvation, but the false salvation by works: Gal. 2:16.
- c. "Wheat/barely" A symbol of Christians: Eze. 4:9; Deut. 8:8; Joel. 1:11,12; Ruth. 2:23; Matt. 13:24-30, 37,38.
- d. "Measure" the Greek word is "choenix(es): 1 ½ pints.
- e. "Penny" Denarius: 15.7 cents, which is one day's wages.

12. "...Hurt not the oil and the wine..." Vs. 6.

- a. The truths of Christ were yet preserved in the era of great darkness: Rev. 12:6,14.
- b. Oil symbolizes the light of truth: Ex. 25:6; Ex. 35:14; Ex. 39:37; (Zech. 4:1-6; 1 Jn. 5:6).
- c. Wine symbolizes the life of Christ: Matt. 26:27-29; Isa. 55:1.
- d. Oil and wine symbolizes the truths of Christ that heals: Isa. 1:5,6; Lk. 10:34; Isa. 53:5,11.

THE FOURTH SEAL OF REV. 6:7,8

1. A translation of Rev. 6:7,8.

[7] “And when he had opened the fourth seal, I heard the voice of the fourth beast (living creature) say, Come and see. [8] And I look, and behold a pale horse: and his name that sat on him was Death, and Hell (the grave) followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”

2. The time period covered by this seal is from 1517 A.C.B. – 1833 A.C.B.

3. The church age covered by this seal is the church age of Sardis.

4. “...Open...” Vs. 7.

- a. Open is to reveal: Jer. 20:12; Rev. 20:12; Ps. 49:4; Eze. 3:27; Matt. 13:35; Ps. 78:1-7.

5. “...Fourth seal...” Vs. 7.

- a. The Sabbath truth of the fourth seal was the truth of justification by faith to begin the reformation: Dan. 11:34,35; Ps. 40:17; Rom. 8:6; Rom. 5:1; Rom. 6:18.

6. “...The fourth beast (living creature)...” Vs. 7.

a. The fourth living creature shows Christ as God, who is able to give life: Rev. 4:7; Deut. 32:11-13; Jn. 1:1-4; Jn. 11:23-27; (Rev. 1:18; Rev. 2:10).

7. "...Come and see..." Vs. 7.

a. Read the following texts: Matt. 11:28; Jn. 3:3,5.

8. "...Pale..." Vs. 8.

a. The Greek word for pale is "chloros" (χλωρος) greenish, yellowish, symbolizing death: 2 Chr. 21:15; Isa. 1:5,6; Isa. 38:12; Mic. 6:13; Hos. 7:5; (Isa. 29:22).

9. "...Horse..." Vs. 8.

a. The horse symbolizes the Church: Joel. 2:2,4; Zech. 10:3.

10. "...His name..." Vs. 8.

a. The Greek word for name is "onoma" ("odouad"), name implies: authority, character, rank, majesty, power, excellence: Matt. 6:9; Lk. 1:49; Heb. 13:15; Ex. 34:5-7.

11. "...Was death..."

a. The Greek word for death is "thanatoo" and it means – to kill, put to death, to cause to be put to death, mortify, to become dead: Matt. 10:21; Mk. 13:12; Lk. 21:16.

THE FIFTH SEAL OF REV. 6:9-11

1. A translation of Rev. 6:9-11.

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

2. The time period covered by this seal is from 1798 – to The Sunday Law the second great persecution.
3. The church ages covered by this seal are the church ages of Sardis, Philadelphia and Laodicea.
4. The fifth seal is from 1798 to the Sunday Law, the second great persecution.
 - a. The first persecution is until 1798 A.C.B. Rev. 6:11; Rev. 11:1,2; Rev. 13:4-7; Dan. 7:25.
 - b. The second great persecution begins when the mark of the beast (the Sunday law) is set up.
 - c. Thus the time of the fifth seal is a period of rest between two great persecutions

of the church. Also between these two rest periods the investigative judgment begins in 1844.

5. "...Fifth seal..." Vs. 9.

a. The Sabbath truth of fifth seal is the Millerite message plus the Sanctuary message.

b. The Millerite message: Hab. 2:3; (Hab. 1:17; Hab. 2:1-3); Hab. 3:10-16; Rev. 10:1-11.

c. The Sanctuary message: (Rev. 10:7; Rev. 11:15-19; Rev. 10:11; Dan. 7:25,26; Dan. 8:8-14; Rev. 14:6,7).

6. "...The altar..." Vs. 9.

a. What is placed upon the altar is the value: Matt. 23:18-20.

b. The thing on the altar: Gen. 8:20; (Gen. 22:9; Heb. 11:17-19); Ex. 29:18; Lev. 14:20).

c. People must partake of the altar: 1 Cor. 9:13; 1 Cor. 10:18; Heb. 13:9,10; Jn. 6:48-58.

d. Thus the altar is Jesus Christ.

7. "...Under..." (neath). Vs. 9.

a. Read the following texts: Lev. 27:32; Ps. 17:8; Ps. 36:7; Ps. 91:1,4; Hos. 4:12; Matt. 23:37; Rom. 6:14,15,21; 1 Cor. 9:19-21.

8. "...Under the altar..." Vs. 9.

a. This to be under Christ's grace or blessings or salvation: Matt. 10:39; Matt. 16:25; (Rev. 2:10; Rev. 20:4,6).

9. "...Souls..." Vs. 9.

a. Souls are living creatures: Gen. 2:7; Eze. 18:4,20.

10. "...Slain for the word of God..." Vs. 9.

a. This is for preaching the gospel: Jn. 15:20,21; (Acts. 6:8-14; Acts. 7:54-60); Acts. 9:1-5; (Gal. 5:11; Gal. 6:12).

11. "...And for the testimony they held..."

a. This is for the holy living of the saints: 2 Tim. 3:3,12; (Matt. 5:10; Ps. 119:172; Isa. 51:7).

12. "...They cried with a loud voice..." Vs. 10.

a. How can dead souls cry? Read the following texts: Gen. 4:10; Heb. 11:4; Heb.

12:24.

b. The cry is the cry for judgement and vengeance (a call for the seven last plagues upon the later generation, the children of the persecutors): Rom. 12:19; Ex. 20:5; Ex. 34:6-8; Lam. 5:7; Matt. 23:30-35; Rev. 16:4-7; Rev. 18:20,24. Ps. 94:1-7.

13. "...White robes..." Vs. 10.

a. White robes, symbolizes the righteousness of the saints: Rev. 19:8; Job. 29:14; (Ps. 132:16; Isa. 61:10); Zech. 3:4.

14. How and when are white robes given to the dead saints? Read the following texts: Rev. 6:11; (Rev. 3:4,5; Rev. 20:12; Dan. 7:9,10; Acts. 3:19; Jam. 5:20); Rev. 19:7,8; Matt. 22:2,10-14; Gal. 5:5; Rom. 2:13,16.

THE SIXTH SEAL OF REV. 6:12-17

1. A translation of Rev. 6:12-17.

[12] “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; [13] And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. [14] And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. [15] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; [16] And said to the mountains rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: [17] For the great day of his wrath is come; and who shall be able to stand?”

2. The time period covered by this seal is from 1755 to the Second Coming of Christ.
3. The church ages covered by this seal are the church ages of Sardis, Philadelphia and Laodicea.
4. “...Sixth seal...” Vs. 12.

- a. The seal, The Sabbath: Rev. 14:1; Ex. 20:8-11; Ex. 31:12-18; (Ps. 132:13,14; Jn. 5:14-17; Rom. 1:16,17; Rev. 7:3.

- b. The Sabbath truth of the sixth seal is the coming of Christ: Matt. 24:3,29,30.

- c. Thus the sixth seal are signs of the Second Coming. The actual message: Rev. 14:6-12; Rev. 18:1-8.

5. "...Great earthquake..." Vs. 12.

- a. Read the following texts to see why God sends earthquakes: Job. 9:1-6; Job. 20:27,29; Ps. 60:1-3.
- b. This earthquake was the Lisbon earthquake that happened on November 1 St. 1755. Read the following quotation.
- c. *"The Great Earthquake.*—The first event under this seal, and perhaps the one which marks its opening, is a great earthquake. As the most striking fulfillment of this prediction, we refer to the great earthquake of November 1, 1755, known as the earthquake of Lisbon. Of this earthquake, Robert Sears says:

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

Sir Charles Lyell gives the following graphic description of this remarkable phenomenon:

“In no part of the volcanic region of Southern Europe has so tremendous an earthquake occurred in modern times as that which began on the 1st. of November, 1755, at Lisbon. A sound of thunder was heard underground, and immediately afterwards a violent shock threw down the greater part of that city. In the course of about six minutes, sixty thousand persons perished. The sea first retired, and laid the bar dry; it then rolled in, rising fifty feet above its ordinary level. The mountains of Arrabida, Estrella, Julio, Marvan, and Cintra, being some of the largest in Portugal, were impetuously shaken, as it were, from their very foundations; and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into the subjacent valleys. Flames are related to have issued from these mountains, which are supposed to have been electric; they are also said to have smoked; but vast clouds of dust may have given rise to this appearance. ...

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

“The shock was felt at sea, on the deck of a ship to the west of Lisbon, and produced very much the same sensation as on dry land. Off St. Lucar [s], the captain of the ship ‘Nancy’ felt his vessel shaken so violently that he thought she had struck the ground, but; on heaving the lead, found a great depth of water. Captain Clark, from Denia, in latitude 36° 24’ N., between nine and ten in the morning, had his ship shaken and strained as if she had struck upon a rock. Another ship, forty leagues west of St. Vincent, experienced so violent a concussion that the men were thrown a foot and a half perpendicularly up from the deck. In Antigua and Barbadoes, as also in Norway, Sweden, Germany, Holland, Corsica, Switzerland, and Italy, tremors and slight oscillations of the ground were felt.

“The agitation of lakes, rivers, and springs in Great Britain was remarkable. At Loch

Lomond, in Scotland, for example, the water, without the least apparent cause, rose against its banks, and then subsided below its usual level. The greatest perpendicular height of this swell was two feet four inches. It is said that the movement of this earthquake was undulatory, and that it traveled at the rate of twenty miles a minute. A great wave swept over the coast of Spain, and is said to have been sixty feet high at Cadiz. At Tangier, in Africa, it rose and fell eighteen times on the coast; at Funchal, in Madeira, it rose full fifteen feet perpendicular above high-water mark, although the tide, which ebbs and flows there seven feet, was then at half ebb. Besides entering the city and committing great havoc, it overflowed other seaports in the island. At Kinsale, in Ireland, a body of water rushed into the Harbor, whirled round several vessels, and poured into the market-place.”

If the reader will look in his atlas at the countries mentioned, he will see how large a part of the earth’s surface was agitated by this awful convulsion. Other earthquakes may have been as severe in particular localities, but no other supplies all the conditions necessary to constitute it a fitting event to mark the opening of the seal.” **Uriah Smith, Daniel and Revelation, pg. 402-405.**

6. “...The sun became black... moon became as blood...” Vs. 12.

a. These events symbolizes great darkness, to come, no truth: Eccl. 11:7,8; Eccl. 12:1-3; Eze. 32:7,8.

b. These events occurred on May 19 th. 1780. It is known in history as the “Dark Day”. Read the following quotation.

c. “*The Darkening of the Sun.*—Following the earthquake, as announced by the prophecy, “the sun became black as sackcloth of hair.” This part of the prediction has also been fulfilled. We need not here enter into a detailed account of the wonderful darkening of the sun, May 19, 1780. Most persons of general reading, it is presumed, have seen some account of it. The following detached declarations from different authorities will give an idea of its nature:

“Dark Day, The. May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. ... The obscuration began about ten o’clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. ... The true cause of this remarkable phenomenon is not known.”

“In the month of May, 1780, there was a very terrific dark day in New England, when ‘all faces seemed to gather blackness,’ and the people were filled with fear. There was great distress in the Village where Edward Lee lived, “men’s hearts failing them for fear’ that the Judgment-day was at hand; and the neighbors all flocked around the holy man, [who] spent the gloomy hours in earnest prayer for the distressed multitude.”

“The *time* of this extraordinary darkness was May 19, 1780,” says Professor Williams. “It came on between the hours of ten and eleven A. M., and continued until the middle of the next night, but with different appearances at different places. ...

“The *degree* to which the darkness arose was different in different places. In Most parts of the country it was so great that people were unable to read common print, determine the time of day by their clocks or watches, dine, or manage their domestic business, without the light of candles. In some places the darkness was so great that persons could not see to read common print in the open air, for several hours together; but I believe this was not generally the case.”

“The *extent* of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England States. It was observed as far-east as Falmouth [Portland, Maine]. To the westward we hear of its reaching to the furthest parts of Connecticut, and Albany. To the southward it was observed all along the seacoasts, and to the north as far as our settlement extend. It is probable it extended much beyond these limits in some directions, but the exact boundaries cannot be ascertained by any observations that I have been able to collect.

“With regard to its *duration*, it continued in this place at least fourteen hours; but it is probable this was not exactly the same in different parts of the country.

“The *appearance* and *effects* were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and bloom of night.”

“The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses; the birds were silent and disappeared, and the fowls retired to roost. ... A very general opinion prevailed that the day of judgment was a hand.”

Whitter, in a well-known poem pictures it thus:

“Twas on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the Spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,--
The Twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater’s sides from the red hell below.
Birds ceased to sing, and all the barnyard fowls

Roosted; the cattle at the pasture bars
lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law.”

The Moon Became as Blood.—The darkness of the following night, May 19, 1780, was as unnatural as that of the day had been.

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

“In the evening ... perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o’clock, although the moon had full’d but the day before.”

This statement respecting the phase of the moon proves the impossibility of an eclipse of the sun at that time. Whenever on this memorable night the moon did appear, as at certain times it did, it had, according to this prophecy, the appearance of blood. **Uriah Smith, Daniel and Revelation, pg. 405-409.**

7. “And the stars of heaven fell unto the earth” Vs. 13.

- a. The stars of the heaven are a symbol Christians: Job. 25:5,6; Dan. 12:3.
- b. This event symbolized that a lot of Christians were to fall from 1844 onwards.
- c. The event of the heavenly bodies falling occurred on November 13 th. 1833.
Read the following quotation.

d. *“The Stars of Heaven Fell.*—The voice of history still cries, *Fulfilled!* We refer to the great meteoric shower of November 13, 1833. On this point a few testimonies will suffice.

“At the cry, ‘Look out the window,’ I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. ... I called to my wife to behold; and while robbing, she exclaimed, ‘See how the stars fall!’ I replied, ‘That is the wonder:’ and we felt in our hearts that it was a sign of the last days. For truly ‘the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.’ Revelation 6:13. ...

“And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. ‘It rained fire!’ says one. Another, “It was like a shower of fire.’ Another, “It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.’ I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. ‘The stars of heaven fell unto the earth;’ they were not sheets, or flakes, or drops of fire; but they were what the world understands by the name of ‘falling stars;’ and one speaking to his fellow in the midst of the scene, would say, ‘See how the stars fall!’ and he who heard, would not

pause to correct the astronomy of the speaker, any more than he would reply, 'The sun does not move,' to one who should tell him, 'The sun is rising.' The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come, as if from several trees shaken, but from *one*: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park), fell toward the south; and they fell, not as *ripe* fruit falls. Far from it. But they flew, they were *cast*, like the unripe fruit, which at first refuses to leave the branch; and, when it does break its hold, flies swiftly, *straight off*, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force."

"The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained, but it covered no inconsiderable portion of the earth's surface. ... The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs, resembling skyrockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendors of this celestial exhibition the most brilliant skyrockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' "

"After collecting and collating the accounts given in all the periodicals of the country, and also in numerous letters addressed either to my scientific friends or to myself, the following appeared to be the *leading facts* attending the phenomenon. The shower pervaded nearly the whole of North America, having appeared in nearly equal splendor from the British possessions on the north, to the West India Islands and Mexico on the south, and from sixty-one degrees of longitude east of the American coast, quite to the Pacific Ocean on the west. Throughout this immense region, the duration was nearly the same. The meteors began to attract attention by their unusual frequency and brilliancy, from *nine to twelve o'clock* in the evening; were most striking

in their appearance from *two to five*; arrived at their maximum, in many places, about *four o'clock*; and continued until rendered invisible by the light of day.”

“The spectacle must have been of the sublimest order. The apostle John might have had it before him when he indited the passage referring to the opening of the sixth seal: ‘And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.’ ” **Uriah Smith, Daniel and Revelation, pg. 409-411.**

8. “And the heaven departed as a scroll when it is rolled together...” Vs. 14.
 - a. This will happen at the Second Coming of Christ: Rev. 19:11; Isa. 13:9-13; (Isa. 33:3; 2 Pet. 3:10); Isa. 34:1-5,8.

9. “...Mountain and island were moved out of their places...” Vs. 14.
 - a. These events will happen in the future in the “Great Earthquake” under the seventh plague: Rev. 16:17-21; Heb. 12:25-27; Isa. 24:1-6, 17-20; Ps. 77:18; Jer. 4:20-28.

 - b. Why does God send earthquake? Ps. 18:4-17.

10. The event of verse fifteen happens at the actual appearance of Jesus Christ: Matt. 24:30; Rev. 14:14-20; Rev. 19:11-18, 21; Jer. 25:29-39; Joel. 3:16.

11. “...That sitteth on the throne...” Vs. 16.
 - a. It is Jesus Christ who is sitting on the throne at his Second Coming: Matt. 25:31-46.

12. "...Wrath of the Lamb..." Vs. 16.

- a. The wrath of the lamb is in the year of the plagues: Isa. 63:1-6; Rev. 14:20.

13. "...Day of his wrath..." Vs. 17.

- a. Read the following texts: Joel. 2:1,2,10,11; Joel. 1:15.

14. "...Who shall be able to stand." Vs. 17.

- a. This is a moral question; the answer is the Righteous is able to stand! Heb. 12:28,29; Ps. 68:1-4; Mal. 3:1-4, 16-18; Joel. 3:16,20; Ps. 46; Isa. 33:14-16; Ps. 15.
- b. Therefore the Wicked is not able to stand! 2 Thess. 2:8; Heb. 12:29; Ps. 68:1,2; Zech. 14:12; Mal. 3:5; Joel. 3:16,19; Isa. 66:15-17; Ps. 97:3-5; Pr. 2:22.

INTRODUCTION TO REVELATION CHAPTER SEVEN

We are standing on the threshold of grand and important events that shall determine the destiny of mankind. This is what Revelation chapter seven is all about. This chapter is a brief digression from the topic of the seven seals which are revelations of the history of the church ending with the 144,000. The chapter is placed between the sixth seal in Revelation chapter six verse twelve (Rev. 6:12) and the seventh seal in Revelation chapter eight verse one (Rev. 8:1).

In Revelation chapter seven we come to the last remnants of time before the close of probation, where the time of trouble is about to break forth in the seven last plagues of (Revelation chapter sixteen) upon the earth. But the angels of God that move unseen all over the earth restraining the fierce winds of human passion are ordered to stem the chaos, riot, revolution and destruction from engulfing the earth in order that God may send a sealing message to the remnant of His people to prepare them to stand in the time of trouble without the mediating work of Christ occurring in heaven.

This sealing is a settling into the Faith of Jesus Christ so that God's people will have Sealed Perfection into All-times Sinlessness, thus having no ability to fall back into sin even amidst the scenes of great upheavals transpiring upon the earth.

Satan's power to tempt and deceive has increased a hundred-fold, but he is not to be able to cause the Remnant to fall as Rev. 12:17; Rev. 14:12 and Rev. 17:14 shows. They have fought against all his devices in the last remnants of probationary time and by the light of the latter rain faith they have seen the Truth in such a way as to render them immune from the dragon.

Thus the remnant church that shall survive alive during the persecution that shall occur, will number only one hundred and forty and four thousand (144,000), and they shall go on during the year of the plagues to face the anguish of Jacob's trouble.

The remnant saints 144,000 in number are called spiritual Israelites (Gal. 6:15,16), because they alone are the converted people of God amidst the teeming billions upon the face of the earth, and they have tribal characteristics in the truth just as the sons of Jacob who are described in Genesis chapter forty-nine (Gen. 49) and Deuteronomy chapter thirty-three (Deut. 33).

Revelation chapter seven gives the assurance that the 144,000 shall be saved with the

teeming millions of all ages that accepted the Gospel and lived holy lives, but it is the blood of Jesus Christ that washes all the righteous into white.

May all be blessed as they study this chapter in Jesus holy name. Amen.

REV. 7:1-4 EXPOSITED

1. Translation of Rev. 7:1-4.

“[1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. [4] And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

2. The vision brought to view is the sealing of the 144,000 while the angels of God hold back the winds from blowing on the earth and hurting everything. Rev. 7:1-4.

3. The timing of this holding of the four winds and the sealing can be clearly seen when we consider the following:

a. The question “who shall be able to stand?” is being answered in Revelation chapter seven. Rev. 6:17.

b. We are told that the 144,000 who are sealed are able to stand. Rev. 7:3-8.

c. Since the “standing” is to take place during the great day of God’s wrath, this day of wrath is the year of the plagues. (Rev. 6:17; Rev. 16:14; Isa. 34:1-5,8; Isa. 13: 4-13; Rev. 15:1).

d. Since this “standing” is to take place during the year of the plagues, then the sealing of the 144,000 must take place before the year of the plagues. The sealing must take place between Rev. 6:13, and verse 14, but before the events in verse 14 happens.

4. We are told that Revelation chapter seven is meant to show us the preparedness of the church in contrast to the un-readiness of the wicked world.

“The purpose of the present pair of visions ([Rev. 7] 1-8, 9-17) is to contrast the preparedness of the Church for the coming end with the panic of the unprepared world.”
Henry Barclay Swete, Commentary on Revelation, pg. 95.

5. The panic of the wicked world is clearly seen in Rev. 6:14,15.
6. Revelation chapter seven can be divided into two parts. They are:
 - a. Rev. 7:1-8.
 - b. Rev. 7:9-17.
7. Rev. 7:1-8 deals with the sealing of the 144,000 (spiritual) Israelites. (Ps. 73:1; Gal. 6:15,16).
8. Rev. 7:9-17 deals with all the saved from all ages which includes the 144,000; it shows why they are saved, and their reward of eternal peace and satisfaction.
9. Rev. 7:9-17 can be divided into two further divisions.

a. Rev. 7:9-12.

b. Rev. 7:13-17.

10. We are presently dealing with the providential intervention of God in the world while He seals the 144,000. This is touched in Rev. 7:1-4.

11. Rev. 7:1 explained:

a. The four corners of the earth is used to mean the whole earth, or all over the earth. Isa. 11:12; Eze. 7:2.

b. The four winds of the earth are winds that blow over all the earth, but it has a symbolic meaning. Zech. 2:6.

c. The four winds symbolizes the winds of war, upheavals, riot and tribulation that comes from human intrigue. (Dan. 7:2; Jer. 25:32,33).

d. Angels are ministering spirits of God sent to help the people of God in being saved. Heb. 1:13,14.

e. So it is that these angels of God do a work of restraining evil from breaking forth all over the earth on a global scale; they restrain the world from descending into global civil war blowing all over, as seen in Zeph. 1:14-18; Zech. 14:13.

f. So the angels of God holding back the winds from blowing on the earth and all that is in it means that, the angels of God all over the earth are holding the world from reaching to global civil war while God's people, the 144,000, are sealed. 2 Kin. 6:12-17.

12. Rev. 7:2 explained.

- a. Another angel ascends from the east. This phrase “from the east” (the sun-rising) is meant to show that the angel comes from God to do God’s work. Eze. 43: 2,4.
- b. Since the angel has the seal of the living God, he is the sealing angel of Eze. 9:2-4.
- c. The term “the living God” is YHWH who created everything as distinguished from all other false gods. (Jer. 10:6-15; Isa. 42:5-8); 1 Thess. 1:9.
- d. Thus the seal of the “living God” is the seal of the one true God the Creator as expressed in Ex. 20:1-11.
- e. What does the word “seal” mean? It means a mark, a signet or sign.

“[Greek} Sphragis... a signet... the stamp impressed...” **James Strong, Strong’s Exhaustive Concordance, pg. 70.**

- f. We are told about the word “seal” that it means:

“...the signet-ring... which the Oriental monarch uses to give validity to official documents or to mark his property. The symbolism seems to be based on Eze. 9: 4; where a man provided with an inkhorn is bidden to set a mark... on the foreheads of the righteous in Jerusalem, with a view of being spared in an impending massacre. But for a mark made by the pen of a scribe the Apocalyptist, who has lately had before him the vision of the sealed roll substitutes the impression of the Divine signet-ring.” **Henry Barclay Swete, Commentary on Revelation, pg. 96.**

g. The seal of the living God is the mark or sign of the true God. What is the sign or mark of the true God? The seal, sign or mark of the true God is the sign that He is the Creator. This sign is the seventh-day Sabbath. Ex. 20:8-11; Ex. 31:13-17.

13. Rev. 7:3 explained.

a. The angel cries a command from God that the winds of war, strife and upheavals etc. be restrained by holy angels until God's sealing work is accomplished. (Rev. 7: 3; Heb. 1:13,14).

b. The "servants of God" are brought to view in the Revelation, in Rev. 12:17; Rev. 14:12.

c. The sealing takes place in the foreheads (that is, the minds) of God's people. Since the 144,000 are sealed, in their hearts or minds (in their foreheads), God's name is seen written. (Rev. 7:3; Rev. 14:1).

d. How can the seal of God be the Sabbath and yet be God's name? The Sabbath impresses God's name YHWH in the minds of His people because in the Sabbath command, God's name is emphasized. Ex. 20:8-11; Eze. 20:12,20.

e. What does God's name YHWH mean? It is used in the Bible to emphasize God as the giver of salvation through the Plan of Salvation, and the giver of retribution to these who reject salvation. This meaning is settled theologically and experientially in the minds of those who are sealed by sanctification. (Ex. 31:13; Eze. 20:12; Ex. 34:5-8).

f. Since the Sabbath which gives a salvific theological meaning of God's name is the seal of God, there remains therefore a rest (Greek: Sabbatismos, meaning Sabbath Keeping) for the people of God. Heb. 4:9,10.

14. Rev. 7:4 explained.

- a. The 144,000 is a literal number because 12,000 of each tribe is given. Rev. 7:5-8.

- b. The 144,000 is a literal number because it is contrasted with a great number that no one can number, but one can number the 144,000, and they are numbered. Rev. 7:9.

- c. The 144,000 are of the children of Israel, this is not literal Israel, because the Bible shows that Israel in the First Witness (Old Testament) were those that had a pure heart. Ps. 73:1.

- d. Even in the First Witness other races that became converted are called Jews. Ester. 8:17.

- e. Even in the Second Witness (New Testament) a Jew is one inwardly and not in flesh. Rom. 2:28,29.

- f. The 144,000 are spiritual Israelites because Israel in the Second Witness is the true church of God. Gal. 6:15, 16.

- g. There is no Jew or Greek, the truly converted who has the Faith of Abraham thus who have Christ are Abraham's seed and thus heir to the promise. Gal. 3:7-9,14, 16,26-29.

- h. Not all of physical Israel are of spiritual Israel, nor are the literal descendants of Abraham counted as the spiritual children of Abraham. Only the children who have received the spiritual promises are the children of God, so the 144,000 are spiritual

Israelites. Rom. 9:6-8.

15. In a summary, Revelation chapter seven verse one to verse four (Rev. 7:1-4) is telling us that God has commanded His angels to restrain war, riot and destruction from overtaking the whole earth until His latter day servants are irremovably convinced and thus settled in their experience that God is Love and has retributive justice. Only 144,000 spiritual Israelites of the Church will have that sealing. Rev. 15:1-5.

THE END

REVELATION CHAPTER SEVEN

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INTRODUCTION TO THE STUDY OF THE TWELVE TRIBES OF ISRAEL

1. Who was always a real Israelite?

2. How did Jacob become Israel? Gen. 25:24-34; Gen. 27:1-47; (Gen. 32:1-28; Hos. 12:4,5); Gen. 32:28-30; Ex. 33:20; Ex. 19:21,22; 1 Cor. 1:30); (Jud. 6:22,23; Rom. 5:1).

3. What makes us Israelites?
 - a. Rom. 2:28,29 Rom. 8:6; Rom. 5:1; Col. 3:15.

 - b. Rom. 9:6-8.

 - c. James called the converted Gentiles twelve tribes: (Jam. 1:1; Acts. 15:23; Acts. 23:26).

4. How do we spiritually relate to Abraham: Rom. 4:10-14; Gal. 3:7,29; Gen. 28:1-4.

5. Israel as God's covenant people was not generic or eternal, but based upon obedience to the covenant. Deut. 28:1-20,45; Deut. 29:10-28; Lev. 26:27-46.

6. A time period was given to the Jews to bring their era of sinning to an end and to bring in a perpetual era of obedience – 490 years. (Dan. 8:14,17,26,19; Dan. 9:20-25), ends in 34

A.C.B.

7. The Jews rejected the new covenant in Christ Jesus: (Acts. 6:8-15; Acts. 7:1-5; Gen. 17:7,8; Rom. 4:13; Heb. 11:8-10); (Acts. 7:6-8; Gen. 17:9-13); (Acts. 7:9-37; Deut. 18: 15-19; Acts. 3:19-26; Heb. 3:1-6); (Acts. 7:38-44; Heb. 9: 1; Heb. 8:1-6; Ex. 25:8,9; Lev. 26:11,12; Gen. 17:7); (Acts. 7:45-50; 1 King. 8:26-30; Ps. 11:4; Isa. 66:1,2); (Acts. 7:51,52; Acts. 3:14,15; Zech. 9:9; Acts. 22:14; 1 Pet. 1:10,11); (Acts. 7:53; Rom. 9:31,32; Rom. 10:1-4); (Acts. 7:54-56; Mk. 16:19; Heb. 1:3; Dan. 12:1; Isa. 3:13; Dan. 7:9,10; 1 Jn. 4:17; Heb. 10:16-18); Acts. 7:57-60.

8. The date the Jews rejected the covenant finally is the date Stephen is stoned by them. Proof that this was in 34 A.C.B. is as follows:
 - a. Stephen is stoned with Saul's (Paul's) encouragement. Acts. 7:57-60.

 - b. Saul persecutes the church. Acts. 8:1-4.

 - c. That same year in the course of his persecution of the church Paul is converted. Acts. 9:1-20.

 - d. Saul was converted the very year Stephen was stoned, but what year was that?

 - e. Gallio was pro-consul of Achaia in 51-52 A.C.B. Acts. 18:1,8-12. **(Merrill F. Unger, (Revised by Gary N. Larson), The New Unger's Bible Handbook, pg. 460).**

 - f. One year and a half before this Paul was, in the city of Corinth. (Acts. 18:1). Plus take another year for his second missionary journey in Athens. (Acts. 17:16). From Berea. (Acts. 17:10). From Thessalonica. (Acts. 17:1). From Phillippi. (Acts. 16:12). From Troas. (Acts. 16:8). From throughout Phrygia and the region of Galatia. (Acts.

16:6). From Derbe and Lystra. (Acts. 16:1). From Syria and Cilicia. (Acts. 15:41). This would bring us back to the beginning of Paul's second missionary journey. (Acts. 15:36-41). Which began later the same year he was present at the Jerusalem conference. (Acts. 15:1-4,12,30). The date of this conference would therefore be 48 A.C.B. (1 plus ½ plus 1 = 2 ½ years. 51- 2 ½ years = 48 years). **David and Pat Alexander, The Lion Handbook to the Bible, pg. 549.**

g. Fourteen (14) years before that. (Gal. 1:11-24; Gal. 2:1); would take us right back to 34 A.C.B. when Paul was converted, when Stephen died, so he was stoned in 34 A.C.B. **J. R. Dummelow, The One Volume Bible Commentary, pg. 948.**

h. From that time the Jews were rejected, so the gospel goes to the Gentiles. Acts. 13:2,3; Acts. 10:44-48; Acts. 11:1,18; Rom. 9:24-26; Rom. 11:11-21,30.

9. God's people are those who have the new covenant – the church. Rom. 11:26,27; Heb. 8:8-13; Gal. 3:13-18,29; (Eze. 36:26,27; Ps. 73:1; 1 Sam. 10:6,7,9; 1 Tim. 1:5; 2 Tim. 2:22).

10. The church is the Israelites thus the twelve tribes. (Rev. 7: 4; Rev. 14:1-5; Rev. 12:17; Rev. 15:2-4).

11. Since Israel is the over-comer, the children of Israel are the children that are over-comers (spiritual children). Rev. 21: 10-13,22-26; Rev. 22:14).

12. The difference between the twelve tribes of Genesis chapter 49 and Revelation chapter 7:

a. Dan is missing. Manasseh appears.

b. Dan is missing because the tribe was rejected because of apostasy into idolatry. Jud. 17; Jud. 18:1-31.

13. Where does Manasseh comes from?

a. Jacob adopts Ephraim and Manasseh as his sons. Gen. 48:1-6.

b. The tribe of Joseph is represented by the tribe of Ephraim and by the tribe of Manasseh. Deut. 33:13-17; Eze. 48:4,5,31-34; Josh. 14:4; Josh. 16:1,4; Josh. 17: 17; Num. 1:10,32-35; Num. 26:28,37.

c. Ephraim is also rejected because of apostasy. Isa. 7:8; Jer. 7:15; (Hos. 6:10; Hos. 8:11; Hos. 4:17); Hos. 9:16.

d. The tribe of Joseph comes to represent the tribe of Ephraim. Eze. 37:16,19; Zech. 10:6,7; Ps. 78:67.

e. Thus the tribe of Joseph represents the half tribe of Ephraim and the tribe Manasseh replaces the tribe of Dan.

14. All the Gentiles before the cross will also be under the heading of the tribes. (Ps. 73:1; Rev. 21:10,12).

15. As each tribe was represented by a precious stone, so is each gate into the new holy city, thus to enter in, each person (Gentiles before the cross) would have to belong to a tribe. (Rev. 21:19-21; Ex. 28:15-21; Rev. 22:14).

16. The similarity and the differences of the two utterances of Genesis chapter 49 and Deuteronomy chapter 33.

- a. Genesis chapter 49 is a prophetic view of the future and a blessing, which includes curses for blessings. Gen. 49:1,2,28.
- b. Deuteronomy chapter 33 is a blessing. Deut. 33:1-5,26-29.
- c. Simeon is missing from Deuteronomy chapter 33, because of the curse in Gen. 49:5-7, and the evil done in Num. 25:6,14. Many died in the slaughter. (Num. 25:1-5), so that their population was cut down from 59,300. (Num. 1:23), to 22,200. (Num. 26:14), they were given land positions with Judah to save them. (Josh. 19:1), thus they appear in Rev. 7:7.

17. What determines tribal characteristics? There are two points that determine tribal characteristics. They are:

18. The born-again self, is one point.

- a. There must be a new birth. 1 Cor. 3:10; 1 Cor. 4:15; Ps. 102:18; Jn. 3:3,5,6.
- b. Born-again self is made up of truth. (Rom. 15:15; Gal. 1:6,7); Eph. 4:7,8,22-24; Col. 3:10; 2 Pet. 3:15; Jam. 1:18.
- c. Born-again self determines your distinct individuality. 1 Cor. 15:10.
- d. Since we are born again spiritually the tribal characteristics could only be our spiritual self. (1 Cor. 2:15; Jn. 3:6; 1 Pet. 3:4; Ps. 73:1).

19. And the other point is social influences creating peculiar generic habits akin to that outlined

in the tribes (for example: Gen. 49:5-7).

20. What is tribal characteristic itself?

a. Expressive traits (in a categorical manner) of the new self (for example: Gen. 49:16,21).

b. Expressive traits (in a categorical manner) of the old self (for example: Gen. 49:17,27).

c. God actually develops the tribal characteristics of the born again selves for they are His servants. Rev. 7:3,4; Rev. 14:1-5.

21. God allows the development of tribal characteristics of the old self by social influence that He allows upon each man in history. Rom. 9:11-24.

22. The issue of the 144,000 is of greatest magnitude having upon it subjects of supreme importance. The issue of tribalism is the culmination of history both sacred and profane. The subjects of the 144,000 reveals God working in the minute details of the existence of His people for their salvation and in the existence of the ungodly for their conversion and for His glory. The results of the present history are based upon the sum total of the deeds of ancient Israel both fleshly and spiritual and the development of nations in history, all of which have been under the control of God. With the rediscovery of the whole gospel in the final epoch, the worst generation is expected to produce the most morally upright saints ever known. The first fruits of the saved in all history; proving the effectiveness of the plan of salvation. Full bible knowledge is necessary to produce and understanding of the book of revelation.

CONTINUATION OF THE INTRODUCTION TO
THE TWELVE TRIBES OF ISRAEL

1. The 144,000 need a character that could withstand a global assault against the rights of man. Rev. 15:2; (Rev. 12:17; Rev. 13:11-16; Rev. 14:12); (Jn. 14:27; Rom. 5:1); (Jn. 15:4-7; Jn. 16:33).

2. The Sabbath contains the rights of man.
 - a. The Right of Preventive Grace, (to serve God). Ex. 20:2-11.

 - b. The Right to Exist, (to Life). Ex. 20:12,13,16.

 - c. The Right of Private Property. Ex. 20:14,15,17.

3. Thus to endure a global assault against the Rights is to have the meaning of the Sabbath as the essential character.

4. What does the Sabbath mean?
 - a. God is Creator: Ex. 20:8-11; (Ps. 102:18; Isa. 43:6,7; Col. 3:10; Eph. 2:10; Eph. 4:24; 2 Cor. 5:17; Gal. 6:15).

 - b. God is the Sanctifier: Ex. 31:13; (1 Cor. 1:30; 2 Thess. 2:13; Jn. 17:19; Heb. 2:11; 1 Cor. 6:11; Heb. 10:10,14; Heb. 13:12).

c. God is Deliverer: Deut. 5:12-15; (Egypt is a type of the world of fleshly lust: Ex. 16:3; Eph. 2:1-3; 1 Jn. 2:15, 16; Rom. 8:5-8).

d. How does deliverance come? It comes through justification by Faith. Rom. 5:1,5; Jn. 17:15-17; Pr. 14:25; Rom. 11:26; Ps. 31:1.

5. The 144,000 are Sabbatharians:

a. The Father's name: (of the Sabbath) is in their foreheads: (Ex. 20:8-11; Ex. 31:13; Rev. 14:1).

b. Because of God's name (of the Sabbath) they have no sin: (Ex. 31:13; 2 Tim. 2:19; Rev. 14:5).

6. The theology of the 144,000 is a theology of the Sabbath:

a. The first angel's message points to the Sabbath. (Rev. 14:7; Ex. 20:8-11).

b. The second angel's message is about the fall from grace, which comes from the meaning of the Sabbath. (Rev. 14:8; Gal. 5:4; Eph. 2:5,8; Ex. 34:5-7; Ex. 31:13).

c. The third angel's message is a call from the mark of the beast to the seal of God, the Sabbath. Rev. 14:8-12; Rev. 7:2,3; Rev. 14:1; Ex. 31:13,16,17; Isa. 24:5; Isa. 58:12-14.

d. The fourth angel's message (a combination of all three angels) is all three messages as one. Sin must be given up as coming out of Babylon. (1 Jn. 3:4; Rev. 18:1-5;

Jam. 2:8-12), and Sabbath breaking is the problem. (Isa. 24:5; Ex. 31:16).

7. All social, political, economic and religious arguments are evolving or developing towards the importance of the Sabbath.

8. The social, psychological necessity of Sabbath keeping:

a. The Sabbath (rest) is God in us. (Ex. 33:14; Ps. 132:13, 14).

b. God in us makes us love our fellowmen. (1 Jn. 2:10,11; 1 Jn. 3:17,18; 1 Jn. 4:12).

9. The politics of pushing sabbatical influence.

a. Sabbath influence from God for the nations. Ex. 16:23-30; Ex. 16:14,15; Jer. 17:21-27).

10. The question of a Sabbath (rest) for freedom from crushing debt burden to grant economic rest for the calming of social miasma.

a. The seventh year Sabbath economic rest. (Lev. 25:1-4; Deut. 15:1-11); (Neh. 5:1-13; Example).

b. The Jubilee year Sabbath economic rest. Lev. 25:8-17.

11. The creativity of redemption necessitates the reshaping and reconstructing of the whole Protestant theology on sabbatical lines.

- a. Jesus was like us in flesh, not unlike us. Rom. 8:3; Heb. 2:14,16,17.
- b. Jesus work continued in the heavenly sanctuary, it was not finished on the cross. Mk. 16:19,20; Heb. 1:3; (Rom. 4:25; 1 Cor. 15:14-20).
- c. Reconciliation involves God changing our minds (our attitude towards Him) not God changing His attitude towards us. Eph. 2:15,16; 2 Cor. 5:20,21.
- d. Our justification is a change of mind, not merely being given a standing of acceptance before God. (Rom. 8:6, 7; Rom. 5:1,5).
- e. Our sanctification is God maintaining sinless obedience in us, and not human ethics and continuing existence of indwelling sin. Eph. 5:26; 1 Jn. 3:5,6,9.
- f. Our salvation is consummated in the investigative judgment, not by being given holy flesh at the Second Coming of Christ. 2 Tim. 4:1,8; Rom. 2:13,16.
- g. The day that symbolizes active creativity to epitomize salvation is therefore the Sabbath, not Sunday a meaningless day. Heb. 4:1-11; Ex. 31:13.

12. How the book of Revelation develops the 144,000?

13. It corrects all heresies in history.

- a. The messages of the Seven Church Ages. Rev. 1:10,11, 20; Rev. 3:22.

- b. The meaning of the Seven Seals. Rev. 5:1-10.
 - c. The rebuke of the Seven Trumpets. Rev. 8:2,6; (Isa. 58: 1; Hos. 8:1).
14. No one is to add to or to take away from the book of Revelation, thus perfect truth and accurate understanding is necessary. Rev. 22:17-19; Rev. 14:1-5.
15. The full gospel is given back to the final generation. (Rev. 10:7; Eph. 6:19); Rev. 11:15,18,19; Rev. 14:6-14.
16. As a result of the full gospel, a remnant develops. Rev. 12: 17.
17. They show all religions to be false or Babylon, thus declare themselves. (Rev. 17:5; Rev. 18:1-8; Rev. 17:14).
18. They are pitted against the beast and his image, and overcome them. (Rev. 12:17; Rev. 15:2; Rev. 20:4).
19. The 144,000 are the high point of all Christian development in tribal forms.
20. They are first fruits like Christ. (Rev. 14:1,4; 1 Cor. 15:20, 23).

THE STUDY OF THE TWELVE TRIBES OF ISRAEL

1. A translation of Rev. 7:1-8.

“[1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. [4] And I heard the number of them which were sealed: *and there were* sealed a hundred *and forty and four* thousand of all the tribes of the children of Israel. [5] Out of the tribe Judah *were* sealed twelve thousand. Out of the tribe Reuben *were* sealed twelve thousand. Out of the tribe of Gad *were* sealed twelve thousand. [6] Out of the tribe of Asher *were* sealed twelve thousand. Out of the tribe Naphtali *were* sealed twelve thousand. Out of the tribe of Manasseh *were* sealed twelve thousand. [7] Out of the tribe of Simeon *were* sealed twelve thousand. Out of the tribe of Levi *were* sealed twelve thousand. Out of the tribe of Issachar *were* sealed twelve thousand. [8] Out of the tribe of Zebulun *were* sealed twelve thousand. Out of the tribe of Joseph *were* sealed twelve thousand. Out of the tribe of Benjamin *were* sealed twelve thousand.” K.J.V.

THE TRIBE OF JUDAH: REV. 7:5

“OUT OF THE TRIBE OF JUDAH WERE SEALED TWELVE THOUSAND:”

1. The record of Judah’s birth. Gen. 29:35.

“[35] And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.”

a. The meaning of his name: (Judah, praise: Gen. 29:35).

b. What does it mean to praise God? The following texts give the answer. Ps. 22:23; Ps. 50:23; (Ps. 119:7; Ps. 111:7,8); 2 Cor. 8:18; Eph. 1:12; Heb. 13:15.

2. A translation of Jacob’s statement in Gen. 49:8-12.

“[8] Judah, thou *ate* *he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father’s children shall bow down before thee. [9] Judah *is* a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? [10] The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*. [11] Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: [12] His eyes *shall be* red with wine, and his teeth white with milk.”

3. “Thy hand in the neck of thine enemies” Vs. 8.

a. Judah destroys his enemies: Job. 16:12; Ps. 18:40-43.

4. "Father's children... bow down before thee." Vs. 8.

a. David of the tribe of Judah rules over Israel: 2 Sam. 5: 1-5.

5. "...A lion's whelp..." Vs. 9.

a. Judah is fierce and warlike: Nah. 2:11; Hos. 5:14; Eze. 19:5-7.

6. "An old lion" Vs. 9.

a. Judah is fierce and confident like an old lion: Nah. 2: 11,12; Num. 23:24; Num. 24:9.

7. "The scepter in Judah" Vs. 10.

a. Judah becomes ruler: Isa. 14:5; Eze. 19:11,14.

8. "...A lawgiver from him..." Vs. 10.

a. Christ is the lawgiver, thus He makes Judah becomes a lawgiver also: Num. 21:16-18; Isa. 33:22; Ps. 60:7.

9. "...Shiloh..." Vs. 10.

- a. The word should be "Sheloh" as in all ancient manuscripts, the LXX (Septuagint) and some Hebrew MSS, it means, "Whose it is": Eze. 21:27; Isa. 9:6,7; Col. 1: 13.

10. "...Obedience of the people unto him..." Vs. 10.

- a. Ps. 72:1-17; Jn. 12:32; Rom. 1:4,5; 2 Cor. 10:5; 2 Thess. 1:8.

11. "Washed his garments in wine..." Vs. 11.

- a. Pure robes in Christ: Joel. 2:19,24; Joel. 3:18; 1 Cor. 11:25; Lev. 17:11,14; Rev. 1:5; Rev. 7:14; Isa. 1:16.

12. "...Eyes red with wine..." Vs. 12.

- a. Judah stays long within the life of Christ: Isa. 55:1; Isa. 65:8; Pr. 23:29-32; 1 Cor. 11:25; Lev. 17:11,14.

13. "...Teeth white with milk..." Vs. 12.

- a. Judah has abundance of the word or doctrine of truth: Isa. 28:9,10; Isa. 55:1; 1 Pet. 2:2.

14. **Summary:**

- a. Judah is kingly.

- b. Judah is lawgiver.
- c. Judah is enrapt in the truth.

15. A translation of Moses' statement in Deut. 33:7.

"[7] And this *is the blessing* of Judah: and he said, Hear, Yahweh, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou a help *to him* from his enemies."

16. "...Bring Judah to his people by his voice..." Vs. 7.

- a. Jud. 1:1-11,16-19; Ps. 78:67-72; Ps. 89:1-4,34-37; Mic. 5:2; Mal. 3:1.

17. "Let his hands be sufficient for him..." Vs. 7.

- a. 2 Sam. 3:1; 1 Chr. 12:21-39; 2 Chr. 17:12-19.

18. "God be his help from his enemies..." Vs. 7.

- a. 2 Sam. 5:10,17-25; 2 Sam. 7:8-12; Ps. 20:1,2; Ps. 21:1, 2,7-13; Ps. 110:1,2.

19. **Summary:**

- a. Judah gains kingship by prayerful dependence on God.

- b. Judah conquers with the aid of God.
- c. His work brings enemies when he overcomes.

20. Judah as seen in Christ:

- a. Christ was literally of the tribe of Judah: Heb. 7:14.
- b. Christ is the lion (king): Pr. 20:2; Rev. 5:5.
- c. Christ has the scepter: Heb. 1:8; Ps. 45:6.
- d. Christ is the Shiloh: Eze. 21:25-27.
- e. Christ is the lawgiver: Isa. 33:22; Isa. 42:1-4,24.
- f. Christ should be obeyed: 2 Cor. 10:5; Jn. 15:4-14.
- g. Christ is the truth: Jn. 14:6; Jn. 1:1; Deut. 32:4; Ps. 31: 5; Isa. 65:16; Jn. 1:14,17; 2 Cor. 11:10.
- h. Christ gains ascendancy over all, by His words: Jn. 4:6-26,28-30,39-42; Jn. 15:3.
- i. Nobody helped Christ in His work but His father: Jn. 15:16; Jn. 10:17,18,27-30; Jn. 5:19-30; Jn. 8:28,29.
- j. Christ has many enemies: 2 Sam. 18:19,32; Jn. 15:18-25; 1 Cor. 15:24-26; Phil. 3:18.

THE TRIBE OF REUBEN: REV. 7:5

“OUT OF THE TRIBE OF REUBEN WERE SEALED TWELVE THOUSAND.”

1. The record of Reuben’s birth: Gen. 29:31,32.

“[31] And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. [32] And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.”

a. The meaning of his name: (Reuben, behold (see) a son. Gen. 29:32).

b. The real son we should behold: Heb. 2:9; Heb. 4:14.

2. A translation of Jacob’s statement in Gen. 49:3,4.

“[3] Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: [4] Unstable as water, thou shalt not excel; because thou wentest up to thy father’s bed; then defiledst thou *it*: he went up to my couch.”

3 “Thou art my firstborn...” Vs. 3.

a. Reuben was literally the firstborn: 1 Chr. 5:1-3; Gen. 35:23.

b. Thus Reuben was given responsibility: Gen. 30:14; Gen. 37:17-30; Gen. 42:1-37.

4. "My might..." Vs. 3.

a. The Hebrew word for "might" is "koah" meaning... capacity to endure, as a stone... capacity to produce" (**R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, pg. 436-437**).

b. Read the following texts: 2 Chr. 20:12; 1 Chr. 29:2; Eccl. 9:10; Jud. 16:30.

5. "...The beginning of my strength..." Vs. 3.

a. It means literally physical reproductive strength: Deut. 21:17; Job. 40:15,16; Ps. 78:51; Ps. 105:36.

b. It means beginning of spiritual strength also: Isa. 40: 25,26.

6. "...The excellency of dignity..." Vs. 3.

a. This is the birthright of the priesthood: 2 Pet. 2:10; Jude. 8; Heb. 13:7; 1 Tim. 3:1-5.

7. "...The excellency of power." Vs. 3.

a. This is the birthright of kingship: Ps. 66:3,7.

8. "Unstable as water, thou shalt not excel..."

- a. Unstable means to be double minded: 2 Pet. 2:14; 2 Pet. 3:16; Jam. 1:8.
- b. Not to "excel" means that Reuben does not get the priesthood or kingship. Reuben does not have the priesthood and ruler-ship as a distinction.
- c. Reuben's abortive attempt to seize the priesthood and kingship through Levi: Num 16:1-50.

9. Going up to the father's bed... defiling it. Vs. 4.

- a. Jacob's sexual mistakes: Gen. 29:24,29,32-35; Gen. 30:1-12.
- b. Reuben's sexual initiative influence: Gen. 30:14-21.
- c. Reuben's resultant sin: Gen. 35:16-22; 1 Chr. 5:1.

10. **Summary statements:**

- a. "Reuben seems to have been of an ardent, impetuous, unbalanced, but not of an ungenerous nature not crafty and cruel, as were Simeon and Levi but rather, to use the metaphor of the dying patriarch, boiling up like a vessel of water over the rapid wood fire of the normad tent, and as quickly subsiding into apathy when the fuel was withdrawn." **Merrill F. Unger, Unger's Bible Dictionary, pg. 922.**

b. “With this sense the comparison with water well agrees, for it is its nature to seek a dull level, and while yielding to every impression to retain none.” **Charles John Ellicott, Ellicott’s Commentary on the Whole Bible, Vol. 1. pg. 168.**

c. “The child – looked upon by Jacob as his might, the beginning of his strength, the excellency of dignity, and the excellency of power proved unstable as water, in fact, manifested only to a greater degree, the instability of his father.” **Henry W. Soltau, The Tabernacle, pg. 216.**

11. Summary Characteristics:

- a. Responsibility.
- b. Capacity to produce, productive.
- c. Beginning of spiritual strength.

12. A translation of Moses’ statement in Deut. 33:6.

“[6] Let Reuben live and not die; and let *not* his men be few.”

13 “Let Reuben live...” Vs. 6.

- a. Live, that is live spiritually: Jn. 11:25,26; Jn. 6:57; Rom. 1:17; Rom. 6:7,8.

14. “And not die...” Vs. 6.

- a. Not die, that is not die spiritually: Jn. 8:23,24; Eph. 2: 1-3; Col. 2:13.

15. "Let not his men be few" Vs. 6.

16. Summary:

- a. Liveliness.

17. The tribal traits of Reuben as seen in Christ:

- a. The name "Reuben" (See a son) is behold Christ the son: (Matt. 3:17; Jn. 14:8,9); (Jn. 19:4,5; Heb. 2:9); Isa. 9:6,7.

- b. Christ is the firstborn: Col. 1:15,18; Heb. 1:5,6.

- c. Christ has the responsibility: Isa. 9:6,7; Jn. 10:27,28; Isa. 49:8; Jn. 17:1,2.

- d. Christ is the producer: Jn. 15:1-6; Jn. 17:12.

- e. Christ is the priest and the king: (Priest: Heb. 3:1; Heb. 6:20); (King: 1 Tim. 6:14,15; Rev. 17:14).

- f. Christ is the life: Jn. 14:6; Jn. 11:25.

THE TRIBE OF GAD: REV. 7:5

“OUT OF THE TRIBE OF GAD WERE SEALED TWELVE THOUSAND.”

1. The record of Gad’s birth: Gen. 30:9-11.

“[9] When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. [10] And Zilpah Leah's maid bare Jacob a son. [11] And Leah said, A troop cometh: and she called his name Gad.”

- a. The meaning of his name: (Gad: good fortune, good-luck, a false god: Isa. 65:11; Josh. 11:17; Josh. 15:37).

2. The territory that was given to Gad: Josh. 13:24-28. (Gilead). The Gadites were inhabitants of Gilead.

3. A translation of Jacob’s statement in Gen. 49:19.

“[19] Gad, a troop shall overcome him: but he shall overcome at the last.”

4. “...A troop shall overcome him...”

- a. Gad is temporary overwhelmed: 1 King. 19:1-10.

5. “...But he shall overcome them in the end.” Vs. 19.

- a. Gad overcoming in Jephthah: Jud. 11:1-33; Jud. 12:1-7.
- b. Gad overcoming in Elijah: 1 King. 18:16-46; 1 King. 21:17-29.

6. **Summary Characteristic:**

- a. Overcomer.

7. A translation of Moses' statement in Deut. 33:20,21.

"[20] And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. [21] And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of Yahweh, and his judgments with Israel."

8. "...Blessed is he that enlargeth Gad..." Vs. 20.

- a. God enlarges his territory, (now occupying part of Bashan: Josh. 13:29-31; 1 Chr. 5:11-17).

9. "...He dwelleth as a lion..." Vs. 20.

- a. This shows fierceness, so confidence: Jud. 14:18; 2 Sam. 17:10; Job. 4:10; Pr. 30:30.

10. "...Teareth the arm with the crown of the head." Vs. 20.

- a. Gad is a fierce fighter: 1 Chr. 5:18-22; (1 Chr. 12:8-14; Pr. 28:1).

11. "...Provided the first part for himself..." Vs. 21.

- a. Self-preservation: Num. 32:1-6,16-36.

12. "...In a portion of the lawgiver was he seated..." Vs. 21.

- a. Christ is the lawgiver: Num. 21:16-18; Isa. 33:22.
- b. Judah is the lawgiver: Gen. 49:10; Ps. 60:7.
- c. Gad also is a lawgiver.

13. "...Came with the heads of the people, he executed the justice of Yahweh, and his judgments with Israel." Vs. 21.

- a. This means that Gad is an Overcomer: Jud. 11:32,33; 1 King. 17:1; 1 King. 18:40.

14. Summary Characteristics:

- a. Confidence.
- b. Fighter.

- c. Self-preservation.
- d. Lawgiver.
- e. Overcomer.

15. The tribal traits of Gad as seen in Christ:

- a. Christ the Overcomer: Jn. 16:33; 1 Cor. 15:24; Rev. 3: 21.
- b. Christ the confident one: Jn. 8:29; Jn. 11:41,42.
- c. Christ, self-preservative: Lk. 22:39-44; Mk. 15:33,34.
- d. Christ the fighter: Matt. 10:34-39; (Isa. 63:1-6; Rev. 19:11-15); (Ex. 15:2,3; Jn. 20:26-28).
- e. Christ the lawgiver: Jn. 14:15; (Neh. 9:12-14; 1 Cor. 10:1-4).

THE TRIBE OF ASHER: REV. 7:6

“OUT OF THE TRIBE OF ASHER WERE SEALED TWELVE THOUSAND.”

1. The record of Asher’s birth: Gen. 30:12,13.

“[12] And Zilpah Leah's maid bare Jacob a second son. [13] And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.”

a. The meaning of his name: (Asher, “Blessed” Hebrew: “Asher” (not Hebrew: “Barak” that means “Praise” etc.). Greek: “Makarios” (not Greek: eulogetos), the word literally means to “go straight, walk.” (**R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, Vol. 1. pg. 80**).

b. Textual examples of “Asher”: Ps. 1:1; Ps. 2:12; Ps. 32:1,2; Ps. 84:4,5; Ps. 94:12; Ps. 106:3; Ps. 112:1; Ps. 119:1,2; Ps. 128:1; Pr. 8:32,34; Pr. 20:7; Dan. 12:12; (Pr. 9:6).

2. A translation of Jacob’s statement in Gen. 49:20.

“[20] Out of Asher his bread *shall be* fat, and he shall yield royal dainties.”

3. “...His bread... fat” Vs. 20.

a. The bread is Christ, the word of truth: Jn. 6:32,33,35, 48,51,63,68; Jn. 1:14.

b. The Hebrew word for “fat” is “Shamen” and conveys the idea of “Rich, Prosperity

and well being.”

(R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, Vol. 1. pg. 937).

c. Read the following texts: Num. 13:20; 1 Chr. 4:40; Neh. 9:25,35.

d. Thus Asher’s witness of Christ shall be rich.

4. “...Shall yield royal dainties.” Vs. 20.

a. “Royal” means “Outstanding” “Kingly” (The Hebrew word is Melek): 1 King. 10:13.

b. “Dainties” means “Delight” (The Hebrew word is Maadan).

c. Thus Asher gives, yields outstanding delights or kingly delights.

5. **Summary Characteristic:**

a. Richer blesser or rich giver.

b. “Asher yield royal dainties – dainties tempting, attractive, appetizing, but wholesome.” **Charles W. Slemming, These are the Garments, pg. 129.**

6. A translation of Moses’ statement in Deut. 33:24,25.

"[24] And of Asher he said, *Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.* [25] Thy shoes *shall be iron and brass; and as thy days, so shall thy strength be.*"

7. "...Blessed with children..." Vs. 24.

a. This means spiritual children, thus plenty converts: (Isa. 8:18; Matt. 18:3); 1 Cor. 4:14-16; Heb. 2:13; 1 Jn. 2:1,12,13,18,28; 1 Jn. 3:18; 1 Jn. 4:4; 3 Jn. 4.

b. "Rashi quotes an old saying, "You will not find among all the tribes one so blest with children as Asher, and I cannot say why." **Charles John Ellicott, Ellicott's Commentary on the Whole Bible, Vol. 2. pg. 95.**

c. Upon quitting Egypt the tribe of Asher numbered ninth in rank with its population of 41,500: Num. 1:40,41; Num. 2:27,28.

d. A later census showed they had increased to such a large extent that they now ranked fifth in population with 53,400, an increase by 11,900: Num. 26:44-47.

8. "...Acceptable to his brethren..." Vs. 24.

a. The Wicked people are not acceptable: Job. 32:21; Pr. 18:5.

b. The Righteous people are acceptable: 1 Sam. 18:5; Rom. 14:17,18; Heb. 12:28; Rom. 12:1; Eph. 1:6.

9. "...Dip his foot in oil..."

- a. Foot symbolizes work of teaching: Isa. 52:7; Rom. 10: 15; Eph. 6:15.
- b. Oil symbolizes anointing for purpose: Lev. 21:12; 2 Sam. 1:21; Ps. 45:7; Ps. 89:20.
- c. Oil also symbolizes light or wisdom: Ex. 35:8,14,28; Ps. 55:21; (Pr. 21:20; Pr. 1:5,6; Pr. 15:7; Pr. 10:14; Eccl. 12:9).
- d. Thus Asher is a wisdom teacher or a teacher of wisdom, example: Lk. 2:36-38.
- e. "His (Asher's) presence and counsel received with favour by his brethren; and his foot, or path, constantly enriched with fatness." **Charles W. Slemming, These are the Garments, pg. 130.**

10. "Thy bars (not shoes), iron and brass..." Vs. 24.

- a. The word translated shoes "Manal" (only place in the Bible) means actually "Bolts" or "Bars".
- b. Iron and brass symbolizes protection: Ps. 107:15,16; Isa. 45:1,2.

11. "As thy days, thy strength."

- a. The word strength (the Hebrew word is: Dobe) is only used here in the Bible.
- b. The meaning is length of days would be the strength or firmness of Asher: Pr.

3:13-16.

- c. An example of this is in: Lk. 2:36-38.

12. Summary Characteristic:

- a. Teacher of wisdom or teacher of truth.

13. The tribal traits of Asher as seen in Christ:

- a. Christ the rich blesser: Eph. 1:3; Rom. 15:29.

- b. Christ the teacher of wisdom or of truth: (Jn. 3:2; Jn. 1: 14,17; Jn. 8:45; Jn. 18:37); Jn. 7:14-16; Matt. 11:1; Mk. 4:1,2.

14. Summary:

Ever see a Christian who is a rich blesser, who is a teacher of wisdom, accepted and protected by his brethren, and over the years grow stronger or firmer in faith? This is Asher.

THE TRIBE OF NAPHTALI: REV. 7:6

“OUT OF THE TRIBE OF NAPHTALI WERE SEALED TWELVE THOUSAND.”

1. The record of Naphtali’s birth: Gen. 30:7,8.

“[7] And Bilhah Rachel's maid conceived again, and bare Jacob a second son. [8] And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.”

a. The meaning of his name: (Naphtali, “My wrestling,” from the root “Pthal” it means: “To twine” or To struggle.”

b. Rachel was wrestling for acceptance from Jacob above her sister by her two proxy children: (Gen. 30:1-8), but Leah had four children of her own: (Gen. 29:31-35). Rachel should have wrestled like Jacob with God for success: (Gen. 32; Ps. 34:6; Jer. 30:7).

2. A translation of Jacob’s statement in Gen. 49:21.

“[21] Naphtali *is* a hind let loose: he giveth goodly words.” **K.J.V.**

“[21] Naphtali *is* a deer let loose giving one beautiful words.” **N.K.J.V.**

3. “Hind let loose...”

- a. Hind: the Hebrew word is “Ayyal” and it means “A Deer”

- b. A deer symbolizes caution, carefulness, and safety: 2 Sam. 22:34; Hab. 3:19; Ps. 18:33; 2 Sam. 2:18.

- c. The word “Loose” is from the Hebrew word “Shalach” and it means: to let loose, send away, let go. **R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, pg. 927-928.**

- d. The word loose implies freedom, example: Lev. 14:7; Job. 30:11.

- e. Thus Naphtali is presented as cautious, freedom – loving.

- f. Naphtali’s caution is seen in the following texts: Jud. 4: 1-9.

4. “Giveth goodly words”

- a. “Goodly” the Hebrew word is “Shepher” it means: beautiful, glittering: Ps. 16:6.

- b. And thus he brings back “goodly words” – Hebrew, words of pleasure – that is trustworthy, intelligence to guide the army in its motions.” **Charles John Ellicott, Ellicott’s Commentary on the Bible, Vol. 1. pg. 171.**

- c. Naphtali’s words are admonitions, (The Hebrew word is “Zahar” it means: shine, send out light). This is glittering words, they are “The most frequent meaning is “warn”. **R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, pg. 237.** (Eccl. 4:13; Rom. 15:14; Acts. 27:9,10; 1 Cor. 10:11; Heb. 8:5.

5. Summary Characteristics:

- a. Cautious.
- b. Freedom – loving.
- c. Admonisher.

6. A translation of Moses' statement in Deut. 33:23.

"[23] And of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of Yahweh: possess thou the west and the south."

7. "...Satisfied with favor..." Vs. 23.

- a. The word favour – Hebrew: "Ratson" – means, favour, goodwill: Ps. 5:12; Ps. 30:7; Ps. 89:17; Ps. 106:4; Pr. 8: 34,35; Pr. 18:22.
- b. Thus Naphtali's cautious, freedom – loving, admonisher traits are Yahweh's favour or goodwill to him.

8. "Full with Yahweh's blessing"

- a. The blessing – Hebrew: "Berakah" – from "Barak" – means, to receive blessing, to receive good (from God): Josh. 15:16-19; Ps. 3:8; Ps. 24:5; Ps. 133:3; Pr. 10:22; Pr.

24:25.

b. Thus Naphtali's traits are his blessings from Yahweh.

9. "Possess thou the west and the south."

a. The word west – Hebrew: "Yam" – "from an unused root mean to roar, or a sea (as breaking in noisy surf) a large body of water, specifically (with the article) the Mediterranean." **James Strong, Strong's Exhaustive Concordance, pg. 50.**

b. "Yam is used over 300 times referring to "sea" and over 70 times referring to "west" or "west-ward". **R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, Vol. 1. pg. 381.**

c. "The location of the Mediterranean may well have given rise to the use of "west" in Hebrew particularly and Semitic thought generally. Ugaritic has the same cognate for "sea". **R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, Vol. 1. pg. 381.**

d. Thus the word "Yam" means both sea and west.

e. "The western sea Naphtali was supposed to possess. Num. 34:6; Josh. 15:12. How? Rich with agricultural produces they would make a monopoly of the Mediterranean Sea. Naphtali possessed the northern – most border west of the Jordan, of this territory it is said: "...travelers call attention to the beauty and fertility of this region." **John Peter Lange, Lange's Commentary on the Holy Scriptures, Vol. 2, pg. 233.**

f. Of Naphtali it is said: "...Seated in pleasant and fertile and happy soil... (He would receive)... of the pleasures and commodities of the west, or of the sea, which were conveyed to him from his neighbour Zebulun. 2 Chr. 16:4." **Matthew Poole's**

Commentary on the Holy Bible, Vol. 1. pg. 406.

g. “South – Naphtali’s territory was in the north of the whole nation (Josh. 19:32-39). How would he possess the south – the whole nation? “...The land of Naphtali, which, together with Dan, was in the north of Canaan... from the southern tribes and parts of Canaan, which were brought to him down the river Jordan, and both sorts of commodities were given him in exchange for the fruits of his rich soil, which he had in great abundance.” **ibid, pg. 407,406.**

h. Thus Naphtali is a rich transactor.

10. Summary Characteristics:

- a. The same as from Jacob’s statement.
- b. Rich trans-actor.

11. The tribal traits of Naphtali as seen in Christ:

- a. Christ the most cautious: Lk. 14:25-33; Matt. 7:24-27; Matt. 5:29,30; Jn. 11:47-50.
- b. Christ the freedom – loving: Jn. 8:34-36,32; (Rom. 4:4, 5; Rom. 3:24); 1 Cor. 7:22; Gal. 5:1.
- c. Christ the admonisher: Lk. 12:13-21; Matt. 7:15-20; Matt. 10:16-22; Matt. 16:5-12; Eph. 6:4.

d. Christ the rich trans-actor: Isa. 55:1-4; (1 Cor. 6:19,20; Col. 1:13,14; 1 Cor. 7:22,23); Eph. 1:7,13,14; Heb. 9: 12; Rev. 5:9; Rev. 3:14-19.

12. How Christ possesses the west (sea) and the south (Jews):

a. A prophecy that the gospel by Christ would come from the territory of Naphtali: (Isa. 9:1-3; Matt. 4:12-17).

b. Capernaum was in the northwestern side of the Sea of Galilee in the territory of Naphtali: (Josh. 20:7; Lk. 4: 31; Matt. 4:13).

c. Christ dwelt and preached the gospel from Capernaum in Galilee of Naphtali: (Matt. 4:12-17; Acts. 10:36,37).

d. Christ possessed (by the gospel) the west (sea) the Gentiles: (Dan. 7:1-3,17; Acts. 1:8; Isa. 11:9-11; Isa. 54:2,3; Isa. 60:1-11); Isa. 66:19,20.

e. Christ possessed (by the gospel) the south (Jews): Isa. 11:12; Rom. 11:1,7-28.

13. **Conclusion:** Christ will possess both Jews and Gentiles: Isa. 49:6; Eph. 2:11-15; Gal. 3:28,29.

THE TRIBE OF MANASSEH: REV. 7:6

“OUT OF THE TRIBE OF MANASSEH WERE SEALED TWELVE THOUSAND.”

1. The record of Manasseh’s birth: Gen. 41:50,51.

“[50] And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. [51] And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.”

2. Jacob adopts Manasseh and Ephraim as his children: Gen. 48:1-6.

3. The tribe of Joseph stood for the tribes of Manasseh and of Ephraim: Num. 1:10,32-35; Deut. 33:13-17; Num. 26:28; Josh. 14:4.

4. Eventually the tribe of Joseph came to stand for the tribe of Ephraim alone: Ps. 78:67,68; Eze. 37:16,19.

5. Dan’s tribe was a Judge in tribal traits: Gen. 49:16.

6. The tribe of Dan is not mentioned in Revelation chapter seven, because he was rejected because of apostasy early in its history: Jud. 17; Jud. 1-31.

7. The tribe of Manasseh thus replaces the tribe of Dan, the tribal traits of judge in Joseph was more prominent in Manasseh:

- a. The trait of Judge in Joseph: Gen. 39:20-23; Gen. 40; Gen. 41:1-44.
- b. The trait of judge in Manasseh: Num. 27:1-27; Num. 36:1-13; Josh. 17:1-11.

8. Summary Characteristic:

- a. Judge.

9. The tribal trait of Manasseh as seen in Christ:

- a. Christ is judge: Jn. 5:30; Jn. 8:20; Rom. 2:16; 2 Tim. 4: 1,8; Rev. 19:11-13.

THE TRIBE OF SIMEON: REV. 7:7

“OUT OF THE TRIBE OF SIMEON WERE SEALED TWELVE THOUSAND.”

1. The record of Simeon’s birth: Gen. 29:31,33.

“[31] And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. [33] And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.”

a. The meaning of his name: (Simeon, is from the Hebrew word “Shama” which means: “hearing”).

b. Whom God would not hear, the wicked: Isa. 59:1,2; Isa. 1:15-17.

c. But God hears the prayers of the righteous: Ps. 6:7-10; Ps. 18:6; Ps. 34:4,6; Ps. 66:19,20; Ps. 120:1,2; (Isa. 49: 8; 2 Cor. 6:2).

2. A translation of Jacob’s statement in Gen. 49:5-7.

“[5] Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations. [6] O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. [7] Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.” **K.J.V.**

“[5] Simeon and Levi *are* brethren; instruments of (*violence are their contracts*). [6] O my soul, come not thou into their (*alliance*); unto their (*congregation*), (*my glory*) be not thou united: for in their anger they slew a man, and in their selfwill they (*lamed a bull*). [7] Cursed *be* their anger, for *it was* harsh; and their wrath, for it was (*severe*): I will divide them in Jacob, and scatter them in Israel.” **Thusia’s S.D.A.**

3. The word “cruelty” in verse five: The Hebrew word is “Hamas” should be violence, as in Gen. 6:11,13.
4. The word “**habitations**” also in verse five: The Hebrew word is “Mekerah” bad translation, the word falls under the root word “Makar” which means, “to sell, bargain, make contract” best translation – “Contract”. **See: William Wilson, Wilson’s Old Testament Word Studies, pg. 204.**
5. The word “**secret**” in verse six: The Hebrew word is “Sod” it is “Literally the little carpet or cushion upon which an oriental sits. Consequentially, for two persons to sit upon the same carpet marks a high degree of friendship and familiarity. It would therefore be more exactly translated alliance or intimacy.” .” **Charles John Ellicott, Ellicott’s Commentary on the Whole Bible, pg. 168.** But it also means secret as in Ps. 25:14; Ps. 64:4; Pr. 3:32; Amos. 3:7.
6. The word “**assembly**” in verse six: The Hebrew word is “Qahal” it means assembly but in this concrete Hebrew form is “Congregation”. **See: Charles John Ellicott, Ellicott’s Commentary on the Whole Bible, pg. 168.**
7. The word “**honour**” in verse six: The Hebrew word is “Kebhodhi” from the word “Kabhod” meaning weight, like gold, from whence derive the meaning “Glory” like the radiance of gold.
8. The statement “**digged down a wall**” in verse six: is not a true translation, it should be “**lamed a bull**”. The word for “Bull” in the text is the Hebrew word “Shor”, and is used figuratively of princes as in the following texts: Ps. 22:12; Ps. 68:30.

9. The word “**fierce**” in verse seven: The Hebrew word is “Az” it actually means “Harsh” or “Strong”. **See: James Strong, Strong’s Exhaustive Concordance, pg. 86.**

10. The word “**cruel**” also in verse seven: The Hebrew word is “Qasha” it is better translated “Severe”. **See: R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, pg. 818.**

11. Evidence of Hebrew poetry:

- a. “My soul, come not thou into their (*alliance*).” Vs. 6.
- b. “(*My glory*) be not thou united: unto their (*congregation*).” Vs. 6.
- c. “Anger they slew a man.” Vs. 6.
- d. “Selfwill they (*lamed a bull*).” Vs. 6.
- e. “Anger, for *it was* harsh.” Vs. 7.
- f. “Wrath, for it was (*severe*).” Vs. 7.
- g. “Divide them in Jacob.” Vs. 7.
- h. “Scatter them in Israel.” Vs. 7.

12. A history of Simeon's cruel devising:

- a. Simeon obviously led out in this violence: Gen. 34.

- b. Simeon may have been the leader in the plot to kill Joseph, Reuben, the eldest son refused to be in the plot, Judah the fourth son refused to slay Joseph, thus it must have been the second eldest son after Reuben – Simeon, and perhaps Levi, that led out in the plot to kill Joseph: Gen. 37:17-29; Gen. 42:21-24.

13. Read what the Spirit of Prophecy have to say:

“This proposition they agreed to accept, though expressing little hope that their father would let Benjamin return with them. Joseph had communicated with them through an interpreter, and having no thought that the governor understood them, they conversed freely with one another in his presence. They accused themselves in regard to their treatment of Joseph: “We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.” Reuben, who had formed the plan for delivering him at Dothan, added, “Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.” Joseph, listening, could not control his emotions, and he went out and wept. On his return he commanded that Simeon be bound before them and again committed to prison. In the cruel treatment of their brother, Simeon had been the instigator and chief actor, and it was for this reason that the choice fell upon him.”

“Next in age to Reuben were Simeon and Levi. They had been united in their cruelty toward the Shechemites, and they had also been the most guilty in the selling of Joseph.” **Ellen G. White, Patriarchs and Prophets, pg. 226,235.**

- a. These are the context of Jacob's statement.

14. Much of Simeon's tribe was slain in the wilderness for sin:

a. The first census of the tribe of Simeon numbered 59,300: Num 1:22,23.

b. The second census of the tribe of Simeon numbered 22,200, they had lost 37,100 members: Num. 26:12-14.

15. Simeon was to be scattered in Judah to save him, thus the tribe was given inheritances in the territory of Judah: Gen. 49:7; Josh. 19:1-9; Jud. 1:1-3,17.

16. That there was improvements in the tribe of Simeon is seen in that he was later given the role to bless: Deut. 27:11-13.

17. And here is additional proof: 2 Chr. 15:8-12.

18. So Simeon's tribal traits are to be understood in the light of redemption:

19. "Instruments of (*violence are their contracts*)." Gen. 49:5; and "...come not thou into their (*alliance*); unto their (*congregation*)... be not thou united..." Gen. 49:6.

20. This shows an alliance, a conspiracy behind their contracts: Gen. 34:13-18,24-29.

21. This is devising: Ps. 35:4,20.

22. There are three words that are translated devise, they are:

a. “Zamam” – to plan, “Kharash” – to scratch, engrave, plough, devise; “Khashab” – to plait, to weave, to plot. See: James Strong, Strong’s Exhaustive Concordance, pg. 35,44.

23. One may devise good devisings, See: Ex. 31:1-5; Ex. 35: 30-35; Pr. 14:22.

24. Simeon is also presented as a fighter: Gen. 34:25,26; 1 Chr. 4:24-43; 1 Chr. 12:25.

25. Summary Characteristics:

a. Deviser.

b. Fighter.

26. The tribal traits of Simeon as seen in Christ:

a. **Christ is the real deviser:**

i. The Lord (Yahweh) devises: Jer. 18:11; Jer. 51:21; Lam. 2:17; Mic. 2:3.

ii. Christ is that Lord (Yahweh): (Zech. 2:8-11; Jn. 17:3); (Ps. 16:8; Acts. 2:22-25).

b. **Thus Christ is that Lord (Yahweh) that devises.**

c. **Christ is the real fighter:**

- i. The Lord (Yahweh) fights: Ex. 14:13,14; Ex. 15:3; Deut. 1:30; Deut. 3:22.

- ii. Christ is that Lord (Yahweh): (Joel. 2:32; Rom. 10:8-13); (Ps. 80:1; Isa. 37:16; Jn. 10:11,14).

- d. **Thus Christ is that Lord (Yahweh) that fights:**
 - i. Hear is Christ fighting: Rev. 17:13,14; Rev. 19:11-16.

THE TRIBE OF LEVI: REV. 7:7

“OUT OF THE TRIBE OF LEVI WERE SEALED TWELVE THOUSAND.”

1. The record of Levi’s birth: Gen. 29:31,34.

“[31] And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. [34] And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.”

- a. The name Levi means to: “Joined: Gen. 29:34.
- b. Husbands and wives should be truly joined: Gen. 2:24; Matt. 19:4-6.
- c. The following texts shows how to be joined: Eph. 5:22-33.
- d. Each person should be joined to Christ through the abiding principle of mutual-inness: Jn. 15:4-7; Jn. 6:56; Jn. 17:19-21,23; 1 Jn. 2:24; 1 Jn. 3:24; 1 Jn. 4:13,15, 16.

2. A structural exegesis on the inchristment:

- a. “Abide in me...” (we in him).
- b. “...I in you...” (he in us).

- c. "Abideth in me..." (we in him).
- d. "...I in him..." (he in us).
- e. "Abide in me..." (we in him).
- f. "My words abide in you..." (he in us). Taken from Jn. 15:4-7.
- g. "Dwelleth in me..." (we in him).
- h. "...I in him" (he in us). Taken from Jn. 6:56.
- i. "I in thee" (we in him).
- j. "Thou father art in me" (he in us). Taken from Jn. 17: 19-21.
- k. "Continue in the son and in the father" (we in him).
- l. "Which you heard remain in you..." (he in us). Taken from 1 Jn. 2:24.
- m. "Dwelleth in him" (we in him).
- n. "And he in him" (he in us). Taken from 1 Jn. 3:24.

- o. “We dwell in him” (we in him).
- p. “And he in us” (he in us).
- q. “He in God” (we in him).
- r. “God dwelleth in him” (he in us).
- s. “Dwelleth in God” (we in him).
- t. “And God in him” (he in us). Taken from 1 Jn. 4:13, 15,16.

3. So the truth of being joined to God is the principle of the inchristment or of mutual-inness, it is Christ being in us because we abide in him or keep our minds on him. Isa. 26:3; Ps. 122:8.

4. A translation of Jacob’s statement in Gen. 49:5-7.

“[5] Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations. [6] O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. [7] Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.” **K.J.V.**

“[5] Simeon and Levi *are* brethren; instruments of (*violence are their contracts*). [6] O my soul, come not thou into their (*alliance*); unto their (*congregation*), (*my glory*) be not thou united: for in their anger they slew a man, and in their selfwill they (*lamed a bull*). [7]

Cursed *be* their anger, for *it was* harsh; and their wrath, for it was (*severe*): I will divide them in Jacob, and scatter them in Israel." Thusia's S.D.A.

5. "Simeon and Levi are brethren...". Vs. 5.
 - a. Levi had five (5) brothers by the same father and mother: Gen. 29:31-35; Gen. 30:17-20.
 - b. So Jacob's statements could not mean natural brothers, it meant that they were alike in character traits, hence tribal traits are alike: Ps. 133:1.
 - c. Levi shared in the crime of Simeon in Gen. 34.
 - d. Thus Jacob identified them together in his prophetic statements. He said:
6. "Instruments of (*violence are their contracts*)."
Gen. 49:5; and "...come not thou into their (*alliance*); unto their (*congregation*)... be not thou united..." Gen. 49:6.
 - a. This shows an alliance, a conspiracy behind their contracts: Gen. 34:13-18,24-29.
 - b. This is devising: Ps. 35:4,20.
 - c. So in the truth Levi is a good deviser: Pr. 14:22.
7. Simeon and Levi are "Brethren", they have "Instruments of cruelty", as Simeon was a fighter: 1 Chr. 4:24-43; 1 Chr. 12:25.

8. And as Levi joined with Simeon in traits thus deeds: Gen. 34:25,26.

9. Thus Levi is also a fighter: 1 Chr. 12:1,26-28.

10. Summary Characteristics:

a. Deviser.

b. Fighter.

11. A translation of Moses' statement in Deut. 33:8-11.

"[8] And of Levi he said, *Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; [9] Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. [10] They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. [11] Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*" **K.J.V.**

"[8] And of Levi he said, (your) Thummim and (your) Urim (are) for your devout man whom you did try at Massah; you contended with him at the waters of Meribah; [9] Who said of his father and his mother, I have not seen him; and his brothers he has not acknowledged, and did not know his own son, for they have kept your word and observed your covenant. [10] They shall teach to Jacob your ordinances and your law to Israel: they shall put incense at your nostrils and whole burnt offering on your altar. [11] Bless O Yahweh his strength, and the work of his hands accept; dash in pieces the loins of his adversaries: those who hate

him, that they may not rise." **Thusia's S.D.A.**

12. "Thummin and Urim". Vs. 8.

a. "Urim means lights, being the plural of the word very commonly used for light. Thummim, perfection's." **Henry W. Soltau, The Tabernacle, pg. 251.**

b. "The high priest, with the Urim in his breast-plate, became the channel by which God made manifest his counsels." **Ibid, pg. 251.**

c. Read the following texts they give light on the Urim and the Thummim: Ex. 28:30; Num. 27:18-21; 1 Sam. 28:6; 1 Sam. 30:7,8.

d. Read what the Spirit of Prophecy has to say:

"At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation." **Ellen G. White, Patriarchs and Prophets, pg. 351.**

13. Thus the Urim and the Thummim were to be used to keep men from presumptuously going into sin by a middle (mediate) interposer who enlightens: 1 Tim. 2:3-6.

14. Thus Levi is a mediator in tribal traits.

15. "...Put incense at your nostrils and whole burnt offering on your altar." Vs. 10.

- a. Levi by this mediates between God and Israel (symbolically), because he is a priest and relates to all the religious services: Num. 1:47-53; Num. 18:1-12.

16. "...The work of his hands accept..." Vs. 11.

- a. The works were again a type of mediation that diverted God's wrath: Ex. 32:1-8,19-28; Num. 25:1-13.

17. Summary Characteristic:

- a. Mediator.

18. Thus Levi in his tribal traits is a deviser, fighter, and a mediator.

19. The tribal traits of Levi as seen in Christ:

- a. Christ is the real deviser: Jer. 18:11; Zech. 2:8-11; Jn. 17:3.
- b. Christ is the real fighter: Ex. 14:13,14; Joel. 2:32; Rom. 10:8-13.
- c. Christ is the real mediator: 1 Tim. 2:5; Heb. 8:6; Heb. 9:15; Heb. 12:24.

THE TRIBE OF ISSACHAR: REV. 7:7

“OUT OF THE TRIBE OF ISSACHAR WERE SEALED TWELVE THOUSAND.”

1. The record of Issachar’s birth: Gen. 30:16-18.

“[16] And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. [17] And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. [18] And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.”

a. The meaning of his name is from a: “Compound of Hebrew “Ish” – “man”, and “Sakar” – “wages” hence “a hired worker”. **J. D. Douglas, New Bible Dictionary, pg. 541.**

b. The name Issachar was given by Leah, showing what little attention she got from her husband that she had to hire him to get his presence, thus the child: Gen. 29:30, 31; Gen. 30:14-18.

2. A translation of Jacob’s statement in Gen. 49:14,15.

“[14] Issachar *is* a strong ass couching down between two burdens: [15] And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.” **K.J.V.**

“[14] Issachar is a donkey lying down between the sheepfolds. [15] And he saw a resting place that was good, and the land that was pleasant; and he bowed his shoulder to bear and became a tribute slave.” **See: Hebrew Text of Jay P. Green, The Interlinear Bible, pg. 46.**

3. The donkey is a faithful servant: Num. 22:21-33; Job. 24:4, 5.

4. "...Bowed his shoulder to bear..." Vs. 15.

a. The donkey is a burden bearer: Isa. 30:6; Gen. 42:26; Gen. 45:23; Neh. 13:15.

b. "Tribute slave": "It means service paid in actual labour..." **Charles John Ellicott, Ellicott's Commentary on the Whole Bible, pg. 170.**

c. See also the following text: 1 King. 9:21.

5. Summary Characteristics:

a. Servant.

b. Burden bearer.

c. In the term hired- worker is found these two traits:

HIRED

WORKER

SERVANT

BURDEN BEARER

6. A translation of Moses' statement in Deut. 33:18,19.

"[18] And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.
[19] They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand." **K.J.V.**

7. Issachar is represented as working with Zebulun in calling people to the mountain, (the church: Dan. 9:20; Ps. 74:2); but not as Zebulun goes "out", but in his tents. This means that Issachar aids Zebulun, so Issachar is a missionary – servant.

8. With Zebulun, Issachar offers sacrifices of righteousness; that is what Issachar does as a servant.

9. "...They shall suck *of* the abundance of the seas, and *of* treasures hid in the sand." Vs. 19.

a. The seas symbolizes people: Rev. 17:15; Isa. 17:12.

b. The sand also symbolizes people: Rev. 20:8.

c. Thus the treasures of the people, (sea and the sand) is: "The light of the knowledge of the glory of God (as seen) in the face of Jesus Christ: 2 Cor. 4:5-7.

d. Issachar is a wise adviser because of this: 1 Chr. 12:32; Matt. 16:1-4.

e. "At the time of David, however, the tribe *of Issachar* had gained a reputation for wisdom... a fact which reemerges in the Talmudic statement that the wisest members of

the Sanhedrin came from *the tribe of Issachar.*” J. D. Douglas New Bible Dictionary, pg. 542.

10. Summary Characteristics:

- a. Servant.
- b. Adviser.

11. The tribal traits of Issachar as seen in Christ:

- a. Christ is the real servant: (Zech. 3:8; Zech. 6:12,13); (Heb. 6:20; Rev. 22:1); Isa. 53:11; Mk. 10:45; Phil. 2: 5-8.
- b. Christ is the real burden bearer: Isa. 53:4; Matt. 11:28-30; Heb. 9:28; 1 Pet. 2:24.
- c. Christ is the real adviser: Matt. 7:24-29; Jn. 14:23,24.

12. By riding the donkey, which Issachar symbolizes Christ is seen to be the real Issachar: Matt. 21:1-11; Gen. 49:15.

13 Appendix:

- a. As Christ is borne by the donkey so Issachar bears Christ: Zech. 9:9; Matt. 21:1-11; 1 Cor. 15:49; 2 Cor. 3:18; Col. 3:10; Matt. 11:28-30.

14. A structure of Issacharian traits:

TRIBUTE-----SLAVE

(HIRED-----WORKER)

SERVANT-----BURDEN-BEARER

ADVISER

SACRIFICE OF RIGHTEOUSNESS

THE TRIBE OF ZEBULUN: REV. 7:8

“OUT OF THE TRIBE OF ZEBULUN WERE SEALED TWELVE THOUSAND.”

1. The record of Zebulun’s birth: Gen. 19,20.

“[19] And Leah conceived again, and bare Jacob the sixth son. [20] And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.”

2. A translation of the Gen. 30:19,20.

“[19] And Leah conceived again, and bare Jacob the sixth son. [20] And Leah said, God hath endowed me good endowment, and now my husband will honour me, because I have born him six sons: and she called his name Zebulun.” **Thusia’s S.D.A.**

a. “Zebed” – endowment. “Zabal” – exalt, honour (in place of “Dwell”).

3. The meaning of his name:

a. “Leah calls her sixth son Zebulun, which... is based on two word plays...” **John T. Willis, The Living Word Commentary on the Old Testament, Genesis, pg. 343.**

b. “One word is “Zabal” which means “Exalt, honour” as the “My husband will honour – Zabal – me”. (See **R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, pg. 235**), and the other word “Zebed”. (See **R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the**

Old Testament, pg. 233, and Charles John Ellicott, Ellicott's Commentary on the Bible, pg. 114, which means "Endowment, gift". But Leah must have used the Akhadian "Zubullu" which means "Bridegroom's gift". (See **R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, pg. 235**), for the word is related to "Zebed" and she must have known the mixture of these languages since her father was a Syrian of Padan-aram (Gen. 28:1,2), "...the name given in the area around harran in upper Mesopotamia..." **J. D. Douglas, New Bible Dictionary, pg. 863-864**.

c. Zebulun means: "Zabal" – honour and "Zebed/Zubullu" – endowment or gift. So the name actually means "endowed with honour" (that is, since Leah had born her husband six sons, more than Rachel).

4. A translation of Jacob's statement in Gen. 49:13.

"[13] Zebulun shall dwell at the haven of the sea; and he *shall be* for a haven of ships; and his border *shall be* unto Zidon." **K.J.V.**

"[13] Zebulun shall live at the seashore (or coast), and he, a shore of ships, and his border beside Sidon." **Thusia's S.D.A.**

5. "Zebulun shall dwell at the haven of the sea; and he *shall be* for a haven of ships..."

a. "...Zebulun was a haven of ships..." **Matthew Henry, Commentary on the Holy Bible, Vol. 1, pg. 485**.

6. Since Zebulun did not border on the Mediterranean Sea (cf. Josh 19:10-16). What does it mean for Zebulun to be as living on the seashore and being a shore of ships?

a. It means to be a traveler, one who moves around: Pr. 30:19, Amos. 8:11,12;

Num. 24:24; Deut. 28:68; (Ps. 104:26 first part); Ps. 107:23; Eze. 30:9.

7. "His (Zebulun) border beside Sidon."

a. In the tribal allotments the tribe of Asher was much closer to the ancient Phoenician city of Sidon than Zebulun, so why is Zebulun's border placed beside Sidon?

b. Because Zebulun is like Sidon, Zebulun is compared to Sidon.

c. Here is how Sidon is: Isa. 23:2, Eze. 27:8,9,29.

d. Thus the tribe of Zebulun is a moving around or missionary tribe.

8. **Summary Characteristic:**

a. Missionary.

9. A translation of Moses' statement in Deut. 33:18,19.

"[18] And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.
[19] They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand." **K.J.V.**

10. "Zebulun, in thy going out..." Vs. 18.

a. "...O commercial enterprises and voyages by sea.." **Robert Jamieson, A. R. Fausset and David Brown, Commentary on the Whole Bible, pg. 165.**

b. "Zebulun (is) a more active tribe." **Matthew Poole's Commentary on the Holy Bible, Vol. 1. pg. 405.**

11. "...Shall call the people unto the mountain" Vs. 19.

12. The mountain symbolizes the church: Dan. 9:20; Ps. 74:2.

a. "The people, i.e. the Gentiles, either those of Galilee, which was called Galilee of the Gentiles, who were their neighbours; or people of other nations, with whom they had commerce, which they endeavoured to improve in persuading them to the true God, and his worship and service." **Matthew Poole's Commentary on the Holy Bible, Vol. 1. pg. 405.**

b. "Thus Zebulun... was to go out in order to call peoples to the Mount Zion, where sacrifices of righteousness were to be offered." **Henry W. Soltau, The Tabernacle, pg. 214.**

c. Thus Zebulun is missionary – oriented: Isa. 52:7; Isa. 40:9.

d. Jonah was of the tribe Zebulun sent to do missionary work: (2 King. 14:25; Josh. 19:10-13; Jonah. 1:1,2; Jonah. 3:1-5).

13. Summary Characteristic:

- a. Missionary.

14. The tribal trait of Zebulun as seen in Christ:

- a. **Christ is the real missionary:**
 - i. Christ dwelt in Zebulun: Matt. 4:13.
 - ii. Christ's first miracle was in Cana a city in the area of Zebulun: Jn. 2:1-11.
 - iii. Christ' missionary light starts from Zebulun and spreads: Matt. 4:13-17.
 - iv. Christ the missionary: Lk. 4:14-22; Acts. 10:38.

THE TRIBE JOSEPH: REV. 7:8

“OUT OF THE TRIBE OF JOSEPH WERE SEALED TWELVE THOUSAND.”

1. The record of Joseph’s birth: Gen. 30:22-24.

“[22] And God remembered Rachel, and God hearkened to her, and opened her womb. [23] And she conceived, and bare a son; and said, God hath taken away my reproach: [24] And she called his name Joseph; and said, The LORD shall add to me another son.”

2. The meaning of Joseph’s name:

a. “Rachel calls her first son Joseph, which... is found on two word plays: “God has taken away (Asaph) my reproach” (i.e. the reproach of humiliation of being a childless woman) “...Rachel had been barren for twenty six years.” **Charles John Ellicott, Ellicott’s Commentary on the Whole Bible, pg. 45.**

b. “May the Lord add (Yoseph) to me another son” which is correctly read as a wish... rather than a promise.” **John T. Willis, The Living Word Commentary on the Old Testament, Genesis, pg. 344.**

c. “...has taken” Asaph and “add” Yoseph – Joseph.

3. A translation of Jacob’s statement in Gen. 49:22-26.

“[22] Joseph is a fruitful bough *even* a fruitful bough by a well; *whose* branches run over the

wall: [23] The archers have sorely grieved him, and shot *at him*, and hated him: [24] But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:) [25] *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: [26] The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.” **K.J.V.**

4. A correction of words and an explanation of words in the texts:

- a. “Fruit bough” the Hebrew word is “Ben Porath” it literally means: “Son of a fruit-bearer”.
- b. “Branches” the Hebrew word is “Banoth” it literally means: “Daughters”.
- c. “The ‘Daughters’ of a tree are its branches.” **John T. Willis, The Living Word Commentary on the Old Testament, Genesis, pg. 454.**
- d. “Hated” the Hebrew word is “Satam”.
- e. So then “Hated him” would be better translated: “Laid snares for him.” **Charles John Ellicott, Ellicott’s Commentary on the Bible, pg. 171.**
- f. “Strength” the Hebrew word is “Eythan or Ethan”, from an unused root (it means: to continued) permanence.” **James Strong, Strong’s Exhaustive Concordance, pg. 12.**
- g. “From thence”: There is a slight textual problem in the last line (of Vs. 24). The

M.T. reads “Mishsham,” “From thence.”... The Syriac and Targum onkelos reads “By the name of” which requires no change in the consonantal text but simply a change of pointing to read “Mishshem”.” **John T. Willis, The Living Word Commentary on the Old Testament, Genesis, pg. 454.** Hence “By the name of.”

5. A more accurate translation of Jacob’s statement in Gen. 49:22-26.

“[22] Joseph is a fruitful son, a fruitful son by a spring, his branches run over a wall. [23] And vex him, and shoot, and laid snares for him a man of arrows, [24] but remained permanent his bow, and agile are the arms of his hands, from the hands of the mighty of Jacob, (by the name of the shepherd, the rock of Israel). [25] From the God of your father, may he help you, and the almighty may he bless you with blessings of heaven from above, with blessings of the deep that lies beneath, blessings of the breasts and womb. [26] The blessings of your father are above the blessings of my progenitors to the limit of everlasting hills, may they be for the head of Joseph, and for him that was separate from his brothers.”

6. The translated verses reveals Joseph to be a fruitful son, who brings forth many branches; Joseph’s bow remains throughout all the trials he faces and his agile or skillful hands are because he depends on God. He is blessed with many resources from the heaven (rain and sun), from the deep (the underground waters and resources) and breasts (cattle etc.), his blessings last forever.
7. This reveals that Joseph is resourceful because of administrative skills. See: Gen. 39:1-6,20-23; Gen. 41; Gen. 47:13-26.

8. **Summary Characteristics:**

- a. Administrative.
- b. Resourceful.

9. A translation of Moses’ statement in Deut. 33:13-17.

“[13] And of Joseph he said, Blessed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, [14] And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon, [15] And for the chief things of the ancient mountains, and for the precious things of the lasting hills, [16] And for the precious things of the earth and fullness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren. [17] His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.” **K.J.V.**

10. A few statements in Moses statement exegeted are:

11. “...Him that dwelt in the bush”. Vs. 16.

a. This is Yahweh: Ex. 3:1-6.

12. “...Push the people together to the ends of the earth...” Vs 17.

13. This is a metaphor showing that Joseph conquers his enemies. Example of its use: 1 King. 22:11.

14. Joseph represents the tribe of Ephraim which was rejected: Hos. 4:17; Eze. 37:16,19.

15. Of Moses statement it is said: “The remark of Rashi is especially applicable here. Thou wilt find in the case of all the tribes, that the blessing of Moses is drawn from the fountain of the blessing of Jacob.” .” **Charles John Ellicott, Ellicott’s Commentary on the Whole Bible, pg. 94.**

16. Thus in Moses' blessing of the tribe Joseph he repeats Jacob's statement in his own way.

17. Summary Characteristics:

- a. The same as what Jacob said.

18. The tribal traits Joseph as seen in Christ:

- a. Christ as the real administrator: Jn. 15:5; Dan. 7:13,14; Matt. 10.
- b. Christ as the real resourceful one: Phil. 4:13; 2 Cor. 9: 8.

19. Appendix: The titles of Christ in Jacob's statement:

- a. Mighty of Jacob: (Ps. 132:2,5; Matt. 22:41-46); (Isa. 49:26; Isa. 60:16; Jn. 4:42; Acts. 13:23; Tit. 2:10,13).
- b. The Shepherd: (Ps. 23:1; Ps. 80:1; Jn. 10:11).
- c. Rock of Israel: (1 Sam. 2:2; Ps. 18:2; 1 Cor. 10:1-4).
- d. God of thy father: (Ex. 3:15; Matt. 22:31,32; Jn. 5:21, 24,25).
- e. The Almighty: (Ex. 6:3; Rev. 1:7-13).

THE TRIBE OF BENJAMIN: REV. 7:8

“OUT OF THE TRIBE OF BENJAMIN WERE SEALED TWELVE THOUSAND.”

1. The record of Benjamin’s birth: Gen. 35:16-19.

“[16] And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. [17] And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. [18] And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. [19] And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.”

a. The first name his dying mother gives to him: “Benoni” and it means: “The son of my pain (or affliction),” this is because she secures the life of her offspring by her own pain and death: (Vs. 18).

2. The name Jacob gives to him is Benjamin, and it means: “The son of my right (Hand). (Vs. 18).

a. Jacob had greatly loved Rachel, the child’s mother: Gen. 29:16-20,30; Gen. 33:1,2.

b. Jacob loved Rachel’s only son (to that time which was Joseph) more than the sons of his other wife and their handmaids: Gen. 37:3,4.

c. Joseph was sold into slavery by his brothers: (Gen. 37: 26-28), because they were jealous: (Gen. 37:4), but the sons made their father think Joseph was dead: (Gen. 37:31-36).

d. Rachel had Benjamin before Joseph was sold into Egypt: Gen. 35:1-5, 16-18.

e. Jacob loved Benjamin like he loved Joseph because he came from Rachel: Gen. 42:36,38; Gen. 44:20,27-30.

f. So by calling Rachel's last son Benjamin (son of the right hand) Jacob did not want an ill sign as a remembrance of Rachel to be the name of his last son, but wanted to mark his "Value and preciousness of his last born son." **Charles John Ellicott, Ellicott's Commentary on the Whole Bible, pg. 130.**

g. Benjamin was the son "On whom the father depends for comfort and support or the son whose birth is a symbol of... (blessings) for the future of the family. The right hand was a symbol of honor and strength in Hebrew thought." **John T. Willis, The Living Word Commentary on the Old Testament, Genesis, pg. 372.**

h. See the meaning of the right hand in the following texts: Ex. 15:6,12; Deut. 33:2; Ps. 16:8; Ps. 17:7; Ps. 18:35.

3. A translation of Jacob's statement in Gen. 49:27.

"[27] Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." **K.J.V.**

4. A correction of words in the above text:

a. The word "Ravin" should be "Tear" the Hebrew word is "Tarap" (Qal Stem "Simple").

b. The word “Devour” is to intensive (Piel Stem), it should be “Eat” the Hebrew word is “Akal” (Qal Stem “Simple”).

5. A more accurate translation of Jacob’s statement in Gen. 49:27.

“[27] Benjamin is a wolf that tears; in the morning he eats the prey, and at evening he divides the spoil.” **Thusia S.D.A.**

a. “The word translated “Divide” is “Halaq”. It is in the intensive stem piel and has the emphasis of “Really dividing.” Of this word it is said: “The word has legal connotations similar to (another Hebrew word) “Nahala” “Give a possession” but with the more specific implication of what is granted. It differs radically from the many Hebrew roots for “Divide” used in the sense of “Break into parts”. The verb (Halaq) is commonly used of parceling out shares... of land (Num. 26:53), whether by lot (Num. 26:53), inheritance (Pr. 17:2), or other forms of divisions (Pr. 29:24). It can be used of any division: whether food at a feast (2 Sam. 6:18), clothing (Ps. 22:19), or the spoils of war (Pr. 16:9).” **R. Laird Harris, Gleason L. Archer, Bruce K. Waltke, Theological Wordbook of the Old Testament, pg. 292.**

b. In the King James Version the word “Halaq” is translated “Flatter” in the following verses: Ps. 5:9; Ps. 36: 2; Pr. 2:16; Pr. 7:5; Pr. 28:23; Pr. 29:5. It should have been translated “divide”.

c. In Hos. 10:2 the word “Halaq” is correctly translated “divide”.

6. The Bible gives us examples of Benjamin’s dividing.

a. A Benjamite dividing a king from his subjects to conquer the king: Jud. 3:12-26.

b. We have the apostle Paul, from the tribe of Benjamin dividing also to conquer: Rom. 11:1; Phil. 3:5; Acts. 23:1-10.

c. Paul dialectically tears (divides) Peter's wrong spirit apart with the gospel: Gal. 2:11-21.

7. Summary Characteristics:

a. Divider.

8. A translation of Moses' statement in Deut. 33:12.

"[12] *And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.*" **K.J.V.**

"[12] *Of Benjamin he said: The beloved of Yahweh, he shall dwell in safety by him; he shall encompass him all the day long, and between his shoulders he shall dwell.*" **Thusia S.D.A.**

9. The meaning of the verse is as follows:

"Of Benjamin he said: (Benjamin) The beloved of Yahweh, he (Benjamin) shall dwell in safety by him (Yahweh); he (Yahweh) shall encompass him (Benjamin) all the day long, and between his (Benjamin's) shoulders he (Yahweh) shall dwell."

10. While the first part of the verse shows that God protects Benjamin, the part of God dwelling between his shoulders is symbolic.

a. The temple of God was built in Jerusalem: Ps. 68:28, 29.

- b. The Lord dwelt in the temple in Jerusalem: Isa. 27:13.

- c. The original name of Jerusalem was Jebusi or Jebus and it was given to the Benjamites in their territory: Josh. 18:11-16,21-28.

- d. Thus the last part of the verse (Deut. 33:12). "...refers to the fact that Zion, (which included the temple), the dwelling-place of Jehovah, was in the land of Benjamin... hence. Jehovah is here said to dwell between Benjamin's shoulders, i.e. mountain slopes." **J. R. Dummelow, The One Volume Bible Commentary, pg. 138.**

- e. "...Shoulders is used of the hill in Jerusalem on which the temple was to stand." **Beacon Bible Commentary, Vol. 1, pg. 618.**

11. Summary:

- a. Moses statement is not indicative of a tribal trait, but of the fact that God would protect Benjamin when he divides. See: Acts. 18:1-10; Acts. 23:1-11.

12. The tribal trait of Benjamin as seen in Christ:

- a. Christ is the real divider: (Heb. 4:12-14; Rev. 19:11-13); (Ps. 74:12,13; 1 Jn. 4:14).

13. Appendix:

- a. Christ is the real "Son of the right hand": (Ps. 110:1-5; 1 Jn. 4:15; Heb. 1:1-3).

REV. 7:9-17 THE VICTORIOUS CHURCH OF

ALL AGES

1. The correct translation of Rev. 7:9-17:

“[9] After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; [10] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. [11] And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, [12] Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. [13] And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? [14] And I have said to him, “lord you have known”. And he said to me “these are (present tense) the ones coming (present tense) out of the great tribulation, and they washed (aorist tense) the robes of them and they whitened (aorist) them in the blood of the Lamb. [15] Through this they are (present tense) in sight of the throne of the God, and they are giving (present tense) sacred service to him day and night in His temple, and he that is sitting on the throne shall dwell among them. [16] They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. [17] For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”

2. Revelation chapter seven is made up of two visions, not one. (Rev. 7:1-8 and Rev. 7:9-17).
 - a. “And after These things I saw...” Vs. 1.

b. “After this I beheld...” Vs. 9.

c. “Chapter 7 divides itself naturally into two parts, as indicated by and after these things I saw in vs. 1 and 9”. **Beacon Bible Commentary, Vol. 10, pg. 546.**

d. “The purpose of the present pair of visions (1-8,9-17)...” **Henry Barclay Swete, Commentary on Revelation, pg. 95.**

e. “The second vision, introduced by a fresh “Meta Tauta”, presents a series of sharp contrasts when compared with the first. In the first (vision), the concourse can be counted; in the second, it is incalculably great... in the first (vision) it is victorious and secure”. **Ibid, pg. 99.**

f. “The two visions in this chapter come in as an episode...” **Robert Jamieson, A. R. Fausset, David Brown, Commentary on the Whole Bible, pg. 1548.**

g. “After this, another vision presents itself to the seer. It is that of a countless multitude... Vs. 9-17”. **Albert Barnes, Barnes’ Notes on the New Testament, pg. 1600.**

h. “The second vision in this interlude is not intended as a contrast to the first”. **Editor Charles M. Laymon, Interpreter’s one – Volume Commentary, pg. 955.**

i. The fact that there are two (2) entirely different visions undoes the concept of one (1) vision with two entirely unrelated groups. There are two (2) separate visions about two different topics.

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3. Rev. 7:1-8 shows the selected group that goes through the “...day of His (Yahweh’s) wrath.” Rev. 6:16,17 and is able to stand. This is the 144,000, spiritual Israelites. (Ps. 73:1; Gal. 3:7,29; Rom. 9:6-8).

4. Rev. 7:9-17 shows the church of all the ages redeemed before the throne. This includes the 144,000, who are part of the church.

a. “The scene is transferred to heaven, and there is a vision of all the redeemed – not only of the 144,000, but of all who would be rescued and saved from a lost world.”
Albert Barnes, Barnes’ Notes on the New Testament, pg. 1600.

5. Rev. 7:9-17 could be divided into two (2) parts: (1) Vs. 9-12 and (2) Vs. 13-17.

6. Verses 9-12 is the vision of all the redeemed assembled before God’s throne, and everyone gives conclusionary praises to God and to the Lamb ending in “Amen” in Vs. 12.

7. Verses 13-17 are an identification – a moral one of the great crowd, from what hardships they passed through and through what spiritual experience they were successful.

8. Rev. 7:9-17 is John’s first vision of the final end of all the redeemed throughout all ages. They are referred to in Rev. 19:1,6 and Rev. 21:3,4,24-26.

9. The high point of Rev. 7:9-17 is vs. 14,15. “...Washed their robes and made them white in the blood of the Lamb, therefore (through this) are they before the throne of God, and serve (are serving) Him day and night in His temple...” the emphasis is sanctification.

EXEGESIS OF REV. 7:9-17

10. In Vs. 9 “great multitude” (should be great crowd). Who are they? The redeemed throughout all ages (Gen. 15:5; Gen. 32:12; Gal. 3:7,16,29); Ps. 22:27; Ps. 72:7,11. Jews and Gentiles redeemed throughout all ages are the great multitude.

The 144,000, is obviously part of this great multitude, since this crowd is the whole church of all ages redeemed. Read the following quotations:

“Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,-so resplendent is it with the glory of God,-are gathered the company that have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” With the Lamb upon Mount Zion, “having the harps of God,” they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, “the voice of harpers harping with their harps.” And they sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever He goeth.” These, having been translated from the earth, from among the living, are counted as “the first fruits unto God and to the Lamb.” Revelation 15:2, 3; 14:1-5. “These are they which came out of great tribulation;” they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have “washed their robes, and made them white in the blood of the Lamb.” “In their mouth was found no guile: for they are without fault” before God. “Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.” They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” Revelation 7:14-17.

In all ages the Saviour's chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus' sake they endured opposition, hatred, calumny. They followed Him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure humbles them in their own sight and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with Him of His glory.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were "destitute, afflicted, tormented." Millions went down to the grave loaded with infamy because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now "God is judge Himself." Psalm 50:6. Now the decisions of earth are reversed. "The rebuke of His people shall He take away." Isaiah 25:8. "They shall call them, The holy people, The redeemed of the Lord." He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isaiah 62:12; 61:3. They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honored of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven: "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of heaven respond in the ascription: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever." Revelation 7:10, 12. **Ellen G. White, The Great Controversy, pg. 648-651.**

"Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance.

Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion.

Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the “great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” Revelation 7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs. **ibid, pg. 665.**

“White robes...” this is purity of character. Rev. 3:4,5,18; (Jude. 23; Zech. 3:3,4; Isa. 61:10; Rev. 19:8).

“Palm branches...” this is a symbol of rejoicing. Lev. 23:40; Jn. 12:13.

11. In Vs. 10 “Salvation to... God... and... the Lamb”.

a. Christ is the Lamb. Jn. 1:29,36. This is so because He expressed the qualities of a lamb to save us. They are:

i. Willingness: Isa. 53:7; Jn. 10:11,15.

ii. Humility: Phil. 2:5-8; Heb. 2:9-18.

b. It is God (the Father) and the Lamb (Jesus) that saves. Jn. 14:6; Jn. 17:3.

12. In Vs. 11 “...fell before the throne... and worshipped God.”

a. This means that the Lamb, Jesus is worshipped because it is His throne also (Rev. 22:1,3) and He is in the midst of the throne. Rev. 7:17.

13. In Vs. 12 it should be “The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the might...”

- a. The parallel to the sevenfold exaltation (or ascription): Rev. 5:12.
- b. The blessing is Justification (Rom. 15:29; Gal. 3:8,9, 14). Thus this is ascribed to Christ and God, because they are the justifiers: Rom. 3:26; Gal. 2:16; Rom. 8: 33).
- c. The glory is the nature of God and Christ: Jam. 2:1; Jn. 1:14; Jn. 2:11; Jn. 11:4,39,40; Jn. 13:31,32; Jn. 17:1-5; thus glory is ascribed to God and Christ.
- d. The wisdom is the gospel that Christ is: (Pr. 3:19-22; Pr. 4:5-7; 1 Cor. 1:24,30) Thus wisdom is ascribed to God and Christ.
- e. The thanksgiving is the praise belonging to God for all His good relations in salvation: Neh. 12:46; Ps. 50:14; Ps. 107:22; Ps. 116:17.
- f. The honor is esteeming God as the one worthy of obedience and worship: Isa. 58:13; Ps. 96:5,6; Ps. 145:5; Ps. 3:9; Jn. 5:22,23.
- g. The power is the gospel that is God’s science to save, hence power is ascribed to Him: (2 Tim. 3:5; Rom. 1: 16,17).
- h. The might is the powerfulness or forcefulness of God and Christ: Eph. 6:10. Christ is the mighty God: Isa. 9:6; so also is Yahweh: Isa. 10:20,21; Neh. 9:32.

14. In Vs. 13 – Why is this question asked to John? So that as he seeks for moral answers, he shall receive moral answers: Matt. 7:7,8; Jn. 7:17; Col. 3:1.

CONTINUATION OF THE STUDY ON THE

VICTORIOUS CHURCH OF ALL AGES

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EXEGESIS OF REV. 7:13-17

1. A moral question is asked by virtue of the “White robes” being referred to in Rev. 7:13.

Since robes are used to cover nakedness (Eze. 18:7), and in this sense a spiritual covering for sin is necessary (Ps. 44: 15; Mic. 7:10; observe sin as character covering in the texts), then the question requires an answer base firstly on character. John was to identify them on the basis of white robes or pure character (example Rev. 12:17; Rev. 17:14).

2. The question “Whence came they?” (or where from) of Rev. 7:13; is not meant to imply a physical place, but a situation, as is seen by the answer given: “Out of great tribulation”. (Rev. 7:14).

For all ages the saints have faced tribulation. 2 Tim. 3:12; Ps. 37:32; Heb. 11:36-39; Matt. 23:34,35.

3. The correct translation of verse 14: And I have said to him, “lord you have known”. And he said to me “these are (present tense) the ones coming (present tense) out of the great tribulation, and they washed (aorist tense) the robes of them and they whitened (aorist) them in the blood of the Lamb.”

- a. The saints of all ages “are coming out” (present tense) even the saints in the time of John are in the great tribulation of all ages and whenever they are coming out,

they are washing their robes. To come out of this tribulation is to successfully pass through it without yielding one's faith. Matt. 24:12,13; 1 Pet. 2:19-23.

b. To wash one's robes is to wash one's character. One's robe is the character one bears or wears as this verse (Jude 23) implies. See also Ps. 109:18; Zech. 3:3,4.

4. The blood of Christ is His life. Lev. 17:11,14.

5. To wash one's robe in the blood of Christ is to wash one's robe in the life of Christ, this means to wash one's character in the life of Christ.

Since one's character is one's "thoughts and emotions as a habit", then to wash the character is to wash the thoughts (which will change the emotions Rom. 6:6) in the life of Christ or in the words of life (Jn. 6:63,68). Observe the facts that the thoughts must be washed in blood to be free from sin. (Jer. 4:14; Rev. 1:5).

6. This washing in Rev. 7:14 is justification and sanctification.

a. Justification: Ps. 51:2,7; Isa. 1:16; 1 Cor. 6:10,11; Tit. 3:5.

b. Sanctification; Ps. 73:12-14; Heb. 10:22; Eph. 5:26.

7. The correct translation of Rev. 7:15: "Through this they are (present tense) in sight of the throne of the God, and they are giving (present tense) sacred service to him day and night in His temple, and he that is sitting on the throne shall dwell among them."

a. The Righteous are in the presence of God spiritually as they live righteous. Gal. 1:20; 1 Thess. 3:13; Jam. 1:27; 1 Jn. 3:18,19; Gen. 17:1.

- b. The Righteous enters into the sanctuary by faith and remains there as they live righteous. Heb. 6:19,20; (Eph. 1:3,20; Eph. 2:6).

 - c. God will dwell on the new earth with the righteous. Rev. 22:1-5; Rev. 21:1-4,22,23.
8. No hunger, thirst nor burning of the sun anymore. Rev. 22: 1,2,5.
9. The experience of Rev. 7:17 is repeated in rev. 21:4,6.
10. The deity of Christ is expressed in the phrase “The Lamb which is in the midst of the throne...” Rev. 7:17.
- a. God is upon the throne. Rev. 7:10.

 - b. God on the throne is worshiped. Rev. 7:11,12.

 - c. The Righteous are before the throne of God. Rev. 7:15.

 - d. It is the Lamb also that is in the “Middle” (W. H.) of the throne. Rev. 7:17.

 - e. The throne is one throne of God and of the Lamb. Rev. 22:13.
11. Revelation chapter seven (Rev. 7), is a parenthesis () between the sixth and the seventh seals. The sixth seal Rev. 6:12; the seventh seal Rev. 8:1.

INTRODUCTION TO REVELATION CHAPTER EIGHT

Revelation chapter eight actually starts from verse two (Vs. 2). In this chapter we can clearly see that the prayers of the saints during the history of apostasy after the cross, ascend before God through Christ into the sanctuary, asking God to avenge His elect who have been mistreated by evil men. Then God sends retribution upon the wicked as a form of warning to urge them to repent of their evil. This is what the Seven Trumpets are all about, four of which are covered in Revelation chapter eight (Rev. 8). Proof that the Trumpets are warnings to encourage men to repent can be clearly seen in men's refusal to do so to the Sixth Trumpet in Rev. 9:20,21.

Revelation eight (Rev. 8) touches the rise of Gnosticism and its baleful effects upon the church from the times of the apostles, to its production of that huge Arian movement which greatly polluted missionary lines and spread far and wide and facilitated the development of the Papacy in the sixth century and Papal obscurity of the truth with widespread persecutions. It was in a death struggle with Gnosticism and Arianism that the cardinal apostate doctrines of the Papal Church were developed in part. With the establishment of the Papacy by law under Emperor Justinian, widespread persecution of true Christianity occurred leading to the supremacy of Catholic doctrine, and the Catholic Church becoming the supreme religion in Europe and the East. Thus Revelation chapter eight Rev. 8; traces how these events occurred, and explains to us that these great apostate movements arose as retribution for the wicked in the world at that time that refused to accept the real Gospel of Christ, but rather persecuted its bearers. We can also clearly see that God had not forsaken His people at that tumultuous time because He answered their prayers from the heavenly sanctuary and allowed such terrible curses to arise. A deep study of this chapter can serve no other great purpose as the broadening of a person's historical and theological consciousness fitting him to understand the things that occur later, and preparing him to be a great preacher of the Truth to convert many according to Dan. 12:3. Since the book of Revelation is written especially for those who were to face the final events after 1844. Revelation chapter eight (Rev. 8); shows us that the last saints must have an accurate and broadened historical/theological consciousness to convert many in the end; because, at the end of history, history plays a most important part of the consciousness of the many, since in the end men are to search for their identity and assurance of standing in the Truth by appealing to history. May all who study Revelation eight (Rev. 8) in this book receive such adequate blessing to be in the 144000. Amen.

A SHORT INTRODUCTORY NOTE ON REV. 8:1

Revelation chapter eight verse one (Rev. 8:1) does not belong to the rest of scriptures of Rev. 8:2 to Rev. 9. Rev. 8:2 begins a new flow of revelation, while Rev. 8:1 closes off the flow that starts in Rev. 6:1 unto the interjection of Rev. 7. In other words, Rev. 8:1 fits naturally after the flow of Rev. 6:17. The contents of Rev. 8:1— the seventh seal— shows that the verse deals with the final end. The silence in heaven means that all the activity in the heavenly courts has ceased, the salvation of all mankind, good or evil, are forever sealed, and thus no more work in heaven is needed to help them. Also as there is no noise as yet from the rejoicing of the saints and angels at our home coming in heaven, the silence suggest a period of time between the saints leaving the earth and their entrance into heaven itself. The half an hour shows the length of prophetic time that passes in that period. This is to be clearly understood by all who look for entrance into heaven. Amen.

REV 8:1 SILENCE IN HEAVEN FOR HALF-HOUR

1. A translation of Rev. 8:1.

[1] “And when he opened the seventh, there was silence in heaven about the space of half an hour.”

2. The seventh seal follows the sixth seal. Rev. 6:12; Rev. 8: 1.
3. Since there was seen silence in heaven, who makes the noise there? All the angels worshipping God and the Lamb. Rev. 5:11,12; Rev. 7:11,12.

4. Thus the time of silence means that they are absent from heaven at that time. Why?
Because they are returning to the earth with Jesus Christ. Matt. 25:31; Rev. 19:11-14.

5. What period does the ½ hour of silence occurs in?
 - a. There is noise in heaven before the second coming.
 - i. From God's throne. Rev. 4:5.
 - ii. From the four beasts. Rev. 4:6-8.
 - iii. From the prayers of the saints ascending before God. Rev. 8:3,4.
 - iv. Also during the seven plagues down to the beginning of the last plague. Rev. 16:1,5,6,17.
 - b. There is noise in heaven by the newly redeemed saints. Rev. 7:9-17; Rev. 14:1-3; Rev. 19:1-6.
 - c. Thus the ½ hour of silence has to occur sometime just after the beginning of the seventh plague to the welcome of the saints in heaven.

6. Look at the illustrative chart below.

THE SEVENTH

PLAGUE

BEGINS

HALF [1/2] HR.

OF SILENCE

SAINTS, ANGELS,

CHRIST ARRIVE

HEAVEN.

7. What is the ½ hour?

- a. One prophetic day equals one actual year: Num. 14:34; Eze. 4:6.
- b. Thus 24 prophetic hours is one prophetic day or year.
- c. (24 hrs. = 1 day or 1 year prophetically).
- d. This is actually 360 literal days for us, a Jewish year. This is 360 actual days of our time.
- e. Twelve hours [12 hrs.] would then be half [½] of a prophetic year or 180 actual days for us.
- f. Six hours [6 hrs.] would then be quarter [¼] of a prophetic year or half of 180 days, which is 90 actual days for us.
- g. Three hours [3 hrs.] would then be half [½] of the quarter [¼] prophetic year or half of the 90 days, which will be 45 days for us.
- h. One hour of the 45 days or of the 3 hours would be 45 divided by three [3], which equals to fifteen [15] actual days. Thus 1 prophetic hour equals 15 days of

one actual time.

i. Thus this illustrate the facts.

1. 24 prophetic hours equals 360 actual days.

2. 12 prophetic hours equals 180 actual days.

3. 6 prophetic hours equals 90 actual days.

4. 3 prophetic hours equals 45 actual days.

5. 1 prophetic hour equals 15 actual days.

j. Thus half $\frac{1}{2}$ prophetic hour equals fifteen [15] divided by two [2] which equals seven an a half days [$7\frac{1}{2}$ dys.] So the half of hour [$\frac{1}{2}$ hr.] of Rev. 8:1 is seven an a half of actual days [$7\frac{1}{2}$ dys.] of our time.

8. So the seven an a half days [$7\frac{1}{2}$ dys.] fits in between the beginning of the seventh plague and the entrance of the saints, angels and Christ in heaven. But where?

a. The ten nations of Europe (the world) get authority with the scarlet colored beast of communism for one [1] hour or fifteen [15] days and during this period totally destroys false religion that is Babylon. Rev. 17:12,13,16,17.

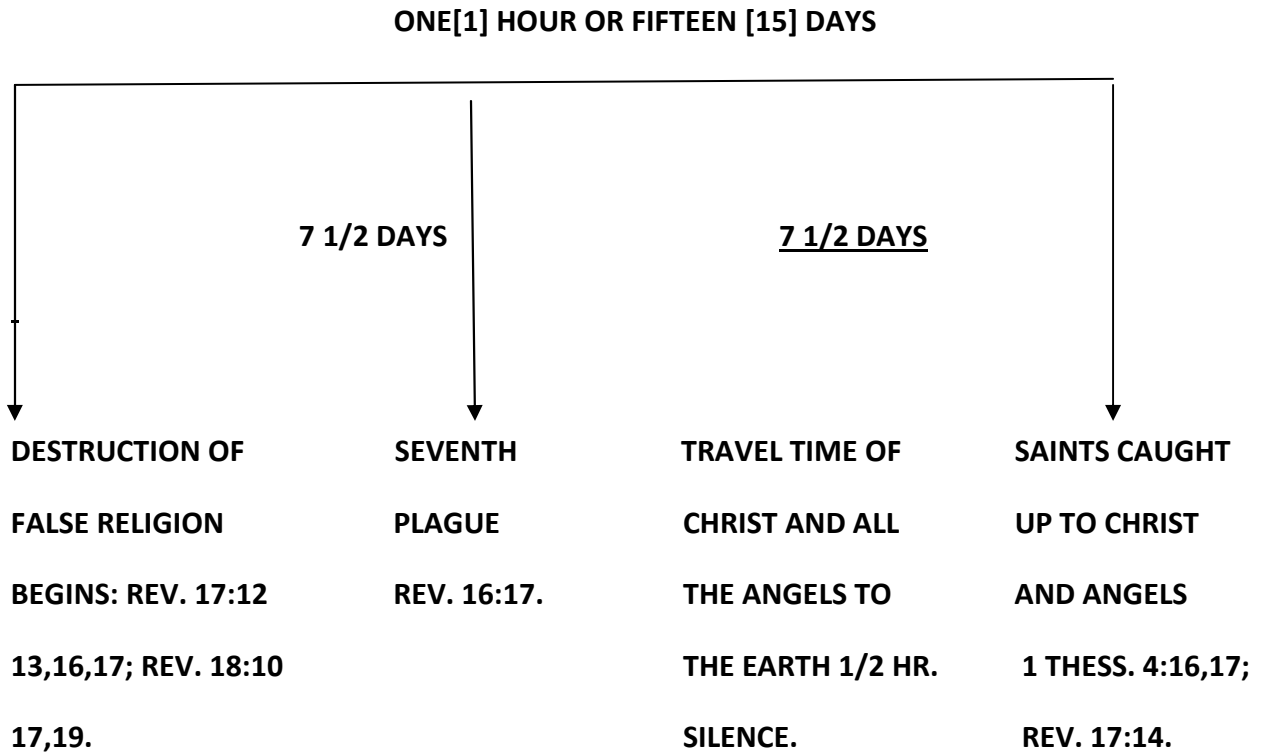
b. This same destruction is brought to view in Rev. 18:10,17,19.

c. Now if silence starts in heaven at the seventh plague and continues for seven and a half days [7 ½ dys.], and if the false religions are destroyed for fifteen [15] days, it means that the last half of the fifteen days [15] (7 ½ dys.) must start at the seventh [7 th.] plague and end with the catching up of all the saints to Christ and all the angels who came with Him. Thus Christ and all the angels takes about seven and a half days [7 ½ dys.] to come from heaven to earth.

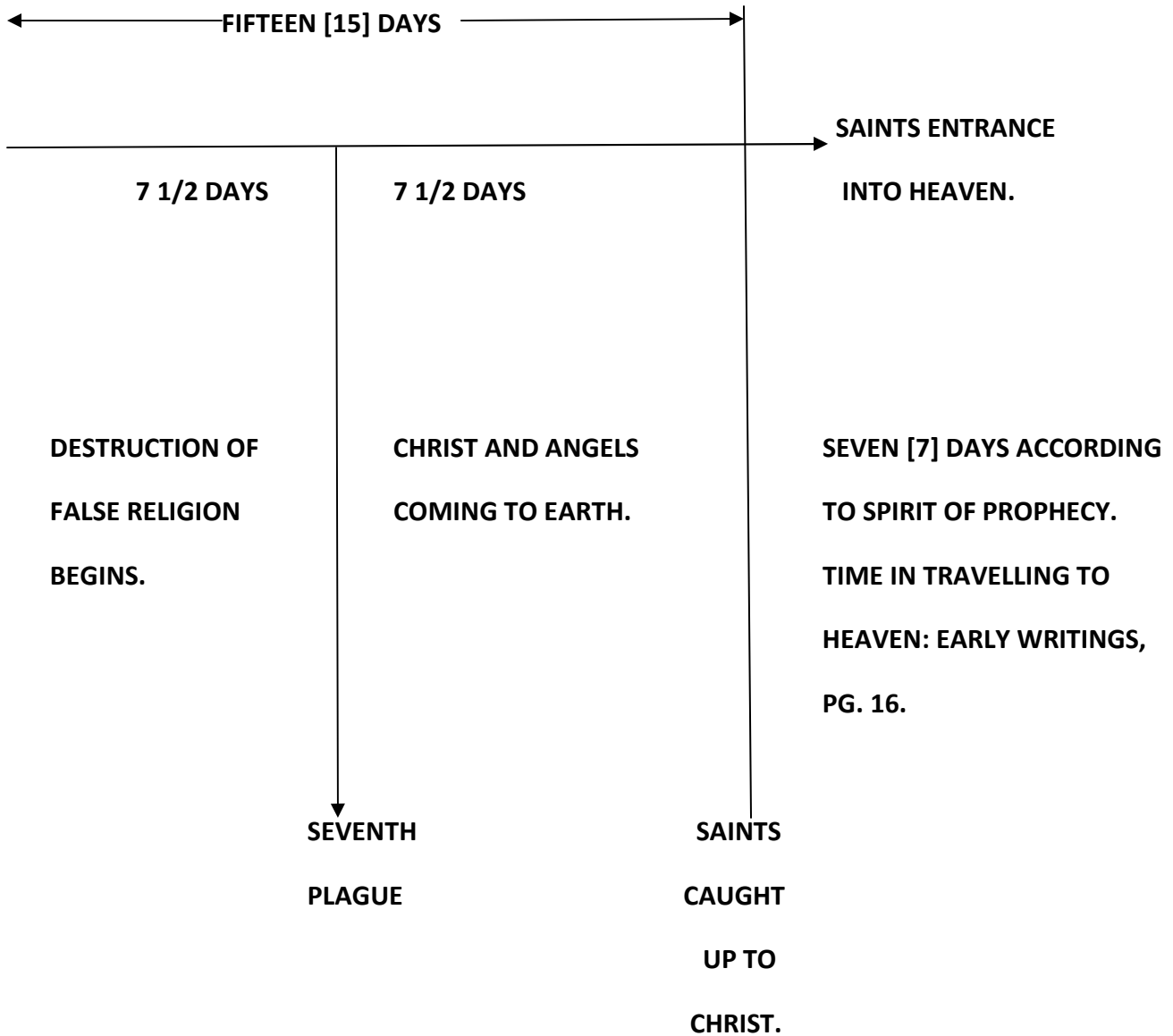
9. The Spirit of Prophecy says that the saints take seven [7] days in traveling to heaven from the destroyed earth. Read the quotation that follows.

“We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. **Ellen G. White, Early Writings, pg. 16.**

10. Look at the illustrative chart below:



11. A Longer illustrative chart shows:



INTRODUCTION TO THE SEVEN TRUMPETS OF

REVELATION CHAPTER EIGHT

1. The use of seven as events in the book of revelation.
 - a. There are seven churches. Rev. 1:11, (there are seven messages to them).
 - b. There are seven seals. Rev. 5:1, (they are the history of the church).
 - c. There are seven trumpets. Rev. 8:2, (these are the seven final retributions).
 - d. There are seven plagues. Rev. 15:6, (These are seven final retributive warnings).

2. What are the meanings of the seven churches, seals and trumpets?
 - a. To the seven churches are given God's investigative judgment verdict on their states. (Rev. 2:1,7,11,17,26, 28; Rev. 3:5,10,12,18,21).
 - b. The seven seals are unfolding or revelations of the history of the church. (Rev. 5:1-5; Rev. 6:1,3,5,7,9,12; Rev. 8:1).
 - c. The seven trumpets are seven warnings or calls to repentance by retribution (God sends retribution to call men to repentance). Isa. 58:1; Jer. 4:20,21; Hos. 8:1; Amos. 3:6.

- d. Thus God's ...
 - i. Investigative judgment verdict (seven churches), is explained by His ...
 - ii. Revelation of church history (seven seals), and His efforts to correct wrongs by His ...
 - iii. Retribution for to give repentance (seven trumpets).
- e. So we have verdict, revelation and calling.
- f. In other words God gives a verdict, He gives a revelation of why He gave the verdict and shows what He did to call men to repentance.

3. Translation of Rev. 8:2-5.

“[2] And I saw the seven angels who in sight of the God have stood, and were given to them seven trumpets. [3] Another angel came and he stood upon the altar having golden censer, and was given to him many incenses (plural in Greek) in order that he shall impart to the prayers of all the saints upon the golden altar, the one in sight of the throne. [4] And the smoke of incenses went up to the prayers of the saints out of hand of the angel in sight of the God. [5] And the angel has taken the censer and filled it out of the fire of the altar and cast into the earth and occurred thunders, and voices, and lightnings, and earthquake.”

4. “And I saw the seven angels who in sight of the God have stood, and were given to them seven trumpets.” Vs. 2.

- a. Trumpets symbolize retributive warnings that men may take heed and repent. Eze. 33:1-7; 2 Chr. 13:12; Jer. 4: 5; Jer. 6:17; Jer. 51:27; Joel. 2:1,15; Zeph. 1:16.
 - b. The angels do not take the trumpets to blow for their own purposes; since it is God that blows the trumpets in reality, the angel's blow for God. Isa. 18:3; Zech. 9: 14.
5. "Another angel came and he stood upon the alter having golden censer, and was given to him many incenses (plural in Greek) in order that he shall impart to the prayers of all the saints upon the golden alter, the one in sight of the throne." Vs. 3
- a. The word "angel" means "messenger".
 - i. The same Hebrew word for angel (malak) is use for messenger. Hag. 1:13; Mal. 2:7.
 - ii. The same Greek word for angel (aggelos, from the word for "message", aggelia), is translated messenger. Matt. 11:10; 2 Cor. 12:7.
 - b. Who is the angel with the censer?
 - i. Only priests were allowed to minister this way before Yahweh. 2 Chr. 26:16-20; Lev. 16:11,12; Num. 16:46.
 - ii. Thus this angel or messenger has to be a priest. Christ is the only messenger and priest ministering before the Lord.

1. Christ is the messenger: (Mal. 3:1; Hag. 2:7,9).
 2. Christ is the priest: (Heb. 10:11,12; Heb. 7:14-28).
 3. Thus this angel is Christ.
- c. The angel stood upon (Gk. Epi) the altar in the “First apartment”, how is this so?
- i. The altar of incense was in the first apartment. Ex. 30:1-7; Ex. 40:5,26,27; Lev. 4:6,7.
 - ii. Blood was placed upon the horns of this altar. Lev. 4:6,7.
 - iii. This blood is life. Lev. 17:11,14.
 - iv. This life is Christ Himself. Jn. 6:53,54,56; Jn. 14:6; 1 Jn. 1:1,2; Col. 3:4.
 - v. Thus the angel upon the altar is Christ as life offered for the saints. Matt. 20:28; Jn. 6:33; Jn. 10:10, 11,15; 1 Jn. 3:16; 1 Jn. 5:11,12.
- d. Therefore this angel/messenger upon the altar is Christ’s life made available for all the saints.
- e. The angel/messenger (Christ) imparts incenses to the prayers of the saints.
- i. What does the incenses symbolizes? They are described as sweet. Ex. 30:7,8; Ex. 31:11; Ex. 35:15; Num. 4:16.

- ii. Christ is the Lamb; by virtue of His righteousness, thus righteousness is sweet. (Ex. 29:41; Jn. 1:29,36; Phil. 3:9).

- iii. Christ is the bread; by virtue of His righteousness, this righteousness is sweet. (Ex. 29:23-25; Jn. 6:35; 1 Cor. 1:30).

- iv. Christ the light is sweet; by virtue of His righteousness, this righteousness is sweet. (Eccl. 11:7; (Jn. 8: 12; Jn. 9:5); Rom. 10:4).

- v. Christ offering Himself as a sweet savor is His righteousness being given for us. Thus the sweet incenses are the righteousness of Christ. (Eph. 5:2; Rom. 3:22).

- f. How does Christ impart righteousness (the incenses) to our prayers?
 - i. Righteousness is imparted (given) to the penitent. (Rom. 10:4,10; Rom. 4:3).

 - ii. He has righteousness, but it belongs to God. (1 Jn. 3:7; Isa. 54:17).

 - iii. As he has righteousness (Christ) in him, when he prays in Christ's name, his prayers are mingled with Christ's righteousness. (Jn. 14:13,14; Jn. 15:7, 16; Pr. 15:29; 1 Cor. 1:30) he is praying according to the righteousness of Christ. (1 Jn. 3:22; Jam. 4: 3).

- 6. “[4] And the smoke of incenses went up to the prayers of the saints out of hand of the angel in sight of the God.” Vs. 4.

- a. In the angel's/messenger's (Christ's) hand is righteousness, this is the incenses that mingle with the saints prayers. (Ps. 48:10; Ps. 141:2; Pr. 15:29).

 - b. Thus the prayers ascend before God. Jonah. 2:7.
7. "And the angel has taken the censer and filled it out of the fire of the altar and cast into the earth and occurred thunders, and voices, and lightnings, and earthquake." Vs. 5.
- a. Why take fire and why throw it to the earth?
 1. The saints were praying to God (Vs. 4) for general like problems. Ps. 79.

 2. Thus God sent fire upon the earth for retribution for evil done. Ps. 18:1-20; Jer. 21:12-14.

 3. Fire for retribution for repentance. Ps. 83:12-16.

 4. Fire because God speaks to men in and by fire. Deut. 4:36.

 5. Strange fire are men's words. Pr. 16:27; Isa. 50:11; Jam. 3:2-6.

 6. Thus fire is retribution for men's strange fire. Num. 26:61; Lev. 10:1,2.

 7. Fire for attempting to harm God's people. 2 Kings. 1:1-15.

- b. The fire is symbolical of God's wrath. Isa. 66:15,16; Jer. 4:4.

- c. The retribution that God sends are identified by the events under each trumpet. The voices, thunderings, lightnings and earthquake are all expressions of God's wrath.
 - i. Voices – Isa. 9:5.

 - ii. Thunders – 1 Sam. 12:17,18.

 - iii. Lightning – 2 Sam. 22:15.

 - iv. Earthquake – Isa. 29:6.

8. So the picture given by Rev. 8:2-5 is that Christ ministers in the first apartment of the heavenly sanctuary before God by giving unto His saints His righteousness, in which light they pray to God for the evils that are existing upon the earth in history. God then sends retribution upon the earth in history for men's sins to bring them to repentance. Rev. 9:13,20,21. This is what the seven trumpets is all about.

THE FIRST TRUMPET: REV. 8:7

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GNOSTICISM: 67 A. C. B.

1. Translation of Rev. 8:6,7.

“[6] And the seven angels which had the seven trumpets prepared themselves to trumpet. [7] And the first (angel) trumpeted; and occurred hail and fire having been mingled in blood, and it was thrown into the earth; and the third of the earth was burned down, and the third of the trees was burned down, and all vegetation greenish-yellowish was burned down.”

2. The sounding of the trumpet – the trumpeting; is the giving of a warning by the events that follow in the verse: Joel. 2:1.
3. “...hail for fire...” these two things show that an array of lies are existing. Since they are represented as being retribution for lies, then some great amount of lies are existing troubling the church at that time. Eze. 13:8-13; Isa. 28:17.
 - a. Hail for rain, and rain is truth, thus great errors are existing at that time. (Ps. 105:32; Deut. 32:2).
4. “...mingled in blood...” since blood is life (Lev. 17:11,14), human blood pollutes, this means a corrupt life, thus the errors give a corrupt life (or experience). Eze. 16:6.
5. “...the third...”

- a. "A large portion of the population" **P. Sweitzer, Amazing Prophecies of Revelation Deciphered, pg.**
 - b. "A third stands for a significant proportion but not the majority." **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 120.**
 - c. So a significant portion of the population is affected by the existing errors, and it pollutes their life away from righteousness. Gal. 5:19-21.
6. "...trees..." they are true Christians. (Ps. 1:1-3), but they became corrupt. Jude. 11,12.
 7. "...vegetation greenish-yellow" these are weak Christians with hardly any moral strength. Isa. 40:6-8.
 8. "...burned down..." this means that they were brought into a state of condemnation because of the errors (heresies) and evil living. Amos. 4:11; 2 Pet. 2:1-3,10,12,13.
 9. Summary:

These symbols of Rev. 8:7 speak of a great explosion of heresies that comes shortly after the church is existing after Christ's resurrection. These heresies affect a large percentage of Christians and make them live in sin unto their own eternal damnation. This was the first trumpet warning that said the following: 2 Thess. 2:10-13.
 10. What was this body of errors or heresies? It is traditionally called Gnosticism after the Greek word "Gnosis" which means "knowledge".

- a. Paul warned of them: Acts. 20:26-31; Col. 2:4-10,18; Col. 3:5-7; 1 Tim. 6:20.
- b. Peter's second epistle is directed against them: 2 Pet. 2:1-3,10,12-15,17-22.
- c. Jude's epistle is directed against them: Jude. 3,4,8,10-13,16-23.
- d. John the apostle wrote of them: 1 Jn. 2:18-23; 1 Jn. 4: 1-3; 2 Jn. 7-11.

11. What exactly was Gnosticism and how did it start? Read the following quotation, taken from a church history book.

GNOSTICISM

"The world into which the gospel came was deeply concerned with redemption. Philosophy satisfied the minds of intellectuals, but it had no message for the masses. State religion was cold and seemed to be more patriotic than religious in character. Nature religion could not meet the needs of rapidly developing civilization in the empire. For these reasons the mystery religions were popular. They claimed to reveal secret knowledge that provided reconciliation and fellowship with God. In the second century a religious movement related to mystery religion became powerful and gained many adherents. It was known as Gnosticism (from its claim to provide true *gnosis*, i.e., knowledge, about God, man, and redemption). Its root ideas came from the East — India, Babylonia, and Persia — and were similar to fundamental thoughts in Greek philosophy.

The Gnostic thinkers were deeply impressed by the Christian religion and especially by its central figure, the redeemer Jesus Christ. They made him and his message a part of their religion. The Gnostics, therefore, brought into being a religion that was a mixture of Eastern, Greek, and Christian ideas. Such a religion is described as syncretistic (from the Greek word *suncretizein*: to combine, to mix).

1. *The Problem of the Gnostics*

All Greek and Eastern religions faced a very large and basic problem. They believed that God could not have anything to do with the material world. Evil arises out of matter; God is good. Therefore, he is far removed from all things material. How is it possible that man, who is related to the good God, is also related to evil matter? Who is God? How can we know him? What is man? What is evil? Since God is Good, What went wrong in the Spiritual world so that its offspring (men) became evil? How can they be redeemed from the evil?

These were the questions that the Gnostics asked. They did not, however, ask them out of intellectual curiosity. Gnostics were not in the first place philosophers. They were deeply concerned with redemption. How can man again have fellowship with God? How can he return to the world of pure spirits? What must be done to achieve release from this material existence? Christianity was a religion of redemption, and there was much in it that the Gnostics could use. Christ the Redeemer was especially attractive to them. He and his work, therefore, became an important part of Gnostic thinking. It was in this way that a Gnosticism composed of Gentile and Christian elements came into being. What did this Gnosticism teach? What was its message of redemption? Why did it threaten the very existence of the gospel?

In trying to answer the questions they asked about God, man, evil, and redemption, the Gnostics accepted one thing as certain. They believed that something must have gone wrong in the spiritual world. That became the starting point of their thinking. Gnosticism provided answers to questions of how it was possible that the spirits of men should fall from their pure spiritual existence and become imprisoned in matter, of what caused their fall, and of what provision was made for their liberation. It provided a *gnosis* (knowledge) concerning the spiritual world, the disharmony that entered it, the restoration of the harmony, and the redemption of men resulting from the restored harmony. This knowledge was *revelation* from the spiritual world and was given to those who were able to receive it. From this secret *gnosis*, Gnosticism took its name.

This gnosis was set forth in picture language called myth. We shall first draw the picture and then explain it and report the church's response to it.

2. *The Pleroma*

Gnosticism begins with belief in a God who originally existed alone. He is variously

called the Unknown Father, the Abyss, the Unbegotten. Sometimes he is represented as having a female companion called Silence. He did not desire to remain alone and therefore produced two Aeons (divine beings) called Mind and Truth, male and female respectively. They produced two other couples, World-Life and Man-Church. These, together with the Unknown Father (with or without Silence), made up the *Pleroma*, or Fullness of the divine being. From them the process of multiplication continued. Word-Life produced ten other Aeons, so that there were then eighteen. Man-Church begot twelve Aeons, which made a total of thirty. The Gnostics supported this teaching about thirty Aeons from the New Testament. In the parable of the laborers sent into the vineyard, some were sent the first hour, others the third, still others the sixth, ninth, and eleventh hour. These numbers add up to thirty. Such an allegorical use of scripture impressed many Christians as very pious and very profound.

The last Aeon to be born from Man-Church was a female named Wisdom. She had a desire to know the Unknown Father (who in Gnostic teaching is unknowable). Being unable to know him, she became very distressed. In her sorrow — and without the help of her male partner — she produced an offspring named Achamoth (meaning uncertain). Because of her unnatural birth, Achamoth could not remain in the *Pleroma* and fell out of it. When Wisdom saw what she had done, she grieved with her, and they asked Mind and Truth to help her. These then produced two other Aeons named Christ and Holy Spirit to rescue Wisdom from her sorrow. This they did, and harmony was restored in the *Pleroma*. In gratitude for this, all thirty Aeons together put forth still another Aeon and named him Jesus. These were the events that took place in the *Pleroma*: they also account for the events that took place outside the *Pleroma*, that is, in the world of nature and of men, which we will now consider.

3. Creation, Evil, and Redemption

Achamoth produced an offspring named Demiurge (from the Greek, meaning workman, especially the maker of the world, the creator). Achamoth is the mother of all matter. Because of her inferior origin and unworthy character, matter is evil. The Demiurge gave form and shape to this matter; he is therefore the proper creator. From him too come the souls of men. Since the Demiurge is through Achamoth related to Wisdom, she controls him from the *Pleroma*, although he does not know this. Through Wisdom's influence the Demiurge creates men in whom there are good spiritual elements. Wisdom also causes the Aeon Jesus to be born of the virgin Mary. During his lifetime he has revealed this knowledge to men whom he has chosen, and they have passed it on to later generations of good men. At the crucifixion the heavenly Aeon departed from the earthly body in which he had lived, so that the Aeon Jesus

was not in fact crucified.

Those who receive this knowledge are elect men, who at death will be freed from the evil matter which includes their bodies. They will then return to the *Pleroma*, from which they received their spiritual existence. All things material are finally surrendered to disorder and destruction.

This, in an extremely simplified form, is the picture language account of the way in which disharmony entered the *Pleroma*, what its results were on the earth, and how the original harmony was finally restored. It was the teaching of the greatest of all the Gnostics. Valentinus, an Alexandrian who taught in Rome and died in about A.D. 160. He was a member of the church, considered himself a Christian, and more than any other Gnostic combined Christian teachings with Greek and oriental ideas.

4. The Meaning of Gnostic Picture Language

We must consider the meaning of the events that took place within and outside the *Pleroma*. The following points may be noted:

- a. The eternal Unknown Father is the origin of all spiritual reality.
- b. True to Greek and Oriental thinking, he cannot be associated with matter.
- c. Nevertheless, since man has a spiritual side to him there must be some connection between him and the Unknown Father, who is the source of all things spiritual.
- d. This connection is provided by the Aeons. Each couple of Aeons is somewhat weaker than the couple before it. The last of the thirty Aeons is Wisdom, who is the weakest of all.
- e. Wisdom indirectly because the means for the creation of the world. The creation of the world was not the result of a divine plan but of an accident.
- f. This accident or unplanned cause of creation was the desire of Wisdom to know the Unknown Father. It reminds one of the sin of Eve in tempting Adam to eat of the fruit of the tree of Knowledge of Good and Evil in the Garden of Eden. In Valentinus' account, the sinner was not a human being but an Aeon.
- g. The *matter* of the world comes from Achamoth, the unnatural daughter of Wisdom. This explains the evil character of matter.
- h. The *form and order* of the world come from Demiurge, the son of Achamoth. From

him too come the souls of men.

i. Since Demiurge is somehow controlled by Wisdom, the souls of men he creates have varying degrees of spirituality; therefore, some of them can be redeemed.

j. The Aeon Wisdom is the connecting link between the wholly spiritual *Pleroma* (which comes out of the Unknown Father) and the material world (which comes out of Achamoth and Demiurge).

k. The connection between the Unknown Father and the evil material world is clearly very weak and distant; but it is still there. Valentinus does not succeed in separating the good God wholly from the origin of evil.

To us the scheme of Valentinus may seem strange and fantastic. To the people of his day it did not seem so. It explained how the world and the people in it came into being, why good is mixed up with evil, where the good and the evil come from, why some people are more spiritual than others, and how redemption may be achieved. He united important elements in Christianity with the Greek view of the world. He made it easy for pagans to become Christians and for Christians to remain pagan. That is what made his teachings so dangerous, as well as those of other Gnostics (of whom Irenaeus mentions some fifteen sects).

5. Gnosticism and Christianity

The church therefore rejected Gnosticism, particularly because of the following teachings:

- a. Knowledge of and fellowship with the Supreme God is impossible.
- b. The creation of the world is the work of an inferior deity.
- c. The world of matter is evil.
- d. The Redeemer is neither God nor man. He did not die on the cross and was not raised from the dead. He *seemed* to be human but was not in fact so (the heresy of Docetism, named from the Greek word *dokein*: to seem).
- e. Only some men, those who are spiritual by birth, can be saved.
- f. There is no resurrection.

Gnosticism reached the height of its influence in the second half of the second century; after that it declined. The writings of Irenaeus and Tertullian contributed much to its decline.

Gnosticism was very influential in causing far-reaching changes in the church. When it arose there was no strong church organization. Bishops had local authority only. It was not clear whether some of the sacred writings in the church had canonical authority. There was no common statement concerning the doctrine of the church. The three areas of government, canon of Scripture, and creed were to receive strong development as a result of the Gnostic danger." **Harry R. Boer, A Short History of the early Church, pg. 55-60.**

THE END

THE SECOND TRUMPET: REV. 8:8,9

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ARIANISM: 311 A. C. B.

1. Translation of Rev. 8:8,9.

“[8] And the second angel trumpeted, and as it were (a) great mountain on fire burning itself was thrown into the sea, and the third part of the sea became blood; [9] And the third part of the creatures which were in the sea and had life, died, and the third part of the boats were corrupted through.”

2. The sounding of the trumpet – the trumpeting, is the giving of a warning by the events that follow in the verse: Joel. 2:1; Isa. 58:1.
3. “Mountain” this means a body of God’s people, a church. Dan. 9:20; Ps. 74:2.
4. “Fire” this symbolizes the wrath of God. Jer. 15:14; Jer. 21:12.
5. Thus a “...mountain on fire...” is a church under the wrath of God. Ps. 83:14,15; Jer. 51:25.
6. “...burning itself...” the teaching and practices of this church caused the wrath upon itself, thus they caused their destruction. 2 Chr. 25:4; Ps. 94:23.
7. “...was thrown...” the falling of this mountain (or church) was by its own sins and eventually brought it to nothing. Pr. 11:5,6; Job. 14:18.

8. "...the third part..."

a. "A large portion of the population" **P. Sweitzer, Amazing Prophecies of Revelation Deciphered, pg. 8-3.**

b. "A third stands for a significant proportion but not the majority." **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 120.**

9. "...became blood..." since human blood pollutes or corrupts, then the sea (the people: Isa. 17:12,13), becoming blood, is the people becoming polluted by the sins the burning mountain cause them to have. Ps. 106:38; Eze. 16: 6,22; Hos. 6:8.

10. "...and the third part of the creatures which were in the sea and had life, died..." this burning mountain caused the people to have spiritual death. Eph. 2:1,5; Col. 2:13.

11. "...and the third part of the boats were corrupted through." The boats (ships) are the missionary arms of the church, they too were corrupted through; by the teachings and practices of the burning mountain (or church). Pr. 30:19; Num. 24:24; Ps. 107:23; Eze. 27:29; Eze. 30:9.

12. The summary points we get from the above study are:

a. A church by its teachings and practices brings itself under the wrath of God.

b. This church eventually falls into nothingness.

c. This church causes many people to become corrupted and spiritually dead by

sins.

d. This church's missionary arms were so thoroughly corrupted that it spread errors everywhere.

13. What church was this that fulfilled all the above points and that came after the rise of Gnosticism? It was Arianism, founded by a Bishop Arius in 311 A. C. B. Read the following quotations, taken from a church history book.

Arianism

Up to this point the Trinitarian debate had taken place entirely in the West. We now move to the East, where the debate became a great controversy. It lasted sixty years, involved the entire eastern church, the western church in part, and occupied the attention of eleven emperors.

The long discussion began with Arius, a presbyter in the church in Alexandria. He was a disciple of Lucian, who in turn was a student of Paul of Samosata, bishop of Antioch from 260 to 272. Paul was an Adoptionist (Dynamic Monarchian). He taught that the Logos or Reason of God dwelt in the man Jesus. This Logos had also been in Moses and in the prophets; in Jesus, however, it was present in much larger measure. As a result, he was united with God in a relationship of love as no other man had been. Therefore, God "adopted" Jesus after his crucifixion and resurrection and gave him a sort of deity. Three synods in Antioch dealt with Paul's teaching, and the third one (in 269) condemned and excommunicated Paul.

These views deeply influenced Arius. Like the western Adoptionists, he was concerned about the unity of God. Therefore, he taught that the Father alone is without a beginning. The Son (or Logos) had a beginning; God created the Logos in order that he might create the world. Since the Logos was the first and highest of all created beings, Arius was willing to call the Logos God. But this was only a manner of speaking. The Logos was a creature. And God himself could not create the material world; indeed, Arius considered God so far removed from men that it was impossible to know him or to have fellowship with him. Arius was thoroughly Greek in his conception of God.

Arius' view of Christ was much inferior to that of either Theodotus in the West or of Paul

of Samosata in the East. In their view, the man Jesus whom God adopted was fully and truly human. Not so the Jesus of Arius. In his teaching, Jesus had a human body but not a human soul. The Logos took the place of the human soul in Jesus. He was therefore a creature who was neither God nor man. He was not God because the Logos that was in him was created; he was not man because he did not have a soul. Moreover, the Logos was subject to change: he could become a sinner.

Such was the teaching which Arius began to set forth in about 311. Alexander, the Catholic bishop of Alexandria, convened synods which condemned his views, and he was forced to leave Alexandria. Nevertheless, he gained a great following. There were three reasons for this:

- a. His views seemed to protect the unity of God against the danger of polytheism.
- b. They satisfied the deep-rooted Greek idea that God cannot be the creator of the material universe.
- c. They gave high honor to the Son or Logos of God and even declared him to be God.

The controversy spread to all parts of the East. Theologians, monks, and church leaders took sides in the debate. The common people did not understand the issues, but nevertheless they aligned themselves with this or that view." **Harry R. Boer, A Short History of the early Church, pg. 113-114.**

Arian Missions

When the persecutions ended, Christians formed about ten percent of the population of the empire. It is understandable that so small a minority, often persecuted, did not think of missions beyond the Rhine and the Danube. Indeed, when the gospel began to spread among the Germans, it was not the church in the empire that took the first step. It was a Goth. His name was Ulfilas (little wolf) and he was an Arian. It was largely the result of his work that the Goths, and through them the German tribes generally, came to accept Arian Christianity.

1. Ulfilas

The earliest introduction of Christianity among the Goths took place between A.D. 250 and 300. It arose out of the witness of Christian prisoners taken in Visigoth raids in Asia Minor. However, there was neither Christian leadership nor organization nor systematic instruction until Ulfilas began his work. He was born about 310 in the Goth country north of the Danube. His mother was a Greek Christian who had probably been taken prisoner in a raid. Ulfilas learned the Christian faith from her, but his upbringing was Gothic. He therefore knew the Gothic people, their language, and their customs. He gave leadership to the small group of Christians in the area in which he lived. He learned to speak Greek from his mother, and through her he was kept aware of the church and the empire from which she had come.

In 341 he was among a party of Goths who had been sent to Constantinople, perhaps as a diplomatic delegation. While in the capital city, he came to the attention of Eusebius, bishop of Constantinople. Eusebius ordained him bishop of the Gothic Christians. Since Arianism was strong in the eastern part of the empire at that time, it was natural that Ulfilas be Arian in his belief. For seven years he served his people beyond the Danube. A serious persecution against them under a Visigoth chieftain led Ulfilas to ask for permission to settle in the empire south of the Danube with them. This permission was given. Ulfilas accompanied the Christians and served them until his death in 383.

2. The Gothic Bible and the Spread of Christianity

The greatest service of Ulfilas was the translation of the Bible into Gothic. Since the Goths had no suitable writing, he invented an alphabet using mainly Greek letters. The Gothic Bible was very influential in the conversion of the Goths. (Ulfilas did not translate I and II Kings because he feared that reading about Israel's wars would make the Goths more warlike than they already were.) From the Visigoths the gospel spread to the Ostrogoths and other German peoples. We do not know the identities of the men and women who spread the gospel among them, what means were used, what routes were followed, or what resistance the preaching met. We do know that when the Germans began to enter the empire in great numbers, most of them were Arian Christians at least in name.

The circumstance had two very important results. One is that the invasion of the empire by the Germans was far less destructive than is often thought. Having adopted the

religion of the empire, they were also eager to receive its civilization. Romans and Germans lived alongside each other more as neighbors than as enemies. The second result was closely related to the first. The difference between the Catholic Christianity of the Romans and the Arian Christianity of the Germans created religious and social problems. Each form of Christianity had its own church organization and its own forms of worship. The religious difference helped to strengthen social differences, so that fellowship and intermarriage were difficult. These differences, however, were gradually removed by an event that occurred in 496.

3. Clovis and the Franks

The Franks were one of the few German tribes that did not become Arian. They had remained pagan, probably because they were at the opposite end of Europe from the Visigoths, from whom Christianity had begun to spread. In the end, it appeared that they were the most powerful of all the Germans: between 450 and 500 they conquered most of Gaul. Their king, Clovis, realized that sooner or later his people would have to choose between Arian and Catholic Christianity. He saw how numerous the Catholic Christians were in Gaul (which had been part of the empire since 50 B.C.), how strong the church was, and how influential her bishops were. He may well have believed that he would govern more successfully if he were on the side of the church rather than against it. He may also have declined to put his faith in a savior who was neither God nor man. At any rate, he married a princess from a German tribe that had accepted Nicaean Christianity. He allowed their first child to be baptized in the Catholic Church. In 496 he and many followers were baptized as Catholic Christians. The conversion of Clovis led to the conversion of the Franks as a people. Some years later, the Burgundians, a large German tribe that lived in Gaul, became Christian. One after another the German tribes followed the example set by Clovis and the Franks. By 650 all had turned to the Catholic faith, and Arianism died out, never to be revived again." ***ibid*, pg. 125-127.**

THE THIRD TRUMPET: REV. 8:10,11

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THE PAPACY: 538 A. C. B.

1. Translation of Rev. 8:10,11.

“[10] And the third angel trumpeted, and fell out of heaven great star burning itself as [a] lamp and it fell upon the third part of the rivers and upon the fountains of the waters; [11] And the name of the star is called the wormwood; and the third part of the waters became into wormwood, and many of the men died out of the waters because they were made bitter.”

2. The trumpeting is a warning for repentance that the events call for. Isa. 58:1; Joel. 2:1; Eze. 33:3-5.
3. “...and fell out of heaven...” this is first a fall from grace (Gal. 5:4), and a fall because of pride or self-exaltation. Pr. 16:18; Jer. 50:32.
4. “...and fell out of heaven great star...” this fallen star is a false god... the image of man (Deut. 4:19; Amos. 5:26; Job. 25:5,6; Rom. 1:21-23).
5. The Papal Church fell from grace by self-exaltation and became a false god. 2 Thess. 2:3,4.
6. “...star burning itself as [a] lamp...” lamp is a guide for darkness. Ps. 119:105. Thus a fallen star like a lamp is the Papal church; which fell from grace because of self-exaltation, it is a false guide being a false lamp.

7. "...it fell upon... rivers and upon the fountains of the waters..." water is the truth (Eph. 5:26), rivers of waters are the truths of salvation (Jn. 4:12-14; Jn. 7:38,39; Jn. 16:13), this is the fountains to drink. (Rev. 7:16,17).
8. "...the name of the star is called the wormwood." What does the wormwood means? It means "bitter". Pr. 5:4.
9. What happened when the "star" – wormwood (the Papal Church) fell upon the waters of truth?

"...the waters became into wormwood... they were made bitter..." wormwood or bitter is used to mean the worship of idols or false gods. Jer. 9:14,15; Jer. 23:13,15.

10. Thus the Papal Church polluted the truths of salvation, or of the gospel making it bitter or contaminated with idols. Dan. 8:12; Rev. 18:1,2. (They gave Mary worship, the worshipping of saints, bells, etc., a false Sabbath – Sunday. They took away the truths of the depravity of man, providential grace, prevenient grace, justification, sanctification, the blotting out, etc.).

11. Thus in summary:

- a. A fall (from grace through pride) produced the Papal church.
- b. The Papal church is a false god made like unto the image of corrupt man.
- c. The Papal church is like a lamp guiding people in the darkness of sin, but it directs men to sin.

d. The Papal church interfered with the gospel changing it into a false gospel causing idolatry.

12. What happened to those who followed the Papal falsehood (or drank the bitter, polluted waters)?

“...many of the men died out of the waters...” they lost their own souls becoming spiritually dead. (2 Pet. 2:1,2; 2 Pet. 3:15,16; 2 Jn. 9), and became lost forever if they never repented from that bitter experience. (Rev. 13:8; Rev. 14:9-11; Rev. 22:15).

APPENDIX: Quotations for the Third Trumpet

1. The Papacy is the governing body of the Catholic Church.

“The Papacy, as most people are well aware, is the governing body of the Roman Catholic Church...” **Henry T. Hudson, Papal Power, pg. 3.**

2. We are told how the Papacy arose:

“It is that there seems to be a definite correlation between the power vacuum created by the demise of the ancient Roman civilization and the growth and development of papal power at Rome... He [Francesco Guicciardine] claimed that nobody denied ‘that the transfer of the imperial seat to Constantinople was the first origin of papal power’. As a result of the transfer, the Roman pontiffs were left free of imperial control and they themselves began to assume temporal power. **Thomas Hobbes (1588-1679)**, in his Leviathan, described the papacy as ‘no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof. For so did the papacy start up on a sudden out of the ruins of that heathen power’.” **Ibid, pg. 16.**

3. One of the false teaching used by the pope to help the rise of the papacy is here described.

“The papal exposition of this saying is: Peter supports the whole Church, and the pope succeeds him in this position; by the keys which the pontiff receives as Peter’s successor, he is the ruler of the whole Kingdom or Church of God, with authority to bind or loose whomsoever or whatsoever he will. This interpretation seemed plausible, and the claim of the Bishop of Rome, when stubbornly made, a little difficult to resist; especially as his pretensions were urged in an age totally ignorant of the divine Word. At the Council of Chalcedon, this doctrine was prominently announced for the first time, by the representatives of Pope Leo the Great.” **William Cathcart, The Papal System, pg. 71.**

4. Through the Papacy, the bishop of Rome rose to heights of great power over the nations of Europe.

“The Bishop of Rome claims to be LORD OF THE NATIONS... We, [the popes] though unworthy, being placed over all nations, and in the seat of justice, by the clemency of him so ordering it, who remaineth himself immovable ...” **ibid, pg. 123.**

“This denotes that union of church and state which has so long existed between the Papacy and the civil governments of Europe. It also indicates the authority which the Roman church has so absolutely wielded over these governments... The Pope of Rome has for ages pretended to be emperor of the whole world.” **Samuel J. Cassels, Christ And Antichrist, pg. 159.**

THE FOURTH TRUMPET: REV. 8:12

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THE GREAT PAPAL PERSECUTION: 538-1798 A. C. B.

1. Translation of Rev. 8:12.

“[12] A the fourth angel trumpeted; and was smitten the third (part) of the sun, and the third (part) of the moon and the third (part) of the stars, in order that might be darkened the third (part) of them, and the day might not shine for a third (part) of it, and the night likewise.”

2. The trumpeting is a warning to bring repentance. Eze. 33: 3-5; (Isa. 58:1; Joel. 2:1; Rev. 9:20,21).

3. What is a third part?

- a. “A third stands for a significant proportion but not the majority.” **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 120.** Read also Zech. 13:8.

4. What are “the sun”, “the moon” and “the stars”? When used together they mean the people of God (Christians). Gen. 37:9,10; Gal. 3:7,26,29.

5. The sun; shines giving light for the day, time. Ps. 136:8.

6. The moon and stars give light to the night. Ps. 136:9; (Gen. 1:16,18).
7. It is God's people that must give the light (of the glorious gospel) to this world of sin. Matt. 5:14,15; 2 Cor. 4:4,6.
8. What does the "smitten" means? It means to hit with a forceful blow: Isa. 58:4; and in this verse it means a smiting of slaying. (Matt. 26:31,32), and this happens in the persecution. (Matt. 24:9).
9. Thus a great persecution of the church is seen. Matt. 24:21; Rev. 6:9.
10. This persecution, upon God's true people; was done by the Papal church. Rev. 17:3-6; Rev. 18:24.
11. Thus a third of God's people in the second witness church age was slain in a great persecution for a third of that age in history. Lk. 21:12-16.
12. What did this persecution cause? It caused "...the day not to shine..." as the Christians who had the light of the gospel were slain, many did not hear the preaching of the gospel from these people, the gospel was absent for a long time. Amos. 8:11-13.

APPENDIX: Quotations for the Fourth Trumpet

1. The Papacy murdered millions of Christians.

- a. "In the space of scarce thirty years, the Inquisition destroyed by various kinds of torture, 150,000 Christians. Gibbon states it as a fact, though a melancholy one, that

Papal Rome has shed immensely more Christian blood, than Pagan Rome had ever done. He gives but one illustration; that, however, a fearful one. In the Netherlands alone, says he, more than 100,000 of the subjects of Charles V., are said to have suffered by the hands of the executioner... Much more then, are the torrents of blood shed in Europe to be ascribed to the Papacy, to the Catholic church. These princes and magistrates were Catholic subjects, and they only executed the mind and will of the church. They were instigated by priests, yea, by the Pope himself." **Samuel J. Cassels, Christ And Antichrist, pg. 257-258.**

b. "This Rome has done. Was it to "be drunken with the blood of the saints and with the blood of the martyrs of Jesus?" No other kingdom nor power has drunken so deeply of this blood, as Papal Rome... This is the "beast that made war with the saints," —this "the woman in scarlet, drunk with their blood," —this is ANTICHRIST." **Ibid, pg. 259.**

c. "In popery, however, both church and state are employed in the work of persecution. The spiritual court first tries and condemns the criminal; he is then delivered over to the civil authority to be executed. The venerable council first determines upon a crusade; the next step is, the enlistment in the enterprise, of the kings and potentates of the earth. In this way has the papal church been "drunken with the blood of saints." And has not this prediction been fulfilled, to the very letter fulfilled? Not to mention, says Bishop Newton, other outrageous slaughters and barbarities, the crusades against the Waldenses and Albigenses, the murders committed by the duke of Alva in the Netherlands the massacres in France and Ireland, will probably amount to ten times the number of all the Christians slain, in all the ten persecutions of the Roman emperors put together." **Ibid, pg. 161.**

d. "The Apostolic See denounced this heterodoxy as 'spiritual pestilence' and condemned it—at this period the final form of rejection and prohibition. It sounded like the mere verdict of an ecclesiastical court, but it resulted in the slaughter of thousands and thousands of citizens in town and countryside." **Friedrich Gontard, The Chair of Peter, A History of the Papacy, pg. 259.**

THE THREE WOES: REV. 8:13

1. Translation of Rev. 8:13.

“[13] And I saw, and I heard one eagle flying in mid-heaven saying with a loud voice woe, woe, woe (to) the ones dwelling upon the earth because of the other voices of the trumpet of the three angels, the ones about to be trumpeting.”

2. Why the word “eagle” and not “angel” as in the KJV?

a. This is so, because, though the Textus Receptus, (T.R.) has the Greek word “aggelou” and this text is in the tradition of the Majority Text (M.T.), only thirteen manuscripts of this tradition (the M.T.) have aggelou (angel); by far the majority of the M.T. has ‘aetou’ (eagle), so also does the Sinaiticus manuscript, and the Alexandrinus manuscript. This gives weight to having “eagle” instead of “angel”.

b. Since seven angels were already introduced in Rev. 8:2,6, and since four angels have passed in Rev. 8:7,8,10,12, and three more angels are yet to be presented in Rev. 9:1,13, and Rev. 11:15, for John to introduce a new angel in the midst of the seven angels, John would not have said “I saw, and I heard one angel...” (Greek, enos aggelou), but would have put “another angel” (Greek, Allou aggelou), as is his custom. (See: Rev. 7:2 “another angel” where other angels are already introduced as in Rev. 7:1; Rev. 8:3 in contrast to Rev. 8:1; and Rev. 14:15 in contrast to Rev. 14:6,8,9. See also Rev. 14:17,18). Hence the actual Greek for Rev. 8:13 is “enos aetou” one eagle.

3. “...one eagle...” why the use of the words “one eagle”? Because, It points to the “...solitary figure projected against the sky...” **Henry Barclay Swete, Commentary on Revelation, pg. 113.**

a. See example in the Greek text of Matt. 21:19.

b. Thus one solitary eagle is being seen against the backdrop of the sky.

4. "...eagle..." why eagle? Because, eagle is used as a bird of prey a symbol of vengeance. See: Deut. 28:49; Hos. 8:11; Hab. 1:8; Job. 9:26; Pr. 30:17; Matt. 24:28. Thus the eagle symbolizes the vengeance and wrath of God about to fall in an extreme way.
5. "...in mid-heaven..." the Greek word is "mesouranemati" and it means properly "...the Meridian, the highest point in the heavens which the sun occupies at noon..." **Marvin R. Vincent, Vincent, Word Studies in the New Testament, Vol. 2, pg. 507.**
 - a. See same example in Rev. 14:6 and Rev. 19:17.
 - b. "The eagle... flies not near the horizon where he might pass unobserved, but overhead, where his course can be seen by all." **Henry Barclay Swete, Commentary on Revelation, pg. 114.**
 - c. Thus the retributions of the last three trumpets are emphatically evident to all; his voice is also "loud".
6. "...woe, woe, woe..." Greek "ouai". It is an "...interjection denoting pain or displeasure..." **B. A. G. D., pg. 595.**
 - a. One can even say "alas, alas, alas" thus the last three trumpets that causes the last three woes cause great displeasure and pain.
7. Since trumpet means a warning for repentance. Isa. 58:1; Joel. 2:1; Eze. 33:3-5; Rev. 9:20,21, and since the last three trumpets causes the woes, then the woes call the "ones dwelling" or inhabitants upon the earth to repentance.
8. Thus we are called (by the last three woes) to turn from the sins of the time, when we see the woes upon others, that we may not be lost but be saved. (2 Thess. 2:10-12; Eze. 18:20,23,27,28).

INTRODUCTION TO REVELATION CHAPTER NINE

Smoke from the bottomless pit is how the Bible symbolizes Islam which is the topic of Revelation chapter nine. God has not left us in ignorance concerning this world religion that so terribly has affected the world in a large way.

Ever since the seventh century A.C.B. to this 21st. century, areas of the ancient east that were largely nominal Christian has been forever swept away by the hordes of the moon god Allah into this reformed pagan religion; these grounds has never again been regained by Christianity. Yet to those who have to evangelize the world after 1844 to usher in the Second Coming of Jesus Christ, there is hope that a large amount of Muslims will be converted.

This is what Revelation chapter nine explains. It shows us that because of false Christianity polluting the east, the retribution of reformed Rahmanism or Hanifism (later called Islam by Muhammad) was allowed to rise and overspread the east destroying the false Roman Catholic Christianity of the east, and so curbing the rising Papal power.

Islam destroyed the huge apostate Christian empire in the east known as the Byzantium empire, and after that it spread throughout the world as the second largest world religion after Christianity. However, this freedom from Christian control was only to last for some time, as the time prophecy in Revelation chapter nine give until 1840 as the time when Islam would lose their autonomy and Moslem lands would be placed once more into the hands of the great Western Christian powers.

But this was to facilitate Christian missionary work to Muslims by the Remnant Church that would rise sometime after 1840 which is what Revelation Chapter ten is all about.

The extensive material given on Islam in Revelation chapter nine shows the grave importance in understanding this chapter. Those upon whom the final commission shall come to finish sounding the Gospel to all lands to usher in the coming of Jesus must truly understand the nature of this religion as seen in the permissive will of God in Revelation chapter nine in order to have power over it that the Moslem lands shall be warned.

And it is to give such latter day Christians great hope in preaching Jesus Christ to Muslims that Revelation chapter nine has been revealed. Revelation chapter nine assures us that Islam will NEVER be able to destroy Christianity from off the earth; although many people

will become Muslims, yet the conquering power of Islam has been forever destroyed by the will of God, and has been prevented from regenerating so that true Christianity may have an opportunity to warn Muslims about sin, righteousness and of judgment.

May all be so blessed as they study the prophecies of Revelation chapter nine in Jesus holy name. Amen.

THE FIFTH TRUMPET: REV. 9:1-12 (PT. 1)

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ISLAM: 622 A. C. B.

1. Translation of Rev. 9:1-12.

“[1] And the fifth angel trumpeted; and I saw (a) star out of the heaven having fallen into the earth, and was given to him the key of the pit of the abyss. [2] And he opened up the pit of the abyss, and went up smoke out of the pit as smoke of (a) great furnace, and the sun was darkened and the air out of the smoke of the pit. [3] And out of the smoke came out locusts into the earth, and was given to them authority as the scorpions of the earth have authority. [4] And it was told to them not they will treat unrighteously the vegetation of the earth, nor every green (thing); nor every tree, (but) the men whoever are not having the seal of the God upon the foreheads. [5] And it was given to them in order that they should not kill them, but in order that they will be tormented five months; and the torment of them (was) as (the) torment of (the) scorpion whenever it should hit man. [6] And in those the days the men will seek the death and they will not find it, and they will desire to die and the death is fleeing from them. [7] And the likeness of the locusts (was) like to horses having been prepared into war, and upon the heads of them (was) as crowns like to gold, and the faces of them (was) as faces of men [8] And they were having hairs as hairs of women, and the teeth of them (was) as of lions. [9] And they were having breastplates as breastplates made of iron, and the sound of the wings of them (was) as sound of chariots of many horses running into war. [10] And they are having tails like to scorpions and stings; and in the tails of them (was) the authority of them to treat unrighteously the men five months. [11] And they are having upon them (a) king; the angel of the abyss, (the) name of him in Hebrew (is) Abaddon, and in the Greek (the) name he is having (is) Apollyon. [12] One woe went off; look! Is coming yet two woes after these.”

2. Identification of the verses:

- a. Vs. 1-3: The type of retribution of the fifth trumpet.

- b. Vs. 4,5: What the retributive agents are allowed to do.
- c. Vs. 6: The reaction of the men that received retribution.
- d. Vs. 7-10: The characteristics of the retributive agents.
- e. Vs. 11: Identification of the leader of the retributive agents.
- f. Vs. 12: This is the first woe.

3. The trumpeting is a warning to bring repentance. Eze. 33: 3-5; (Isa. 58:1; Joel. 2:1; Rev. 9:20,21).

“The symbolism of the locusts is horrible and strange... when people fail to respond to God’s gracious invitation and set themselves in opposition to his purposes, then they become the prey of horrifying demonic forces. They suffer the consequences of their choices. They are not defeating God. His sovereignty is clear to John. God is not mocked. Even in the demonic horrors he works out his purpose. But people must accept the results of their choice... there is another thought here, namely that repentance is in mind (Vs. 20). God uses the evil results of our sins to call us to repentance. John sees the release of the demonic forces from one point of view as the result of human sin. But from another it is God’s chastening, and God’s chastening is not aimless. Rightly received it should lead to amendment.” **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 123,124.**

4. It is God that allows this horrible calamity under the fifth trumpet to develop, and permits it to operate as far as it does. See the various texts:

- a. “...was given to him...” Vs. 1.

b. "...was given to them..." Vs. 3.

c. "...it was told to them..." Vs. 4.

d. "it was given to them..." Vs. 5.

"John sees God, not the demons, as in control... "was given" is another way of bringing out God's sovereignty, the star-angel had no independent authority... once again "given" reminds us of the limitations on the power of evil. The demons can only exercise the power that is given them." **ibid, pg. 124,126.**

5. "...star out of heaven having fallen..." Vs. 1. This star is Lucifer or Satan who was cast into the earth. Rev. 12:7-9; Lk. 10:18; Isa. 14:12.

6. "...having fallen..." Vs. 1. The verb is perfect tense, this means that John saw an act that was already complete, which is different to what he saw in Rev. 8:10. He saw the star fall in Rev. 8:10.

"In Rev. 8:10 the seer witness the fall of a star; now he sees only a star lying where it fell... this fallen star represents a person, possible Satan..." **Henry Barclay Swete, Commentary on Revelation, pg. 114.**

Thus Satan does not fall to earth at the time of John, but John sees him on the earth as a result of a past fall.

7. "...the pit of the abyss (bottomless pit)..." Vs. 1.

8. To understand the “key” to the pit of the abyss, we have to first understand what is the abyss.

a. The Greek word is “Abussos”. “In apocalyptic Judaism the abyss is regarded as the prison of punished demons...” **Editors, Horst Balz and Gerhard Schneider, Exegetical Dictionary of the New Testament, Vol. 1, pg. 4.**

b. As physical darkness was upon the state of the earth when God began to create it (Gen. 1:2) so demons (evil angels) are restrained in a state of darkness of sin and corruption. Lk. 8:26-31; Eph. 6:10-12.

c. Another Greek word “Tartarus” translated “hell” in 2 Pet. 2:4 (see equivalent in Jude 6) means the same “Abussos”.

d. “The word Tartarus” is also used in pre-Christian heathen mythologies. In Homer’s Iliad this mythological Tartarus is presented as an underground prison “as far below Hades as earth is below heaven”. In it were imprisoned the lesser gods’, Cronus and other Titan spirits. As we have seen, the Tartarus of the bible is not a place but a condition and, therefore is not the same as the Tartarus of Greek mythology. However, it is worth noting that the mythological Tartarus was presented not as a place for humans but as a place for superhuman creatures. So, in that regard there is a similarity, since the scriptural Tartarus is clearly not for the detention of human souls... But is only for wicked superhuman spirits who are rebels against God.” **Insight on the Scriptures, Vol. 2, pg. 1068.**

e. Thus the “pit of the abyss” (bottomless pit) means the “pit of the darkness of the demon world”. It is the dark world of sin, error and corruption of demons; it is the experience and world of evil angels.

9. “...was given to him the key of the pit...” Vs. 1.

What does it mean to have the key to the demon world? It means to be given control or authority over the demon world. Observe the control, authority as the meaning of the keys. Rev. 1:18; Isa. 22:22.

“...the key is in the custody of an angel... or, as here apparently of Satan, i.e. he is authorized to open and shut the mouth of the abyss at his pleasure... this power however is exercised only by divine permission... and behind it is the omnipotent hand which controls both visible and invisible order...” **Henry Barclay Swete, Commentary on Revelation, pg. 115.**

a. Why is Satan only given control? Because he is the father of lies and caused angels (now demons) to fall. (Jn. 8:44; Isa. 9:15,16); Rev. 12:3,4,7-9.

b. Conclusion: Verse one tells us that Satan the fallen prince of angels is given control by God over the dark, chaotic world of demons or evil angels.

10. Translation of Rev. 9:2.

[2] “And he opened up the pit of the abyss, and went up smoke out of the pit as smoke of (a) great furnace, and the sun was darkened and the air out of the smoke of the pit.”

a. “And he opened up the pit of the abyss...” This means that Satan himself is the cause, the master and organizer of what comes from the demon world to afflict men. Eph. 6:11-18.

b. “...smoke of (a) great furnace ...” This symbolizes the retribution of God coming from the demon world. Gen. 19:24,25,27,28; 2 Sam. 22:7-9.

c. "...the sun was darkened..."

i. Christ is the sun. (1 Cor. 12:3; Ps. 84:11; Isa. 60:19, 20; Mal. 4:2; 2 Pet. 1:19; Rev. 21:23).

ii. The darkening of the sun is the obscuring of the light that Christ is by works of darkness (which includes error). Jn. 1:4,5,9; Jn. 8:12; Jn. 3:19-21; Eph. 5:8,11; 1 Jn. 1:5-7; 1 Jn. 2:8-11; Isa. 59:9-12.

iii. Thus some form of retribution from God; which consists of the darkening of the knowledge of Christ and of salvation was to be brought out of the demon world by Satan as God allowed. (Ps. 105:28 first part); Ps. 143:3; Jer. 13:16); Amos. 5:18; Zeph. 1:14-17; Jn. 12:35,36; 2 Pet. 2:17, 18.

d. "...and the air..." This is the atmosphere surrounding the world, thus it symbolizes the world, (the spirit of the world). 1 Cor. 14:6-10; Eph. 2:2; Rev. 16:17-21.

e. So the spirit of the world, the experience of the world, is darkened by this retribution, which consists of a false doctrine about the person and work of Christ, and a conduct there to from.

11. What retribution came into the world after the Papacy in 538 A.C.B. (the third trumpet), that fits the description of the fifth trumpet thus far?

a. God allows retribution to come from Satan, from the dark world of demons. This implies that the inspiration of demons may be involved in the bearers of this retribution.

b. The sun – the Lord Christ is darkened by this retribution. This implies the rise of false doctrine about Christ and salvation (the person and work of Christ).

c. The air – the experience of the world is darkened by this retribution. This implies that this retribution also concerns the values and moral conduct given to men.

d. Thus we are to look for the following arising after 538 A.C.B.

i. A satanically inspired movement.

ii. A false view of Christ and of salvation.

iii. The practice of destructive values and morals.

12. This is fulfilled in no other movement but in the birth of Islam, which is reckoned from the year 622 A.C.B. All the above points are clearly seen in this politico-religious movement, which arose in the deserts of Arabia.

a. “In this heathen country of Arabia there was born in the city of Mecca in the year 570 a boy to whom was given the name Mohammed. In his youth he was a shepherd. Later he became a merchant, and with his caravan of camels he traveled to various countries. In his travels he came in contact with Jews and Christians and learned something of their religion. He liked to retire to a solitary place for meditation. There he claimed to have received revelations from the angel Gabriel. The result of his observations and meditations was a new religion called Islam. The teachings of Mohammed were later collected and written in a book called the Koran, which is the sacred book of the followers of Islam to this day.” **B. K. Kuiper, The Church in History, pg. 62.**

b. “Mohammed died in 632, but his influence did not die with him. In the next one hundred years his followers, large hosts of fierce horsemen, swept out of the hot

deserts of Arabia, conquered Persia, penetrated into India, overran the imperial province of Asia Minor, twice laid siege, although in vain. To Constantinople itself, and took away from the Eastern Empire the provinces of Syria, Palestine, Egypt, and North Africa. The Arabs did not stop in North Africa. They went on, crossed the straits of Gibraltar, and in the year 711 to 718 conquered Spain. Neither did the Arabs stop in Spain. They crossed the Pyrenees, and penetrated into the center of what for four hundred years had been the Roman province of Gaul, but had now for some two hundred years belonged to the Franks... the emblem of Islam is the crescent... this crescent now lay across northern Africa with one point resting on Asia Minor and the other on France." **Ibid, pg. 63.**

13. Did Islam claim to be inspired? Yes, but it was not from God, it was the inspiration of demons.

a. "According to a custom which was common among his country men, he withdrew every year to a cave in a mountain, and spent some time in religious solitude. It was in one of these caves according to his own account, that he received his first communication from heaven, or rather, as we believe, from the dark abyss... his mouth was filled, like the prophets of Ahab, with a lying spirit... he blasphemously assumed to be prophet, priest and king. The mixture is like the masterpiece of Satan, issuing from the realm of darkness. The fanaticism of his followers was urged on by the inducements of plunder and gratification of every evil passion." **Andrew Miller, Miller's Church History, pg. 282-284.**

b. "At times Muhammad's excitement took the shape of a trance or vision at the moment of inspiration, the tradition says, sweat dropped from his forehead, and he fell to the ground. Once, as he lay wrapped in his garment and stretched upon his carpet, Gabriel again addressed him, bidding him, "arise and preach" Muhammad then believed himself to be a commissioned apostle, the prophet of Allah sent to reclaim a fallen people." **Dr. Anis A. Shorrosh, Islam Revealed, pg. 53-54.**

c. Since this retribution came from the dark, chaotic world of evil angels (demons), as allowed by God, this proves that Muhammad – the founder of Islam, was not a true

prophet, but a false one, used by evil angels. Such; is condemned by God. Proof that his teachings are sinful would be given later. Deut. 18:20.

14. Did Islam give a false view of Christ and of salvation? Yes, views not substantiated in the bible.

a. Of the nature of Christ, Islam, claim that Jesus is not God.

“Christians (both Roman Catholics and Protestants) believe that Jesus was God from all eternity and the second person of the trinity; that nearly two thousand years ago he chose to appear in a human form and was born of the Virgin Mary. This dogma does not seem to have any support from the words of Jesus Christ, as recorded in the gospels. The truth is that Jesus strongly disclaimed Godhood or divinity... Jesus is not God and the type of omnipotence ascribed to him is rendered meaningless... it would seem, Jesus was not omniscient as God; he know neither of the obscure nor the manifest. He was in the dark even regarding so crude a matter as the produce season of the fig tree. It is therefore, a flagrant blunder to take Jesus for God... on the contrary, Jesus is reported to have died; consequently, Jesus cannot possible be God... those who take Jesus for God have not realized God fully. They come nowhere to grasping God; comprehending his attributes or knowing that he is a master of tremendous capacities.”
Alhaj A. D. Ajjola, The Myth of the Cross, pg. 21,22,24,25,30.

“Islam rejects incarnation. The communion with God is not attained by God assuming a human shape, but by man rising towards God by spiritual progress and the purification of his life from all bad desires and low motives. Islam believes in the oneness of God against the trinity in Christianity. It considers the Christian deification of Jesus to be a reversion to paganism according to the holy Quran, Jesus was not an incarnation of God but a prophet and messenger of God like all other prophets (including the last prophet Muhammad), he was in every sense of the word a human being.” **Maulana Muhammad Imran, The Cross and the Crescent, pg. 18.**

b. Islam, claim that Jesus is not the Son of God.

“Jesus is not the “son” of God but his righteous servant.” **Ibid, pg. 18.**

“It is clear as day from these passages, that in the bible “Son of God” signifies love and affection. Jesus (peace of God, be upon him) was undoubtedly one of God’s beloved prophets... indeed, this phrase “Son of God” meant nothing more than nearness to God. Jesus Christ himself said that every righteous and merciful man was a “Son of God”... in view of these passages from the bible, there is no reason why Jesus should be regarded as the “Son of God” in a literal or unique sense... All these are enough to invalidate the argument that Jesus was the Son of God because he has been conceived and born without the agency of a father.” **Alhaj A. D. Ajijola, The Myth of the Cross, pg. 17-18.**

c. Islam gives a false view of salvation.

“After the departure of Jesus, the Christians set up a new god for themselves... faith in this new god overturned the whole scheme of old testament doctrines. All the doctrines which had been given by the prophets of God for many centuries for attaining true purity of life and obtaining salvation from the bondage of sin were overthrown and purification from sin came to be based on the preposterous theory that Jesus was in fact God and that he himself chose to die on the cross in order to give salvation to the world. And the Christians in making a belief in the blood of Jesus as an essential condition for the remission of sins have practically done away even with repentance and striving after piety.” **Maulana Muhammad Imran, The Cross and the Crescent, pg. 19.**

“In the Christian view, crucifixion is a ‘must’ because by this fantastic method they will be forgiven. From the gospel’s viewpoint, crucifixion is not instrument (al) at all to forgiveness. Jesus announces: (Matt. 9:6 cited). This statement; was made by Jesus himself when he was alive. It shows that for the forgiveness of sins, death on the cross is not necessary... redemptive death is contradictory to God’s plan and a disservice to the office of Jesus.” **Alhaj A. D. Ajijola, The Myth of the Cross, pg. 44-45.**

15. Islam propagates the practice of destructive values and morals.

a. Polygamy (marrying more than one wife).

“[3] If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice; two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hand possess...”

Sura 4:3.

b. Wife beating is justified (the “lightly” in brackets is not in the Arabic).

“[34] As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly);...” **Sura 4:34.**

c. War to gain merits is sanctioned.

“[47] Let those fight in the cause of God who sell the life of this world for the hereafter. To him who fighteth in the cause of God whether he is slain or gets victory – soon shall we give him a reward of great (value).” **Sura 4:47.**

d. Observe the cruelty of this punishment.

“[36] The punishment of those who wage war against God and his apostle and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the hereafter.” **Sura 5:36.**

16. Thus from the dark, dark world of demons, Satan was allowed, as retribution to wicked men to bring forth a heresy that is characterized as:

- a. A satanically inspired movement.
- b. A false view of Christ and salvation.
- c. The practice of destructive values and morals.

17. The point of the horribleness of this retribution is to be consider:

“The host of Islam had been stopped at tours, but in the wake of their conquest they left behind them the wreckage of many churches in many lands. By the conquests of Islam the Christian church was deprived of possible mission fields among many heathen nations. In India today there are many millions of Muslims. Persia became entirely Muslim. In addition to that, the Arabs had cast up a Muslim barrier across the road from Christian Europe to the heathen nations of the orient – walls which for many centuries remained insurmountable.”

B. K. Kuiper, The Church in History, pg. 65.

CONTRARY TO THE CLAIMS OF ISLAM,

JESUS IS GOD

1. There is something called the powers of deity, which are what only God could have. These are his infinite active powers. Ex. 15:6; Deut. 4:37; Job. 26:12,14; Jer. 51:15,16.

Examples:

- a. The creative ability of God. Isa. 40:25,26; Jer. 10:12; Jer. 27:5.
 - b. The omniscience (all knowing ability). Ps. 147:5; Heb. 4:13; Jer. 32:18,19.
 - c. The omnipotence (ability to do all things). Jer. 32:17, 19.
 - d. The omnipresence (all places at the same time). Job. 34:21,22.
2. These same powers have a side to them where they are identified as moral qualities of God, his divine nature, which is without the exercising of his powers. Num. 14:17-19; Job. 37:23; Ps. 59:16.
 - a. The divine nature of God is spiritual. Jn. 4:24; 2 Cor. 3:17.
 - b. Jesus claimed to be God. (Jn. 8:58; Ex. 3:14).

c. Yet Jesus did not exercise His powers of deity through his humanity, he laid it aside. Phil. 2:5-7.

3. Translation of Phil. 2:5-7.

[5] “This be you minding in you which (was) also in Christ Jesus: [6] Who, in the form of God existing, he considered not snatching the equality to God: [7] But he emptied himself, form of slave having taken, in likeness of men having become.”

a. We are told that Christ exchanged the “form of God” for the “form of slave.”

b. The Greek word for “form” is “morphe.”

c. What the word “morphe” means: “The first word which we must study is “form”. The Greek word has no reference to the shape of any physical object. It was a Greek philosophical term... the word is used in its philosophical sense to denote that expression of being which carries in itself the distinctive nature and character of the being to whom it pertains, and is thus permanently identifies with that nature and character... as applied to God, the word is intended to describe that mode in which the essential being of God expression itself. We have no word, which can convey this meaning, nor is it possible for us to formulate the reality. This mode of expression, this setting of the divine essence, is not identical with the essence itself, but is identified with it as its natural and appropriate expression, answering to it in every particular. It is the perfect expression of a perfect essence it is not something imposed from without, but something, which proceeds from the very depth of the perfect being, and into which that being unfolds light from fire. Thus the Greek word for “form” refers to that outward expression which a person gives of his inmost nature. This expression is not assumed from the outside but proceeds directly from within. To illustrate: “I went to a tennis match yesterday, the winning player’s form was excellent”. We mean by that, that the outward expression he gave of his inward ability to play tennis; was excellent. The expression in this case took the form of the rhythmic, graceful, swift and coordinated movements of his body and its members. Our Lord was in the form of God.

The word God is without the definite article in the Greek text, and therefore refers to the divine essence. Thus our Lord's outward expression of his inmost being was as to its nature the expression of the divine essence of Deity." **Kenneth S. Wuest, Wuest's Word Studies, Vol. 2, pg. 62,63.**

d. Thus the outward expression; of the divine nature; that Jesus had was the powers of deity, and since he took the "form" of a slave this means that the "form" of deity was emptied (or laid aside from use in his human body), while he had the "form" or powers of humanity which are always limited. This tells us that while the divine nature dwelt in Jesus he did not exercised the powers of deity, rather he took upon himself the powers of humanity thus becoming a man. So Jesus was God within but had human nature and power not using the powers of deity. So Jesus did not exercised his divine powers through his human nature.

4. Thus Jesus was also man. 1 Cor. 15:47; 1 Tim. 2:5; Heb. 2: 14,16,17.
5. As man's powers are limited. Job. 38:4,5,31,33-41; Job. 39:26.
6. So Jesus exhibited limited humanity. Jn. 4:6-8; Matt. 26: 39; Lk. 4:2; Lk. 8:22,23; Heb, 5:7,8.
7. However Jesus had a divine nature. Jn. 1:1; Jn. 20:28,29; (Rev. 1:1; Rev. 22:6,16); Rev. 22:12,13,20.
8. Jesus also had a divine character the truths of the plan of salvation (the difference between nature and character is this, nature is colour as all colours, but character is type of colour, red, blue). Jn. 14:6; Isa. 53:11; Jn. 15:7; Jn. 17:3; Rom. 1:16; 2 Cor. 11:10; 2 Cor. 1:21; 2 Cor. 4:4; 2 Cor. 13:14; Eph. 5:20; Eph. 2:7. God's nature is love, but this love is revealed in the plan of salvation.
9. Jesus also had a human character. Mk. 1:41; Matt. 20:32-34; Matt. 9:36; Col. 3:12,13; Lk.

18:37-43.

10. The divine nature (love/righteousness/God) was in the divine character (the truths of the Plan of Salvation/Christ). (Rom. 1:16,17; Pr. 12:17); Col. 1:5,6; 2 Cor. 4:6; 2 Cor. 5:19.
11. The fact that the divine character belongs to only Jesus Christ; is seen by the evidence that only he lived this character as his historical life and event. Jn. 10:11,15,17,18; Jn. 11:25; Jn. 12:32,33; Mk. 10:32-34.
12. Thus Jesus is God. Acts. 20:25-28; (Isa. 43:3,11; Isa. 45: 21; Jn. 4:42; Acts. 4:10-12).

CONTRARY TO ISLAM, SALVATION IS NOT BY WORKS

1. Man is born without God in his existence. (Ps. 58:3; Eph. 2:12); Eph. 4:18.
2. Man is born in sin and develops the carnal mind and perverted emotions (called the body of sins). Ps. 51:5; Isa. 48: 8.
3. Man cannot find God by his searching's. Job. 37:23; Jn. 1: 18; Job. 11:7.
4. God is holiness. Lev. 19:2; Lev. 21:8; Lev. 20:7; Ex. 28: 36; Ps. 60:6; Ps. 89:35.
5. God is righteousness. Jer. 23:6; Jer. 12:1; Ps. 71:19.

6. Thus, by his own works (or by himself) man cannot be holiness or righteousness. Rom. 3:20; Rom. 4:2-5.

7. Yahweh, God is identified as the only Saviour. Isa. 43:11; Hos. 13:4; Isa. 45:21,22.

8. The name Jesus means Yahweh-Saviour.
 - a. For Yahweh. (Ps. 16:8-10; Acts. 2:22-27).

 - b. For Saviour. Matt. 1:21.

9. Thus Jesus is in fact the Yahweh-God of the first witness, the Saviour. (Zech. 2:8-11; Jn. 17:3-5).

10. Thus Jesus is the only Saviour. Acts. 4:10-12.

CONTRARY TO ISLAM, JESUS IS THE SON OF GOD

1. Jesus is the Son of God.
 - a. Demons recognized this. Matt. 8:28,29.

 - b. The disciples called him this. Matt. 14:33.

- c. Jesus ratified Peter's confession of His son-ship. Matt. 16:16,17; Jn. 6:69.
- d. The claim of son-ship was attributed to Jesus. Matt. 27:43.
- e. The Roman centurion confessed Jesus as the Son of God. Matt. 27:54.
- f. Mark calls Jesus Son of God. 1:1.
- g. John the Baptist called Jesus the Son of God. Jn. 1:32-34.
- h. Jesus includes the term in His speech. Jn. 3:10,18.
- i. Jesus called Himself by that phrase. Jn. 5:23,25; Jn. 9: 35-38; Jn. 10:36; Jn. 11:4.
- j. Martha's confession of Jesus' son-ship. Jn. 11:27.
- k. John wrote his gospel to prove Jesus' son-ship. Jn. 20: 30,31.
- l. The Ethiopian eunuch confessed the son-ship of Jesus for baptisms. Acts. 8:37.
- m. Paul testified of this son-ship. Acts. 9:20; Rom. 1:3,4; 2 Cor. 1:19; Heb. 4:14.
- n. The salvation experience of God indwelling in the soul is based upon confessing Jesus' son-ship. 1 Jn. 4:15; 1 Jn. 5:10-13,20.

- o. John the apostle also testifies to this son-ship. Rev. 2: 18.
2. Men are also called sons of God. Jn. 1:12; Rom. 8:14,19; Gal. 4:6; Phil. 2:15; Heb. 2:10; 1 Jn. 3:1,2.
3. Jesus is the only begotten Son of God. (Jn. 1:14,18; Jn. 3: 16,18; 1 Jn. 4:9).
- a. What does the word begotten means?
 - b. The Greek word translated “only begotten” is “monogenes”.
 - c. It is a combination of two words “Mono” and “Genes”.
 - d. “Monos,... alone, solitary, is translated “only”. **W. E. Vine, Vines Expository Dictionary of New Testament Words, pg. 821.**
 - e. “Monos... only, alone...” **William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament, pg. 529.**
 - f. Thus the word “monos” means “only” or “alone”. So Christ is the “only” genes son.
 - g. What the word “Genes” means? The real word is “Genos”.
 - h. It means. “race, stock, kind”. **Editors Horst Balz and Gerhard Schneider, Exegetical Dictionary of the New Testament, Vol. 1, pg. 224.**

i. “Posterity, family... people... kind...” **Geoffrey W. Bromiley, Theological Dictionary of the New Testament, pg. 118.**

j. “...a generation, kind, stock. **W. E. Vine, Vines Expository Dictionary of New Testament Words, pg. 112.**

k. “...race, stock... descendants of a common ancestor... family, relative, Nation, people ... class, kind...” **William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament, pg. 155.**

l. “Genos is common in the papyri with reference to a species or class of things”. **Moulton and Milligan, Vocabulary of the Greek Testament, pg. 124.**

m. Thus the word “Genos” (or genes) means a racial type or kind, a specie. Example of the use of the word in the second witness: (Matt. 13:47; Matt. 17:21; 1 Cor. 12:10. Kind/s). (Acts. 13:26; Phil. 3:5. Stock). (Acts. 7:13,19; Acts. 4:6. Kindred). (Acts. 17:28,29; Rev. 22: 16. Offspring). (Mk. 7:26; Gal. 1:14. Nation). (1 Pet. 2:9. Generation). (2 Cor. 11:26. Countrymen).

n. Thus to say that Jesus is the “only begotten son”

(Monogenes) is to say that Jesus is the “only kind”, “only stock”, “only specie” or “only type of son”.

o. Thus we are told: “Monogenes, unique, only one of its kind”. **Fritz Rienecker and Cleon Rogers, Linguistic Key to Greek New Testament, pg. 224.**

p. Then while we are “Sons of God”, Jesus is the only one that is a different kind or race of Son of God, he is indeed different to us.

4. How is Jesus different to us since He is the only one of that kind of Son of God.
 - a. It was the word who is God that was made flesh (incarnated), whose glory compared to that of the father and full of grace and truth, that differentiated Christ as a different Son of God to us. Jn. 1:1,14.
 - b. It is Jesus, the mediator, the only declarer (or exegesis) of God for all men, that makes men know (see) God, in this way he is the only one of his kind of Son of God. Jn. 1:18.
 - c. Since Jesus is given to the world to save the whole world from eternal death, and to give us eternal life by believing in him, this makes him a different kind of Son of God. To us sons of God, that he is the only of his kind of Son of God. Jn. 3:16,18.
 - d. Since it is only Jesus that was sent to give life to the world, then as Son of God he is the only of his kind (Genos) or stock, and not as us sons of God. 1 Jn. 4:9.
 - e. Thus Jesus is different to us since He is God in flesh coming to save the world, this is the way He is the only of His kind Son of God to us who also are sons of God.
5. Even the Qur'an which claims that Jesus is not God or the Son of God, presents Jesus as a different type of prophet to all prophets, and a different type of man to all men making Him the only begotten, or only one of His kind.
 - a. Jesus is "a word from" God, "nearest to God".

"[45] Behold! The angels said: "O Mary! God giveth thee glad tidings of a word from him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the hereafter and of (the company of) those nearest to God. [46] He shall speak to

the people in childhood and in maturity. And he shall be (of the company) of the righteous". [47] She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: God created what he willeth: when he decreed a plan, he but saith to it 'be' and it is!". **Sura 3:45-47.**

b. Jesus was "God's word", he was a "spirit proceeding from" God.

"[171] O people of the book! Commit no excesses in your religion: nor say of God aught but the truths. Christ Jesus the Son of Mary was (no more than) an apostle of God, and His word, which he bestowed on Mary, and a spirit proceeding from him: so believe in God and his apostles. Say not "Trinity": Desist: it will be better for you: for God is one God: glory be to him (far exalted is he) above having a son. To him belong all things in the heavens and on earth: and enough is God as a disposer of affairs. **Sura 4:171.**

c. Jesus is a "Holy" (Zakiyya, faultless) son.

"[19] He said: nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy (Zakiyya, faultless) son." [20] She [Mary] said: 'How shall I have a son, seeing that no man has touched me, and I am not unchaste?' [21] He said: 'So (it will be): thy Lord saith, 'that is easy for me: and (we wish) to appoint him as a sign unto men and a mercy from us': it is a matter (so) decreed". **Sura 19:19-21.**

6. The Bible further shows the "only of a kind" fact about Jesus in that he was pre-eminence over all other sons of God. Col. 1:15-22; 1 Cor. 8:6; Eph. 1:20-23; Acts. 4:10-12; Heb. 1:1-4.

7. What Son of God with regards to Jesus means?

a. Son does not means God, but that he was born on the earth as a man. Heb. 1:5,6.

b. Of God means that Jesus was begotten of God. Matt. 1: 18-21; Lk. 1:26-35.

c. Of God also means that Jesus is God in flesh. Matt. 1: 23; Jn. 1:14; Jn. 5:18; Jn. 10:32,33,36.

d. Thus Jesus is a different kind of Son of God, He is the only race, stock or specie of His kind, who is God in a body of flesh. (Heb. 10:5; Heb. 1:5-9).

8. That it was God that took this human body to dwell in is ratified by some prophecies of the first witness. (Isa. 7:14; Matt. 1:23); Isa. 9:6; Zech. 2:8-11.

9. Thus Jesus Christ as Son of God means Jesus the Son (who is) God. Jn. 20:26-29,31.

SALVATION IN THE FIRST WITNESS AS
COMPARED WITH THE SECOND WITNESS

A. What the first Witness teaches about Salvation (Part 1)

1. YHWH is the helper. Isa. 41:14.
2. YHWH is the only Saviour. Isa. 43:3,11,12; Isa. 45:15.
3. YHWH (God) is Redeemer. Isa. 43:14; Isa. 54:5,8.
4. YHWH suffers for sins. Isa. 1:2-6,11-15; Hos. 2:1-3; Eze. 18:23,32..
5. YHWH gives His righteousness as life, thus YHWH gives His life. Pr. 11:19; Pr. 12:28; Isa. 51:5.
6. Redemption is with righteousness. Isa. 1:27.
7. Righteousness must be sacrificed for man. Isa. 56:1; Isa. 33:5; Ps. 4:5; Ps. 98:2.
8. It is YHWH'S righteousness that must be had. Isa. 54: 17; Job. 36:5; Ps. 4:1.
9. Justification is in YHWH. Isa. 45:24,25.

10. Righteousness must be imputed. Gen. 15:6; Ps. 72:1.

11. Made spiritually alive by YHWH'S righteousness. Ps. 119: 40.

12. Righteousness must be maintained by YHWH God. Ps. 36: 10.

13. Salvation is of YHWH. Gen. 49:18; Ps. 3:8; Ps. 37:39; Isa. 45:17; Isa. 51:5,6,8; Jonah. 2:9.

B. What the First Witness teaches about Salvation (Part 2)

1. The plan of salvation existed from the foundation of the world. Gen. 3:14,15; Rev. 13:8; 2 Tim. 1:9; 1 Pet. 1:18-20.

2. The animal sacrifices in the First Witness could NOT, and were NOT meant to take away sins. Ps. 51:16,17; Isa. 1: 11-18; (Hos. 6:6,7 ... what covenant? Hos. 8:1 ... the law., Hos. 4:1,2,6 ... the law is the ten commandments). Heb. 10:1-12.

3. The animal sacrifices symbolized the nature of salvation. Jn. 1:29; (Ps. 40:6-9; Heb. 10:5-10).

4. Blood is necessary for atonement/salvation. Lev. 17: 11; Heb. 9:22.

5. The Messiah identified in the First Witness was to die for the sins of the world. See Isa. 53.

Characteristics of the person in Isaiah chapter fifty-three (Isa. 53)

a. He is the arm of Yahweh revealed: Vs. 1.

- b. He shall be born and grow up as a man: Vs. 2.
- c. He shall be rejected of men (Jews): Vs. 3.
- d. He suffers for us: Vs. 4.
- e. He suffers for our sins: Vs. 5.
- f. Our sins are laid upon Him: Vs. 6.
- g. He is oppressed and made to suffer death: Vs. 7.
- h. He dies for the sins of the Jews: Vs. 8.
- i. He was buried in a rich man's grave: Vs. 9.
- j. No fault was in Him: Vs. 9.
- k. It is Yahweh's will for Him to suffer: Vs. 10.
- l. He was made an offering for sin by Yahweh: Vs. 10.
- m. He does Yahweh's pleasure successfully: Vs. 10.

- n. He shall be satisfied by the results of His sufferage which He shall see: Vs. 11.
- o. He shall justify many by His knowledge and bear their iniquity: Vs. 11.
- p. He becomes great because He give up His life by sufferage: Vs. 12.
- q. He was identified with sinners bearing the sins of many: Vs. 12.
- r. He intercedes for sinners: Vs. 12.

6. God suffers for sins. Jer. 2:1-21,26-37.

7. God gives His life for sins. Ps. 16:11; Deut. 32:46,47; Pr. 4:13,20-22; (Ps. 72:1; Pr. 12:28).

8. God calls for repentance. Jer. 18:8; Eze. 14:6; Eze. 18: 30.

9. God calls for believing. Ex. 19:9; 2 Chr. 20:20; Isa. 7: 9.

10. God takes away the carnal heart. Eze. 36:26.

11. God gives a new heart. 1 Sam. 10:6,7,9.

12. God gives life by justification. (Gen. 15:6; Gen. 12:1-3; Gal. 3:6-9,14; Ps. 133:3).

13. Man is given the Holy Spirit. Eze. 36:27; Ps. 51:11.

14. Man must overcome sins. Gen. 17:1; Deut. 18:9-13; 1 Kin. 8:61; 1 Chr. 28:9; Ps. 101:2,3.

15. There is an Investigative Judgment. Dan. 7:9,10,13; Ps. 1:5,6.

16. Man's past sins are blotted out. Isa. 43:25; Ps. 51:1,9.

C. One (Everlasting) Covenant of (or way of) Salvation in both First and Second Witness

1. The Ten Commandments is the covenant in the first witness (F. W.). Deut. 4:13.

2. And the Ten Commandments is to be kept in the second witness (S. W.). 1 Cor. 7:19; Jam. 2:8-12.

3. Justification is by Faith in the F. W. Gen. 15:6; Hab. 2: 4.

4. Its symbol in the F. W. is circumcision. Gen. 17:10,11; Rom. 4:11.

5. It is also by Faith in the S. W. Rom. 4:3,5,11-13.

6. New heart in the F. W. Eze. 36:26,27; 1 Sam. 10:6,9.

7. New heart in the S. W. Phil. 2:5; Rom. 12:2; (Rom. 8: 6; Rom. 5:1).
8. The Law in the heart in the F. W. Isa. 51:7; Ps. 37:30, 31; Ps. 40:8.
9. The Law in the heart in the S. W. 2 Cor. 3:3; Heb. 8: 10-12; Heb. 10:15,16.
10. God as our God and we as His people in the F. W. Gen. 17:7; Eze. 36:28.
11. God as our God and we as His people in the S. W. Heb. 8:10; 2 Cor. 6:16.
12. The Everlasting covenant is God as our God and we as His people. Gen. 17:7.
13. Circumcision, which is a symbol of Justification (Rom. 4:11; Gen. 17:11), is the Everlasting covenant in symbolism (Gen. 17:13), and it symbolizes the changing of the heart (Jer. 4:4; Rom. 2:28,29; Col. 2:11-13; Deut. 30:6).
14. It is justification through faith that changes the heart (Rom. 8:6; Rom. 5:1), and this makes God our God and we His people (Rom. 8:9,14-16) this salvation is by the same means in both first and second witness, and this salvation is the real Everlasting covenant (1 Jn. 2:3-7; 1 Jn. 3:11,12,14); (1 Jn. 4:12; 2 Jn. 5,6).

D. Summary of First and Second Witness Theology

1. First witness theology is this: Obedience to YHWH (Ex. 19:3,5,6; Deut. 27:10; Jer. 7:23), through set moral principles (Ex. 24:12; Eccl. 12:13,14), according to a God endowed particular salvific plan (Ex. 24:12; Deut. 6:1,7; Ps. 25:4,5,8,9,12; Ps. 27:11; Ps. 34:11; Ps. 51:13; Ps. 119:33).

2. Second witness theology is this: Salvation is only through the meaning of the death of Jesus Christ, the Son of God. (Acts. 4:10-12; Acts. 5:30-32; 2 Cor. 5:14, 15; 1 Cor. 5:7; 1 Cor. 11:23-26; Rom. 1:3-5).

THE FIFTH TRUMPET: REV. 9:1-12 (PT. 2)

ISLAM CONTINUES

1. Translation of Rev. 9:3.

[3] “ And out of the smoke came out locusts into the earth, and was given to them authority as the scorpions of the earth have authority.”

a. The “smoke” as we have seen, symbolizes in this sense the retribution of God. Gen. 19:24,25,27,28; 2 Sam. 22: 7-9.

b. “Locusts’ came out of the smoke (retribution) into the earth.

c. Observe this description of the locusts in the east:

“Niebuhr, in his “Travels Through Arabia”, described the appearance of the locusts swarms of the desert, ‘the swarms of these insects darken the air and appear at a distance like clouds of smoke’” – Vol., 11, pg. 337. **George Burnside, Revelation’s Wonders Unfolded, pg. 104.** This is what John may have seen.

d. Various scriptures describe locusts to symbolize the following:

i. A fierce, war like people. Joel. 1:2-6; Jer. 46:22,23.

ii. They go about in bands. Pr. 30:27.

- iii. They run to and fro. Isa. 33:4.
 - iv. They devour the land. Jud. 6:5; 2 Chr. 7:13.
 - v. They are many. Jud. 7:12; Nah. 3:15.
2. This is how the Muslim hordes are and were when they began their conquest of the lands of the then apostate Christian church in the east.

“It was here (Arabia) that Mohammedanism arose and spread... this false and fanatical faith threatened at one time to obscure the light of the gospel. The Saracenic (Islamic) invasion could be described in no better language than is used here. Like a horde of locusts out of the smoke, Mohammedanism swept on.” **Roy Allan Anderson, Unfolding the Revelation, pg. 90.**

“After his conquest of Mecca, Mohammed sent messengers to emperors and kings, demanding that they recognize him as ‘the messenger of God’, and he set about the task of propagating his religion by the sword. The leaders who succeeded him after 632 were known as Caliphs, and four of them founded the Muhammedan (or Moslem) Empire, which ultimately stretched from India to the Atlantic Ocean and was even larger than the Roman Empire. By the year 662, Syria, Egypt, Mesopotamia and Persia had been conquered.” **Sidney M. Houghton, Sketches From Church History, pg. 36-37.**

“Believing that they were divinely commissioned to subdue all people to God’s will, Moslems did not hesitate to organize, train, and give military expression to their missionary call. In developing Arabian unity around Islam, Mohammed used violent as well nonviolent means with his own people. Then he personally led them in their first military conquests of Christianity in 629. It was not, however, until after his death that Islam spread like a devouring fire over the East. Armed with the belief that death in combat on behalf of Allah would ensure entrance into paradise, the terrifying Moslems swept down on Damascus in 635, conquering it almost instantly. Jeru-salem held out longer under the heroic leadership

of its patriarch Sophronius, finally falling to the bloody siege in 637. The next year saw the fall of Antioch, Tripolis, Tyre, Caesarea, and fifteen other cities along the Mediterranean coast. By the end of 639 nothing of the Eastern Empire, was left in Syria. Mesopotamia surrendered, by 641, all of Egypt had been conquered, and the advance across North Africa had begun. To the east the Moslems conquered Iraq in 637, and by 649 had subdued all of Persia. By 652 (after only twelve years) the Moslems controlled most of Asia Minor... multitudes of Christians, found it more expedient to exchange Christianity for Islam, and within a generation, the majority of the population of North Africa, Egypt, Syria, Mesopotamia, and even Palestine became Moslems. The Christianity that survived was greatly modified, and faithful Christians found themselves cut off from the rest of Christendom for centuries to come.” **Bill R. Austin, Austin’s Topical History of Christianity, pg. 133,134.**

3. “...and was given to them authority as the scorpions of the earth have authority.”

a. Scorpions have authority to sting (chastise). 1 Kin. 12: 11; Lk. 10:19.

“The great pain caused by a scorpion’s sting is noted...” **Insight on the Scriptures, Vol. 2, pg. 876.**

“The scorpion takes its place with the snake and other creatures hostile to man...” **Henry Barclay Swete, Commentary on Revelation, pg. 116.**

b. Thus these Mohammedans had authority from God to sting or wound Christianity (the false brand) deeply.

c. Lands once held by Christians were utterly lost; in North Africa Christianity was thoroughly wiped out, Spain was held for more than 700 years. What great areas, that was necessary for the spread of Christianity all over the world, was lost, and has since never been regained.

4. Translation of Rev. 9:4.

[4] “And it was told to them not they will treat unrighteously the vegetation of the earth, nor every green (thing); nor every tree, (but) the men whoever are not having the seal of the God upon the foreheads.”

a. The “...vegetation of the earth...” is “...the green (thing)...” and “...every tree.” These all symbolize the true Christians at that time of the Moslem conquest. Ps. 1:3; Matt. 7:17-27; Jer. 17:7,8.

b. These Christians, and not the wicked (the false Christians), have the seal of God in their foreheads that it can be seen in their faces.

c. The “seal of God” is the Spirit of Truth: (Eph. 1:13,14; Eph. 4:30; Jn. 14:16,17); 2 Cor. 1:21,22.

d. This seal (the Spirit) confirms who are God’s own. Rom. 8:15,16; 1 Jn. 2:27-29; 1 Jn. 5:6,9-12.

e. And this is seen outwardly. Matt. 5:14-16; Eccl. 8:1; Isa. 62:1,2.

f. “Thus we find that there are three main meanings to this term ‘sealing’ – authenticity and authority, ownership, and security and safety --...” **D. Martyn Lloyd Jones, God’s Ultimate Purpose, pg. 245.**

g. Thus the false Christians, who say “Lord, Lord” but do not God’s will – they who had not the seal of God – the Spirit, were either murdered or forced to become

Mohammedans by the power of the sword.

h. But an example of how some of the true Christians at that time were saved is here demonstrated.

“The Saracen (Moslem) forces had crossed from Africa into Spain at the Strait of Gibraltar, and were pushing through France, intent on the conquest of Europe. But they were turned back by Charles Martel and his army on the field of tours (732 A.D.). They were restrained on the borders of those districts where lived the Waldenses, the Vaudois, and other peoples who were holding to truth.” **George Burnside, Revelation’s Wonders Unfolded, pg. 105.**

“Those who have the best plea from history, being indeed really witnesses against the idolatry and corruption’s of the church in that age, were such as inhabited some parts of Savoy, Piedmont, Milan, and perhaps some in the southern parts of France; i.e., the forerunners or first author of the Waldenses and Albigenses, of whom those were the habitations. And the providence of God was so remarkable in delivering these people from the plague of the Saracens (Moslems), that when 762 A.D., they attempted these southern parts of France, they were so terribly destroyed, and with so little slaughter on the other side, that history can scarce afford a parallel.” William Whiston, Essay on the Revelation of St. John, pg. 194. **(Quoted from G. Burnside, Revelation’s Wonders Unfolded, pg. 105).**

5. Translation of Rev. 9:5.

[5] “And it was given to them in order that they should not kill them, but in order that they will be tormented five months; and the torment of them (was) as (the) torment of (the) scorpion whenever it should hit man.”

a. “...they should not kill them...” False Christianity was not to be totally wiped out from upon the face of the earth. It was saved in the battle of Tours in France.

“Thousands of Christian churches were destroyed or converted into mosques. Northern Africa, where once Augustine and Cyprian had laboured among flourishing Christian congregations, fell a prey to Arabs, and Christianity was so completely destroyed there that hardly a trace of it remained. In 711 the Arabs hosts entered Spain, crossing the Straits of Gibraltar, and not long afterwards they crossed the Pyrenees into France. But in the year 732, just 100 years after the death of Mohammed, the Franks, under their leader Charles Martel (the Hammer), met the Arabs on the plain of Tours, and defeated them in a six days battle causing them to withdraw behind the Pyrenees.” **Sidney M. Houghton, Sketches From Church History, pg. 37-38.**

“The emblem of Islam is the crescent (the shape of the moon as it appears at first quarter). This crescent now lay across northern Africa with one point resting on Asia Minor and the other on France. It seemed as if the moon might become full, and that all Europe might become Muslims.

The moment was one of the great crises in the history of the church and the world... the whole future of Europe, of the church, and therefore of the world was at stake. Islam seemed ready to engulf Christianity... The Franks now came forward as the champions of Christianity. Charles the leader of the Franks, sent out a call for every man in all the Frankish lands able to bear arms to come to his aid. There was a general sense of the greatness of the danger threatening all that men held dear. Even Friesians and tribes across the Rhine responded to the call. A great ‘Christian’ army under the command of Charles met the countless Muslim hosts on the plain of Tours in the year 732. Both sides felt that tremendous issues would be decided by the one single battle that was impending. For seven days the two armies faced each other. Neither side dared to begin the attack. At last on a Saturday in October the battle lines were formed... The Franks drew up their army in close order. Nowhere was there a gap in their ranks. All day long, in charge after charge, the wild and expert Arab horsemen swept down headlong and furiously upon the Frankish army... Helplessly, the charges of the Arab horsemen broke against the Frank army as against a wall... Heaps of dead covered the bloody field of Tours. But the most furious attacks of the Arabs had been baffled... Tours was the high-water mark of the Muslim tide. The once heathen and barbarian tribe of the German Franks had saved Western Europe for Christianity.” **B. K. Kuiper, The Church in History, pg. 63-65.**

“If the invading Arabs had not been turned back at Tours, they might well have engulfed all of Europe.” **Bill R. Austin, Austin’s Topical History of Christianity, pg. 1.**

“The future of Christianity looked dark indeed, for the ultimatum was to believe in the Koran or to suffer death. But God at this time raised up Charles Martel to rally the armies of France and to check the ruthless advances of this false religion. Charles Martel drove the Mohammedans back from his borders and struck such crushing blow at their manpower (350,000 were slain) that history calls him Charles the Hammer.

The battle of Tours was very decisive for Christianity. Had it not been for Charles the Hammer, Christianity might not have been preserved in Europe...” **S. J. Roth and Wm. A. Kramer, The Church Through the Ages, pg. 317.**

b. “...they will be tormented...”

i. Islam tormented people both physically, as they, the people who were being conquered – feared for their lives (fear has torment. 1 Jn. 4:18), and also psychiatrically by virtue of the decayed moral, social system it brought to all conquered lands.

ii. Here is proof of the corrupt moral system that tormented the people:

“In Mohammedan lands there are strange and crude conceptions of what religion is and what it requires. The influence of Islam, so far as it relates to the cultivation of liberty, purity, justice, and kindness, is revealed in its own history. It has ever taken an attitude towards humanity, which is marked by relentless spiritual and social despotism. True to its historic demand that all unbelievers shall choose between Islam, tribute, and the sword, it offers to humanity its own rigid matrix, into which social life must flow and be cast after the old Islamic model, or accept humiliation and ostracism as the only alternatives. When the fanatical passions of Islam are stirred all guarantees of public order are worthless. Mohammedan feasts

and festivals, where the population is not constituted exclusively of Moslems, often involve grave dangers. When the processions of the Muharram, Passion Play are in progress no Christian in Persia can venture upon the streets, except at his own peril. Wherever Islam is aggressively to the front human society cannot count upon its safeguards, nor the state upon its liberties. It has already smitten some of the fairest lands of the earth with the blight of social disorder and decay. Islam carries into the family polygamy, unrestricted divorce, and slavery, the latter, as a rule, being simply an indefinite and unrestrained expansion of the first, under the guise of concubinage... Is not female slavery, with all that it practically means, down in the code? He therefore believes in it and practices it, so far as he is able, with a religious as well as a fleshly zest. The Moslem soldier for centuries, has marched to his victories, not alone over the dead bodies of men, but over the dishonoured forms of women. He even departs for his paradise with the gleam of expectant passion in his glazing eyes. The family life of Islam is a nursery of ideas, which, are necessarily fatal to social purity. Its political spirit gives no place to liberty and civilized statecraft. The Moslem creed, in its attitude to both the State and the family, in its spirit of ostracism, in its despotic assumptions, in its narrow bigotry, its rigid limitations to progress, its triumphant adjustments of God's law to man's natural desire, and its failure to generate moral character, is a striking illustration of the social blight which is sure to result from a degrading conception of the nature and requirements of religion." **James S. Dennis, Christian Missions and Social Progress, pg. 305-306.**

iii. Thus this morally bankrupt, despotic and unjust system, wherever it spread tormented the people.

a. "...(the) torment of (the) scorpion whenever it should hit man."

i. This means that as scorpion puts poison into the body that cause physical anguish, so this false religion – Islam, puts a false teaching into the mind and that becomes the root cause of the social torments and mental sufferings.

ii. We are told:

“When the scorpion has stung, the place becomes inflamed and hardened; it reddens by tension, and is painful by intervals, being now chilly, now burning. The pain soon rises high, and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body becomes cold, the groin swells, the hair stands on end, the members become pale, and the skin feels throughout the sensation of a perpetual pricking, as if by needles... the tail of the scorpion is long, and formed after the manner of a string of beads, the last larger than the others, and longer; at the end of which are, sometimes, two strings which are hollow, and filled with a cold poison, which it ejects into the part which it stings... The sting of the scorpion, therefore, becomes the emblem of that which causes acute and dangerous suffering. **Albert Barnes, Barnes Notes on the New Testament, pg. 1619.**

iii. Thus the torment of the people was not just what was being done to them, but was also because of the deceptive errors or teaching of Muhammed, which they held to be true, and which were written in the Quran.

d. “...five months...”

1. Five months in Jewish reckoning are 30 days per month multiply by 5 (30 x 5), this gives us 150 days, and as a day equals one year in prophetic history (Eze. 4:6; Num. 14:34), then 5 months (150 days) equals to 150 years. Thus the people were to be tormented for 5 months or 150 years.

“It is true that from the period of Muhammed’s flight from Mecca to Medina in 622 A.C.B. (the time Moslems begin their history) to the year 1299 when Othman attacked and defeated Nicomedia which belonged to the “Christian” Eastern Roman Empire, give us 677 years of Moslem torment, but that period is not what is referred to (evidently) as the 150 years. For though the Moslem hordes attacked this empire at Damascus, Syria after Muhammed’s death in 632 A.C.B., and had conquered Jerusalem, Egypt, all of northern Africa and Spain by 732 A.C.B., they were never able to capture the Capital of the eastern Roman Empire, Constantinople and surrounding lands. By 762 A.C.B., when the city of Baghdad was founded by Caliph al-Mausur, this and the luxury they got... terminated the progress of the Arabian Empire...” **George Burnside, Revelation’s Wonders Unfolded, pg. 106.**

2. Thus the Moslems were no longer conquering new territory, and the remnants of the eastern Roman (Christian) Empire remained safe.

3. But what sounded the death knell of the reign of the Greek Church in the Eastern Empire and also the Empire, was a renewed attack that was made at the Empire on July 27, 1299 at its important outpost of Nicomedia. Othman, a Turk made his first attack upon the Empire. "On the 27th. July, 1299, Othman first invaded the territory of Nicomedia and the singular accuracy of the date seems to disclose some foresight of the rapid growth of the monster... (the Othman Empire which eventually developed)." **George Burnside, Revelation's Wonders Unfolded, pg. 109.**

4. From July 27, 1299 the "...Turks were engaged in an almost perpetual war with the Greek Empire, but yet without conquering it... But in 1449, the termination of the 150 years, a change came." **Uriah Smith, Daniel and the Revelation, pg. 464.**

5. "On July 27, 1449, John Palaeologus, the Emperor died. Before his brother could take the crown of Eastern Rome, he had to beg permission. Thus his independence was gone. The proud boast, "I am a Roman citizen," was no more. The Roman Emperor was now begging." **George Burnside, Revelation's Wonders Unfolded, pg. 109.**

6. "Let this historical fact be carefully examined in connection with the prediction (given) above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, 'I cannot reign unless you permit.'" **Uriah Smith, Daniel and the Revelation, pg. 464.**

7. "Late in the year 1448, as the close of the 150 – year period approached, John Palaeologus died without leaving a son to follow him on the throne of the Eastern Empire. His brother Constantine, the lawful successor, would not venture to ascend the throne without the consent of the Turkish sultan. Ambassadors therefore went

to Adrianople, received the approbation of the sultan, and returned with gifts for the new sovereign. Early in the year 1449, under these ominous circumstances Constantine, the last of the Greek emperors, was crowned." **ibid, pg. 465.**

8. Thus the 150 years of torment lasted from July 27th. 1299, to July 27th. 1449. This is the period of fear in anticipation of the Muslim conquest (1 Jn. 4:18), and this is the period of the eroding of the Greek Empire to Islam until 1449.

9. During that time people were being tormented for fear of Islam, and being brought into torment by falling to Islam.

6. See chart illustration below.

CONTINUOUS ATTACKS AND FALL TO ISLAM

5 MONTHS/150 YEARS

July 27th. 1299

Nicomedian

Attacked by

Othoman.

July 27th. 1449

Muslim Sultan

Amurath gives

Constantine right

To rule remnants
Of the empire.

7. Translation of Rev. 9:6.

“[6] And in those the days the men will seek the death and they will not find it, and they will desire to die and the death is fleeing from them.”

a. The type of death spoken of here is spiritual death from sin. These types of Christians in the Eastern Empire that remained were a false brand, encumbered with their sins. The torment of Islam (as men fell to it during the 150 years) was because of the teaching and practice of that false religion. Men were so blinded. They longed for freedom from the torments of Islam by freedom from their sins but did not find it, because they did not have genuine repentance.

b. This is the spiritual death. Rom. 6:1-8; Gal. 2:20; Col. 2:20; Col. 3:3; 2 Tim. 2:11; 1 Pet. 2:24.

8. So far we have touched on these parts of Rev. 9:1-12.

a. Vs. 1-3: The type of retribution of the fifth trumpet.

b. Vs. 4,5: What the retributive agents are allowed to do.

c. Vs. 6: The reaction of the men that receive the retribution.

9. The parts we are yet to touch are:

a. Vs. 7-10: Characteristics of the retributive agents.

- b. Vs. 11: Identifying the leader of the retributive agents.

- c. Vs. 12: This is the first woe.

FOUR POINTS TO IDENTIFY FALSE RELIGION

Four questions to ask false religions

1. Is the plan of salvation divine? Does it glorify God?
2. Is it possible to be achieved by God and/or by man?
3. Is the plan relative, that is, does it relate to the actual problem of man.
4. Is the plan flawless, that is, is it logical, sensible and without flaws?

THE FIFTH TRUMPET: REV. 9:1-12 (PT. 3)

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ISLAM CONTINUES

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(CHARACTERISTICS OF THE RETRIBUTIVE AGENTS. VS. 7-10)

1. Translation of Rev. 9:7.

“[7] And the likeness of the locusts (was) like to horses having been prepared into war, and upon the heads of them (was) as crowns like to gold, and the faces of them (was) as faces of men.”

a. The symbolisms of the locusts are to afford a proper identification as to its historical applications. We are not to look for men wearing literal crowns of gold, with literal long hair like women or teeth like lions, these point out who the prophecy applies to.

2. “...like to horses having been prepared into war...”

a. This means that the retribution of Islam comes as a war, it is a war against the false brand of Christianity existent in the Eastern Roman Empire.

b. See the following texts for horses associated with war. Joel. 2:4,5; Ex. 14:9; Deut. 20:1; 1 Kin. 20:1,21; Jer. 4: 13; Jer. 6:23; Jer. 46:4,9; Eze. 38:4,15.

c. “The resemblance to horses would naturally suggest the idea of Calvary as being referred to by the symbol.” **Albert Barnes, Barnes Notes on the New Testament, pg.**

1620.

d. The Arabs did use horses in their conquests:

“Mohammed died in 632, but his influence did not die with him. In the next one hundred years his followers, large hosts of fierce horsemen, swept out of the hot deserts of Arabia... The Arab army was composed mainly of cavalry (horsemen)... All day long, in charge after charge... headlong and furiously upon the Frankish army... helplessly the charge of the Arab horsemen broke against the Frankish army as against a wall.” **B. K. Kuiper, The Church in History, pg. 63, 65.**

3. “...upon the heads of them (was) as crowns like gold...”

a. This is not literal, but has a symbolic meaning.

“They had on their heads something like crowns of gold. John does not say that they had crowns... but what looked like crowns...” **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 127.**

“The writer does not say either that these were literally crowns, or that they were actually made of gold. They were “as it were” – (hoos), “crowns,” and they were like (homoioi) “gold.” That is, as seen by him, they had a resemblance to crowns or diadems, and they also resembled gold in their colour and brilliancy.” **Albert Barnes, Barnes Notes on the New Testament, pg. 1620.**

b. The crown of gold symbolized conquests, Islam was a conquering power. Jam. 1:12; 1 Cor. 9:25; 2 Tim. 4:7, 8; Rev. 2:10.

4. “...and the faces of them (was) as faces of men.”

- a. This means that the Islamic conquerors were made up of sinful men. Job. 25:4-6; Num. 23:19; Eccl. 6:11,12; Ps. 44:15; Pr. 21:29; Pr. 27:19.

5. Translation of Rev. 9:8.

[8] “And they were having hairs as hairs of women, and the teeth of them (was) as of lions.”

6. “...they were having hairs... of women...”

- a. Women have long hair. 1 Cor. 11:14,15.
- b. Long hair symbolizes strength. Jud. 16:15-19.
- c. Thus the Moslems had great strength.

7. “...and the teeth... as of lions.”

- a. Lion teeth, symbolizes fierceness. Joel. 1:6; Pr. 30:14; Job. 4:10; Job. 16:9; Ps. 58:6.
- b. Thus Moslems were a fierce people.

8. Translation of Rev. 9:9.

[9] “And they were having breastplates as breastplates made of iron, and the sound of the wings of them (was) as sound of chariots of many horses running into war.”

9. “...breastplates made of iron...”

- a. Breastplates, symbolizes faith and love (righteousness). 1 Thess. 5:8; Eph. 6:14.
- b. Iron symbolizes a material that breaks in pieces. Dan. 2:40; Dan. 7:7.
- c. Thus the Moslem hordes have a “faith” and “righteousness” that breaks true faith and righteousness in pieces.

10. The faith of Islam that that breaks Christian Faith in pieces are for example the claims that:

- a. Jesus is not God.
- b. Jesus is not the Son of God.
- c. Jesus never died.
- d. The Quran is the final revelation.

11. The “righteousness” of Islam that destroys true Christian Righteousness is for example:

- a. Polygamy (marrying more than one wife).
- b. Wife beating justified.
- c. War and pillage sanctioned.
- d. Pilgrimage (kaaba worship) encouraged.

12. "...the sound of the wings... sound of chariots of many horses running into war..."

- a. Islam conquered by the sword, by making war upon Christendom.

"When the Muslim armies went forth to attack the surrounding tribes or other nations, they offered them three options: accept Islam, pay tribute, or die by the sword... Numerous Christians paid with their lives. Yet the numbers of those who took the easy way out were far greater. As a result, many church buildings were turned into mosques to please the conquering Muslims, and a shroud of spiritual darkness covered huge areas of the Middle East, North Africa, and Spain. History informs us that the twelve months following Muhammed's death were spent in bitter, bloody battles to subdue the Arab tribes who became apostate." **Dr. Anis A. Shorrosh, Islam Revealed, pg. 170-171.**

- b. Here are Quranic Suras encouraging war:

"[74] Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him we shall bestow a vast reward." **Sura 4:74.**

“[84] So fight (O Muhammad) in the way of Allah – thou are not taxed (with the responsibility for any one) except for thyself – and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.” **Sura 4:84.**

“[36] The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the hereafter theirs will be an awful doom.” **Sura 5:36.**

13. Translation of Rev. 9:10.

“[10] And they are having tails like to scorpions and stings; and in the tails of them (was) the authority of them to treat unrighteously the men five months.”

14. “...tails like to scorpions and stings...”

a. Tail symbolizes false prophet, thus the Muslims were false prophets. (Deut. 28:13; Isa. 9:14,15).

b. They were false prophets that sting with their venom of lies written in the Quran.

15. “...in the tails of them (was) the authority of them...”

16. The authority of the Moslem host to do their war against Christendom and all their attendant errors and evils were the false prophecies written in the Quran. See Rev. 9:19. Their teaching could be summed up thus:

“There is no god but Allah, and Muhammed is the messenger of Allah” is the bedrock belief of Muslims. One must declare this doctrine publicly to become a Muslim. It is repeated constantly by Muslim believers.” **Dr. Anis A. Shorrosh, Islam Revealed, pg. 32.**

17. This false prophecy was the “authority” behind the Moslem conquests. “Five months” 150 years. 1299 – 1449. (See: Vs. 3).

IDENTIFICATION OF THE LEADER OF THE RETRIBUTIVE AGENTS

18. Translation of Rev. 9:11.

“[11] And they are having upon them (a) king; the angel of the abyss, (the) name of him in Hebrew (is) Abaddon, and in the Greek (the) name he is having (is) Apollyon.”

19. “...king, the angel of the abyss...”

a. This refers to Satan, he has the key of the abyss, and thus, he is the angel of the abyss. (See: Rev. 9:1,2).

b. “The locusts are not a leaderless rabble. In contrast too natural locusts... they have (present tense again) a king. He is first called the angel of the abyss...” **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 128.**

c. That Satan is the “angel of the abyss” (by abyss is meant the state of chaos he has made the earth into) is seen in the following scripture. Isa. 14:12-17. Thus Satan is the real leader of Islam.

20. "...name of him in Hebrew (is) Abaddon, and in the Greek (the) name he is having (is) Apollyon."

a. "...it is the leader of the demonic hordes. His name is given in two languages. Abaddon transliterates a Hebrew word meaning "destruction..." The Greek equivalent is given as Apollyon, which means 'destroyer'." **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 128.**

b. "Abaddon... Apollyon: the Hebrew Abaddon means "destruction." The Greek noun apollyon comes from the verb apollyomi, "destroy", and so means "destruction"." **Ralph Earle, Word Meanings in the New Testament, pg. 463.**

c. Of the word "apollymi" from which Apollyon comes we are told:

"...The basic negative meaning of the entire word group, frequently with a violent tendency, aims to express loss, destruction, and annihilation" in a very general sense which can extend to the final destruction of the human being in death." **Editors, Horst Balz and Gerhard Schneider, Exegetical Dictionary of the New Testament, Vol. 1, pg. 135.**

d. Thus the idea given by the name of the angel of the abyss Abaddon/Apollyon – suggests that he is the angel responsible for everything wrong, evil, destructive, deathly etc. Who else, is this but Satan, the source of all evil in the universe, starting from heaven then next to the earth. (See: Rev. 12:3,4,7-9,12,13; 1 Pet. 5:8).

e. See also the following texts they are showing the destroyer (Satan). Ps. 17:4; 1 Cor. 10:9,10.

21. Translation of Rev. 9:12.

“[12] One woe went off; look! Is coming yet two woes after these.”

- a. “The eagle had announced that there would be woe to the inhabitants of the earth on account of the last three trumpets (Rev. 8:13). So significant is this that the events in question are now characterized as woes rather than described with reference to the trumpets. The first is past. It is out of the way. But mankind’s troubles are not yet over.” **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 128.**

THE SIXTH TRUMPET – REV. 9:13-21 (PT. 4)

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ISLAM CONTINUES

1. Translation of Rev. 9:13-21.

“[13] And the sixth angel trumpeted, and I heard one voice out the horns of the golden altar, the one in sight of the God. [14] Saying to the sixth angel, the one having the trumpet, loose the four angels the ones having been bound upon the river the great Euphrates. [15] And the four angels were loosed, the ones having been prepared into the hour and day and month and year in order that they may kill the third part of men. [16] And the number of the armies of the horsemen – two hundred thousand thousand; I heard the number of them. [17] And thus I saw the horses in the vision and the ones sitting upon them, having breastplates fiery, and hyacinthine (blue) and sulphur like (yellow); and the heads of the horses (were) as heads of lions, and out of their mouths is going out fire and smoke and sulphur. [18] From these the three were killed the third part of the men out of the fire and the smoke and of the sulphur going out of the mouth of them. [19] For the authority of the horses is in their mouth, and in their tails, for the tails of them are like to serpents having heads, and in them they are treating unrighteously. [20] And the left over of the men, who not were killed in the plagues, these repented not from the works of their hands, so that they would not worship the demons and the idols of gold, and the ones made of silver, and the ones made of copper, and the ones made of stone, and the wooden ones, which neither are able to see nor hear, nor to be walking about. [21] And they repented not from their murders, nor out of their drugs, nor from their fornication, nor from their thefts.”

2. Identification of verses:

- a. Vs. 13 – the trumpets is sounded.

- b. Vs. 14 – command given to the sixth angel.
- c. Vs. 15 – the length of time the four angels are released for.
- d. Vs. 16 – the number of the army under the control of the four angels during that period.
- e. Vs. 17 – a symbolic description of the army.
- f. Vs. 18 – the retribution upon the men under the jurisdiction of the army.
- g. Vs. 19 – where the power of the army comes from.
- h. Vs. 20,21 – the refusal of men to repent of their various sins.

3. Translation of Rev. 9:13.

“[13] And the sixth angel trumpeted, and I heard one voice out the horns of the golden altar, the one in sight of the God.”

4. The trumpet is a warning to bring repentance. Eze. 33:3-5.

5. What is this golden altar that is in God’s sight or presence?

- a. There is a literal sanctuary (temple) in heaven. Heb. 8: 1,2; Rev. 14:17; Rev. 15:5.

b. This heavenly sanctuary (temple) has two apartments. (Heb. 8:5; Heb. 9:1-4); (Rev. 4:1; Isa. 6:1-4; Rev. 11: 19; Rev. 15:5).

c. God sat in the first apartment of the heavenly sanctuary (temple). Rev. 4:1-3,5.

d. The four horned golden altar – the incense altar was placed in the first apartment of the earthly sanctuary, hence at the time the events specified in Rev. 9:13-21 was fulfilling, God was still mediating from the first apartment. This was before 1844, when work started in the second apartment. Ex. 30:1-6.

6. Whose voice speaks to the angel?

a. It is Jesus who ministers in the heavenly sanctuary before God. Heb. 2:17; Heb. 6:19,20; Heb. 8:1-3.

b. It is Jesus who is that angel (messenger) who offers up our prayers before God. (Mal. 3:1; Rom. 8:26,27; Rev. 8:3-5).

c. It is this Jesus who being at the altar, who is the commander of the angels in heaven. (Rev. 12:7; Rev. 22: 16; Heb. 1:6; Josh. 5:13-15).

d. Thus it is not the four horns of the altar that literally speaks; it is Jesus, the angel (messenger) who minister's at that altar, all the prayers of the saints. Rev. 8:3-5.

7. Translation of Rev. 9:14.

“[14] Saying to the sixth angel, the one having the trumpet, loose the four angels the ones

having been bound upon the river the great Euphrates.”

8. Angels are sometimes used to mean ministers of retribution. Acts. 12:21-23; Isa. 37:36; 2 Sam. 24:15-17.
9. The great river Euphrates is sometimes used to symbolize the nations that surround or encompass it, or that depend on its water for survival. Isa. 8:7,8; Isa. 7:20.
10. Thus the four angels upon the river Euphrates are the powers that were situated at the river after Islam already started. The beginning year is 1449 since the 150 years of Rev. 9:5,10 spans July 27th. 1299 to July 27th. 1449. Thus the four angels are from 1449 until. They are Islamic emperors.

“These are the four principles sultanies of which the Ottoman Empire was composed, located in the country watered by the Euphrates. These sultanies were situated at Aleppo, Iconium, Damascus, and Baghdad. Previously they had been restrained; but God commanded, and they were loosed.” **Uriah Smith, Daniel and the Revelation, pg. 465.**

These are the ministers or messengers (angels) of retribution God used against decadent Christianity.

11. Translation of Rev. 9:15.

“[15] And the four angels were loosed, the ones having been prepared into the hour and day and month and year in order that they may kill the third part of men.”

12. These messengers of death are loosed for: one hour (1 hr.) plus one day (1 dy.) plus one month (1 mth.) plus one year (1 yr.) during which they send retribution upon decadent Christianity.

13. In prophecy one day equals a year. Num. 14:34; Eze. 4:6.

14. Thus the time in real terms is:

a. One hour (1 hr.) = 15 days.

b. One month (1 mth.) = 30 years.

c. One day (1 dy.) = 1 year.

d. One year (1 yr.) = 360 years.

e. So that since 360 days make up the Jewish year, one symbolical hour would require 24 hours of that 360 days to be divided into that 360 days to find out how much time one can get for the one hour. $360 \div$ (divided) by 24 = 15, hence 15 days. One symbolical day would be equal to 1 year. One symbolic month of 30 days would thus be 30 years, and one symbolic year would be 360 days, thus 360 years.

f. Thus the length of time the four sultanies of the Ottoman Empire would be allowed to carry on retribution upon decadent Christianity would be 360 plus (+) 30 plus (+) 1 plus (+) 15 days = 391 years and 15 days. More about that later.

15. Translation of Rev. 9:16.

“[16] And the number of the armies of the horsemen – two hundred thousand thousand; I heard the number of them.”

16. This number is actually 200,000,000, that is two hundred million.

a. This number is referred to in Ps. 68:17 to show an innumerable amount that is countless angels.

“The chariots of God are myriad’s, thousands of rejoicing ones, the Lord (is) among them (in) Sinai, in the holy place.” Ps. 68:17 (personal translation).

b. “The size of this demonic host is inconceivable: 200,000,000. They could not be counted; John heard their number, i.e., he had to be told... It is difficult to believe that a literal number is intended; the demonic hosts are simply innumerable.” **George Eldon Ladd, A Commentary on the Revelation, pg. 137.**

c. “Some think 200,000,000 to mean all the Turkish warriors during the 391 years fifteen days of their triumph over the Greeks. Nothing can be affirmed on the point.” **Uriah Smith, Daniel and the Revelation, pg. 467.**

d. Thus an innumerable host during the 391 years and 15 days are the triumphant Islamic army against decadent Christianity.

17. Translation of Rev. 9:17.

“[17] And thus I saw the horses in the vision and the ones sitting upon them, having breastplates fiery, and hyacinthine (blue) and sulphur like (yellow); and the heads of the horses (were) as heads of lions, and out of their mouths is going out fire and smoke and sulphur.”

- a. Horses of this army symbolizes a war machine for they are horses of war. Rev. 9:7; Joel. 2:4,5.
- b. Of the breastplates and their colour it is said:
- c. “It is interesting that no offensive weapons of the riders are described, only their protective armor.” **George Eldon Ladd, A Commentary on the Revelation, pg. 137-138.**
- d. Of the colour of the breastplate it is said that fiery means “red”, the jacinth is actually “hyacinthine” which is “deep blue” and sulphur is “yellow”. This is actually the colour of intense fire.
- “This is the only thing that is said about the “riders”: they wore cuirasses whose colour was fiery red, smoky blue and sulphurous yellow.” **ibid, pg. 137.**
- e. “The breastplates were fiery red, dark blue... which appears to denote a dusky blue colour as of sulphurous smoke... and yellow.” **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 131.**
- f. “The riders were armed in cuirasses whose colour suggested fire, smoke, and brimstone... The defensive armor of the warriors seemed to consist of fire... The hyacinthine of classical Greek was a vegetable, perhaps the dark blue flowering iris. Here hyacinthine is doubtless meant to describe the blue smoke of a sulphurous flame... With the colour of flame and smoke the cuirasses showed also the pale yellow of brimstone.” **Henry Barclay Swete, Commentary on Revelation, 123.**
- g. Thus while our breastplate should be righteousness or faith and love as our protector. (Eph. 6:14; 1 Thess. 5: 8), the people of this army used wrath of fire and brimstone to protect themselves – violence was their protector. Ps. 73:3-6; Ps. 86:14; Ps. 140:4; Matt. 11:12.

h. The heads of the horses were like the heads of lions. This tells us that hordes of Muslim army were fierce like lions. Joel. 1:6,7; Job. 4:10; Job. 10:16; Pr. 28:15; Pr. 30:30; Jer. 2:30.

i. From their mouths came fire, smoke and brimstone. This symbolizes the retribution or wrath of God. Ps. 11:6; Gen. 19:24,28; Lk. 17:29.

j. Thus the teachings of this Muslim army damnates all who receive it, for it is the retribution of God.

18. Translation of Rev. 9:18.

“[18] From these the three were killed the third part of the men out of the fire and the smoke and of the sulphur going out of the mouth of them.”

19. Many millions lost their souls forever through the false teachings – the retributions of God that came out of the mouths of the Muslim hosts. (Gen. 19:24,28; Ps. 11:6; Rom. 6:23; 1 Cor. 15:56; Jam. 1:15).

20. Translation of Rev. 9:19.

“[19] For the authority of the horses is in their mouth, and in their tails, for the tails of them are like to serpents having heads, and in them they are treating unrighteously.”

21. The authority of the horses are:

a. In their mouths – that is, their strength is speaking evil to the destruction of

many. Pr. 4:5; Pr. 6:2; Pr. 10:32; Pr. 11:11; Ps. 10:7; Ps. 36:3.

b. In their tails: That is they are false prophets, and by this authority they destroy. Isa. 9:14-16.

c. Their tails are like to serpents having heads. This is telling us that they are doing the deceitful work of Satan, which lies unto men's destruction. (Rev. 12:9,3, 4; Jn. 8:44; Pr. 6:19; Pr. 12:17; Pr. 14:5,25).

d. This army of Islam "treat unrighteously".

"Converts to Christianity in many countries lose their right to inheritance from Moslem relatives and frequently lose their employment because the social pressure is so strong... The general difficulties in the way of religious liberty among the so-called Mohammedan countries can scarcely be separated from the concrete situations of particular areas, which have their specific emphasis and complications. The death penalty for apostasy from Islam is presumed to be effective to this day in parts of Afghanistan and in Central Arabia..." **M. Searle Bates, Religious Liberty: An Inquiry, pg. 9-10.**

22. Translation of Rev. 9:20.

"[20] And the left over of the men, who not were killed in the plagues, these repented not from the works of their hands, so that they would not worship the demons and the idols of gold, and the ones made of silver, and the ones made of copper, and the ones made of stone, and the wooden ones, which neither are able to see nor hear, nor to be walking about."

23. Wherever Islam spread, it attacked idol worship. Then there were efforts to stop idol worship from among the false brand of Christianity, but this was defeated.

- a. In 726 A.C.B. Emperor Leo published an edict declaring all images to be idols, and that they should be destroyed.
- b. Great controversy followed; the Bishop of Rome (the Pope) condemned Leo for his decree. Pope Gregory III held two synods at Rome condemning Leo's supporters.
- c. In 741 Leo was succeeded by his son Constantine V who continued his father's policies. In 753, he called the synod of Hieria, which declared images as idolatry.
- d. John of Damascus (675-749) wrote three discourses justifying the use of images, around 726 and 730.
- e. After Emperor's Constantine V's death, his mother, Empress Irene acting as regent for her young son, reversed the policy of her predecessors. Working with Tarasius, patriarch of Constantinople, and with Pope Hadrian I, she called the Seventh General Council at Nicaea in 787 at which images were re-legalized. The writings of John of Damascus greatly influenced the 787 council of Nicaea where images were sanctioned again.
- f. A second image controversy raged from about 814 A.C.B., but by 843 A.C.B. image worship was restored and preserved forever. Read the following quotation for information on the above points.

"The Iconoclastic Controversy. Icons, technically speaking, are flat pictures, usually painted in oil on wood, but also wrought in mosaic, ivory, and other materials, used to represent Christ, the Virgin Mary, or some saint. Iconoclasm, which is used in our general vocabulary today as a synonym for destruction, means the shattering of something established to make room for something new and different. In church history iconoclasm refers to the effort to abolish images, pictures, or any material

likenesses of any sacred personage or event. The iconoclasts, therefore, were the destroyers of icons or sacred images. The iconoclasts called the people who worshiped or venerated images the idolaters.

Leo the Iconoclast. In 726 the Emperor Leo III published an edict declaring all images idols and ordering their destruction, thus becoming known as Leo the Iconoclast. Leo believed that the use of icons was a chief obstacle to the conversion of Jews and Moslems. The Jews were offended by icons because of the second commandment which forbids the making of graven images. As a soldier on the eastern frontier of the empire, Leo had been impressed with the Moslem rejection of idolatry in any form. Serving as governor-general of western Asia Minor, he heard several bishops preach against the icons. Constantine, bishop of Nacolia, persuaded him that the veneration of images was a stupid superstition and a violation of the second commandment. When he became emperor, Leo accepted iconoclasm as a divine mission he was ordained of God to perform and set about to eliminate image worship from his empire.

The bishop of Rome condemned Leo for his iconoclastic decree, and in retaliation the emperor reappropriated Sicily, southern Italy, and the entire western part of the Balkans and Greece from the patriarchate of Rome and into the patriarchate of Constantinople. Disturbances erupted throughout the empire, and a systematic persecution was unleashed against the more ardent defenders of the icons. John of Damascus wrote his famous apologies against the iconoclast, and Pope Gregory III held two synods at Rome condemning Leo's supporters. In 741, Leo was succeeded by his son Constantine V who continued his father's policies. In 753, he called the Synod of Hieria, which neither the patriarchs of Antioch, Jerusalem, and Alexandria, nor the pope attended. The synod held that by representing only the humanity of Christ, the icon worshipers either divided his unity as the Nestorians or confounded the two natures as the Monophysites. The synod also declared that the icons of the Virgin Mary and the saints were idols and decreed the destruction of all of them. Opposition and persecution raged more fiercely than ever.

John of Damascus (675-749). The era of the iconoclastic disputes produced the greatest medieval theologian of the eastern church. Born of a rich Christian family of Damascus, John Mansour entered the monastery at Jerusalem where he became a priest, and the ablest defender of images in the early days of the iconoclastic controversy. He wrote three discourses on the subject between 726 and 730. John appealed to the images mentioned in the Bible, the brazen serpent in the wilderness, and the lions in Solomon's temple, but his primary argument was from the incarnation and the Eucharist. If God himself became flesh, then physical things cannot be evil, and

if Christ is bodily present in the bread and wine, then sensory aids to religion are not wrong. On an educational level, he argued from Plato's notion that everything we sense in this world is really an imitation of the eternal, original "form"; and while it is wrong to worship icons themselves, they could instruct and assist the believer in the worship of the true Christ. He suggested that icons should be honored in much the same way as the Bible or the symbol of the cross. He insisted that it was permissible to use icons of Mary, the apostles, saints, and angels to help the faithful give proper respect and reverence. The work of John of Damascus greatly influenced the 787 council at Nicaea where the images were sanctioned again.

Under Constantine's son Leo IV (775-80), the persecution subsided. Then, after his death the Empress Irene, acting as regent for her young son Constantine, reversed the policy of her predecessors. Working with Tarasius, patriarch of Constantinople, and with Pope Hadrian I, Empress Irene called the Seventh General Council at Nicaea in 787. This Council completely undid the work of the Synod of Hieria, set limits to icon veneration, and decreed their restoration throughout the country. Iconoclasm, however, retained a strong following, especially in the army. In 814, the "Second Iconoclastic Controversy" took place under Leo V the Armenian, a general elected emperor by the army. Again icons were removed from churches and public buildings, and defenders of icons were exiled, imprisoned, and martyred. Leo was assassinated in 820 and Michael II, his successor, mildly continued his policies. But Michael's son Theophilus, succeeding him in 829, brought back the violence of Leo. The persecutions ended after Theophilus' death in 842, and his widow Theodora, like Irene, acting as regent for her son, had the monk Methodius elected patriarch in 843. On the first Sunday of Lent a great feast was celebrated in honor of the icons, a feast which has been solemnly kept ever since in the eastern church as the "Feast of Orthodoxy." The long controversy was over. The icons had persevered and won.

The iconoclastic controversy in the East had very little theological repercussions in the West, but it did have a profound practical effect. This particular controversy is usually considered the last step toward the great schism between East and West, before the actual breach. The iconoclastic issue was a showcase example of Caesaropapism, the system whereby an absolute monarch has supreme control over the church within his dominions and exercises it even in doctrinal matters normally reserved to ecclesiastical authority. The popes in Rome viewed the flagrant Caesaropapism of the eastern empire during the icon dispute with growing apprehension. The unity achieved by imperial decree at Nicaea in 787 and again in 843 proved artificial. And with the development of the temporal power of the papacy, the way was prepared for the final separation between the independent church of the West and the church of the

Byzantine Empire.” **Bill Austin, Austin’s Topical History of Christianity, pg. 136-138).**

g. In this way the people did not repent of their image worship.

24. Translation of Rev. 9:21.

“[21] And they repented not from their murders, nor out of their drugs, nor from their fornication, nor from their thefts.”

25. The crimes widespread in the Christian world at that time were.

a. Image worship.

b. Murder.

c. Drugs taking.

d. Fornication.

e. Theft

26. Yet the retribution of Islam did not thoroughly stamp out these sins.

27. Referring back to Rev. 9:15 we saw that the Muslim army from the four sultanies that composed the Ottoman Empire would be loosed upon false Christianity for one hour, one

day, one month and one year. These numbers represent: Look at the illustrative chart on the next page.

- a. 1 hour = 15 days.
- b. 1 day = 1 year. Total =391 years.
- c. 1 month = 30 years. 15 days.
- d. 1 year = 360 years.
- e. The total would then be = 391 years, and 15 days.

28. When would this period of Islamic retribution begin and end? It would begin from the ending of the five months (5 months/150 years) of Rev. 9:5,10.

29. The 150 years (5 months) began from July 27th. 1299. Add 150 years and we come to the year 1449 A.C.B. This is when the last king of the Christian Eastern Roman Empire – Constantine, became king by permission of the Muslim Sultan or King.

30. Checking 391 years and 15 days from the year 1449 (1449 plus 391) gives us the year 1840 A.C.B. Thus the year 1840 would see the end of the Ottoman's Empire being the retributive agent upon decadent Christianity. But what about the 15 days?

31. The chart below illustrates the two dates carefully:

5 months/150 years.

391 years.

July 27th.

1449

1840

1299

32. Thus checking the 15 days from the day July 27th. We come to the following month August 11th. Day. Thus the whole period spans from July 27th. 1299 to August 11th. 1840.

150 years/5 months.

391 years and/15 days.

July 27th. 1299

1449

Aug. 11th. 1840.

33. This would mean that by the 11th. August 1840, something had to happen to symbolize that Christianity gained the upper hand or hold over Islam. What is it?

34. "...it (the Ottoman's empire's retribution against decadent Christianity will end on the 11th. August 1840, when the Ottoman power in Constantinople may be expected to be broken." **Josiah Litch, Signs of the Times, and Expositor of Prophecy, Aug. 1st. 1840.**

35. "At the very time specified, Turkey (the Remnants of the great Ottoman Empire), 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.”
Ellen G. White, The Great Controversy, pg. 334-335.

36. So it is that despotic Islam has been placed into the hands of Christianity before the coming of Christ. As the Quran says:

a. “[55] Behold! Allah said: “O Jesus! I will take thee and raise thee to myself and clear thee (of the falsehood) of those who blaspheme; I will make those who follow thee superior to those who reject Faith...” **Sura 3:55.**

INTRODUCTION TO REVELATION CHAPTER TEN

When one comes to Revelation chapter ten, he comes to the point in the history of Christianity where a large shaking and sifting occurs to the development of the Remnant Church called by God to preach again to nations, kindred's, tongues and peoples unto the end. Revelation chapter ten gives us the circumstances surrounding the development of the Remnant Church of Rev. 12:17 and Rev. 14:12.

Accordingly the movement of Revelation chapter ten expected something sweet to occur, they received this expectancy with great enthusiasm, only to be bitterly disappointed when the time for this event to come, passed without the event occurring. This great disappointment however, sifted the large amount of Christian religions in the world and produced a remnant upon whom the gospel commission to the world was placed.

The things uttered was of so disappointing a nature that they were not revealed, but the church would have to face the circumstances of the disappointment to know. We are also told that the disappointment had to do with time as we are told that the longest time prophecy in the Bible— chronological time, comes to an end.

After the disappointment the Remnant Church rediscovers the whole mystery of God or the Gospel, as major parts that had been obscured by Papal oppression are recovered at the time of the sounding of the seventh trumpet when the great pre-advent Judgment begins.

These things outlined in Revelation chapter ten are of great importance to the Christian Church, as the prophecies unfolded therein, when understood, is what creates the Remnant Church by the will of God, to finish the work of God in the time of the judgment and thus prepare the church for the coming of Christ.

May the Grace of God be with all as they study this most important Chapter, in Jesus holy name. Amen.

THE ANGEL WITH THE OPEN SCROLL IN

REV. 10:1-11

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(THE BIRTH OF THE ADVENT MOVEMENT AND MESSAGE)

1. Translation of Rev. 10:1-11.

[1] “And I saw another angel, strong, stepping down out of the heaven having been clothed with (a) cloud, and the rainbow upon the head of him, and the face of him as the sun, and the feet of him as pillars of fire. [2] And he had in the hand of him little booklet (or scroll) having been opened up. And he put his right foot upon the sea, but the left (one) upon the earth. [3] And he cried out with a voice, great, as even (a) lion is roaring. And when he cried out, the voices of the seven thunders spoke. [4] And when the seven thunders spoke their voices, I was about to write, and I heard (a) voice out of the heaven saying to me: seal what (things) spoke the seven thunders, and write them not. [5] And the angel whom I saw standing on the sea and on the earth lifted up the hand of him into the heaven. [6] And swore in the (one) living into the ages of the ages, who created the heaven and the (things) in it, and the earth and the (things) in it, and the sea and the (things) in it, that time shall be no longer. [7] But in the days of the voice of the seventh angel, whenever he may be about to be trumpeting, and should be completed the mystery of the God as he declared as good news to his bondmen the prophets. [8] And the voice which I heard out of the heaven (was) again speaking with me, and saying: Go take the little scroll, the one having been opened up in the hand of the angel the one having stood upon the sea and upon the earth. [9] And I went to the angel saying to him to give to me the little scrollet. And he is saying to me take you, and eat you down it, and it will make bitter of you, the belly, but in the mouth of you it will be sweet as honey. [10] And I took the little scroll out of the hand of the angel and I ate it down, and it was in my mouth as honey sweet; and when I ate it, my belly was made bitter. [11] And he says to me, thou must again prophesy to peoples and nations and to tongues and to kings many.”

INTRODUCTION TO REVELATION CHAPTER TEN

2. Revelation ten shows four great points, they are:

- a. Prophetic time systems, comes to an end at a certain time. Rev. 10:6.
- b. The full gospel – the whole, great grand atonement plan – is made up. Rev. 10:7.
- c. The bitter – experience, great disappointment of God’s Advent people. Rev. 10:9,10.
- d. The commission to preach the last gospel message into all, the world. Rev. 10:11.
- e. Rev. 10:1-11 is an interlude between the sixth and seventh trumpets. Rev. 9:13; Rev. 11:15.
- f. In Revelation chapter ten, John is explaining the events that happen just before the seventh trumpet sounds and as it begins to sound. Rev. 10:7.
- g. The Islamic part of the sixth trumpet ends on the 11th. August 1840 A.C.B., the termination of the 391 years and 15 days of Rev. 9:15.
- h. The seventh trumpet begins the pre-advent judgment, which is in 1844. (Rev. 11:15-19; Dan. 8:14).
- i. But the events of Revelation chapter ten happen after 1840, and to 1844. Rev.

10:7.

3. Revelation chapter ten have three parts or divisions that make up the whole. They are:
 - a. Vs. 1-4.
 - b. Vs. 5-7.
 - c. Vs. 8-11.
4. Rev. 10:1-4 describes the major vision.
5. Rev. 10:5-7 describes the meaning of the vision as to what God wants His people to understand.
6. Rev. 10:8-11 shows the experience of God's people as it relates to the major vision, Vs. 1-4, and the meaning of the vision, Vs. 5-7.
7. The high points of Revelation chapter ten are in verses 5-7. They are the phrases "...time no longer..." and "...mystery of God should be finished..."
8. The major commission given in Revelation chapter ten is in verse 11, it is the phrase "...prophesy again..."

9. A Summary account of the content of each verse

- a. Vs. 1, reveals an angel descending out of heaven and describes the majesty of his countenance and form.

- b. Vs. 2, reveals what was in his hand – a little open scroll, and where he placed his feet.

- c. Vs. 3, tells us that he speaks great like a billow and that seven thunders, reacts, uttering their voices.

- d. Vs. 4, shows us that as John was about to write what he heard the seven thunders said, a voice from heaven forbids him and told him to seal up those things.

- e. Vs. 5, shows the angel lifting up his hand to heaven.

- f. Vs. 6 reveals the angel swearing by God who created everything that time (as it refers to prophetic systems) should be no longer.

- g. Vs. 7, reveals the angel saying that the mystery of God – the gospel, that He revealed to His prophets – would be completed (or made up whole) when the seventh angel (of Rev. 11:15) should sound his trumpet.

- h. Vs. 8, shows John being told, by the same voice from heaven, to take the little open scroll from the hand of the angel.

- i. Vs. 9, shows John going to the angel, asking for the scroll. The angel tells him to take it and eat it up, and also informs him that he will find it sweet in his mouth and bitter in his belly.

j. Vs. 10, shows that John obeyed and took the book and ate it up, and it was sweet in his mouth as honey, but bitter in his belly.

k. Vs. 11, shows that the angel tells John (a representative of God's people) that he must prophesy again to everyone the whole earth.

10. Introductory Summary of Revelation Chapter Ten

A study of the prophecy of Revelation chapter ten is extremely important to Seventh-day Adventism, because, it clearly reveals our birth as a movement out of the great sweet-bitter experience of 1840 to 1844. It shows that our birth and direction was directed by God, that we have a legitimate place in history, and that the final gospel commission has been given to no other people but Adventism. The prophecy reveals also that the final prophetic-time-system that could ever delay the Second Coming of Christ has passed, and that as we are finally given back the whole great grand Atonement – the whole gospel of Christ – as the prophets had it, we are to preach that everlasting gospel, the final message, to a doomed world, then Christ would come. Thus is resting upon us a most solemn and wondrous task never before held by any people or church, and it is a commission we can only fulfill by the strength of Christ in the latter rain of the Holy Spirit.

EXEGESIS OF REVELATION CHAPTER TEN

11. Translation of Rev. 10:1.

[1] “And I saw another angel, strong, stepping down out of the heaven having been clothed with (a) cloud, and the rainbow upon the head of him, and the face of him as the sun, and the feet of him as pillars of fire.”

12. “...another angel, strong...”

a. John says another angel because he already saw many angels, for example, the six angels who already trumpeted. (Rev. 8:2; Rev. 9:13).

b. But this angel is different from all the others; he is called “strong” and described in a glorious form. (Vs. 1).

13. “...clothed with a cloud...”

a. Jesus ascended in a cloud and is to return the same way. Acts. 1:9-11; Rev. 1:7; Rev. 14:14; Ps. 104:3.

b. The cloud is thus a token of the angel’s divinity thus the angel is Christ. Here He came in clouds upon Mt. Sinai. Ex. 19:16-18; Ex. 24:15-18; Ex. 34:5; Num. 11: 25.

14. “...the rainbow upon the head of him...”

a. This is another sign of the angel’s divinity, because this rainbow encircles only God’s throne. Eze. 1:26-28; Rev. 4:3.

15. "...the face of him as the sun, and the feet of him as pillars of fire."

a. This is another proof that this particular "strong" angel is Christ, for these are descriptions that can fit only the glories of Christ. Eze. 1:26-28; Dan. 10:6; Rev. 1:13-16; Matt. 17:1,2.

16. This angel (Christ) is seen "...stepping down out of the heaven..." Since the word "angel" means "messenger" and Christ is the angel or "messenger of the covenant" which is the gospel. (See: Mal. 3:1; Heb. 8:10-12), what is being seen symbolically is, Christ as the messenger of the covenant – the gospel – coming down out of heaven.

17. Translation of Rev. 10:2.

[2] "And he had in the hand of him little booklet (or scroll) having been opened up. And he put his right foot upon the sea, but the left (one) upon the earth." KJV.

"[2] And in the hand of him little scroll having been opened up, and he put the right foot of him upon the sea, but the left (one) upon the earth." Thusia S.D.A.

18. The right foot upon the sea and left foot upon the land symbolizes a world, wide preaching of the gospel – feet symbolizes work of teaching. Isa. 52:7; Rom. 10:15; Eph. 6:15; Amos. 8:11,12.

a. "He treads the sea as easily as the land. It also means that his message is a universal message. It concerns all whether on land or sea." Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 134.

b. "...his message involves the whole world." George Eldon Ladd, A Commentary on the Revelation of John, pg. 142.

c. "... 'sea and land' is an Old Testament formula for the totality of terrestrial things. (See: Ex. 20:4,11; Ps. 69: 34)." Henry Barclay Swete, Commentary on Revelation, 127.

d. Thus is presented a world, wide preaching of the gospel that descends from heaven. The gospel of Christ coming down from the heaven is preached into all, the world.

19. "...little scroll..."

a. The littleness of this scroll shows that it contains but a small part of the will of God.

b. "The little open roll contained but a fragment of the great purpose which was in the Hand of God, a fragment ripe for revelation." **Henry Barclay Swete, Commentary on Revelation, 126-127.**

c. "Some have placed great emphasis upon the fact that it is a little book and have contrasted it with the larger scroll-book of (Rev. 5:1). If the latter contains the revelation of the unfolding of the divine redemptive and judicial purpose in human history, the little book must contain a fragment of the divine purpose." **George Eldon Ladd, A Commentary on the Revelation of John, pg. 142.**

d. "If the present word means a genuinely small book the significance will be that it contained part only of the revelation of God's purpose." **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 134.**

20. "...little scroll having being opened up..."

a. “The angel’s hand grasped a small papyrus roll which lay open...” **Henry Barclay Swete, Commentary on Revelation, 126.**

b. “The fact that the book was open suggests that its contents were not hidden but disclosed to those for whom it was intended.” **George Eldon Ladd, A Commentary on the Revelation of John, pg. 142.**

c. “The book lay open (the perfect participle may point to permanence; the book is not concealed nor likely to be).” **Leon Morris, Tyndale New Testament Commentaries, Revelation, pg. 134.**

d. Thus the little scroll contained part of the revelation of God that came down from heaven opened for all to see and is to remain open forever more.

21. The fact that the little book was opened implies that it was sealed before. But what book (or scroll) was sealed in the Bible that contains part of the revelation of God? Here is the answer:

a. “The language suggests that the little book had not always been open. The message symbolized by this angel unsealed the book to permit the study of its message. What book could it be? There seems only one answer, for as far as it recorded the only part of scripture closed or sealed was a portion of the book of Daniel. The prophet was told definitely to “shut up the words, and seal the book, even to the time of the end.” Dan. 12:4,9. Since it was closed up only till the time of the end, it naturally follows that at the time of the end it would be opened.” **Roy Allan Anderson, Unfolding the Revelation, pg. 98.**

22. We need to remember that not everything in the book of Daniel was sealed. The head of gold was identified at once as symbolizing Nebuchanezzar and his kingdom of Babylon.

a. "You are the head gold," Daniel told the king. "After you shall arise another kingdom." Dan. 2:38,39. In chapter 8 the second and third prophetic animals were quickly identified as Media-Persia and Greece. See verses 20,21. The one aspect of the visions that baffled even Daniel himself was the long-time prophecies. After seeing a ram and a goat and hearing about the 2300 days (or 2300 "evenings and mornings") in chapter 8, he heard someone explain what the animals meant; but he also heard someone say, "The vision of the evenings and the mornings which has been told is true; but seal up the vision, for it pertains to many days hence." "I was appalled by the vision," Daniel commented, "and did not understand it." Dan. 8:26,27." **C. Mervyn Maxwell, The Message of Revelation, God Cares, Vol. 2, pg. 267.**

b. "But that part of his prophecy which relates to the last days, Daniel was bidden to 'close up and seal to the time of the end'." **Ellen G. White, The Great Controversy, pg. 356.**

23. Thus the vision of the 2300 days which was for the "time of the end" and for "many days", and which was not revealed to Daniel, but was shut up, this is the "fragment of the great purpose" of God which was opened as the little scroll in the angel's hand. Dan. 8:14,17,19,26,27.

24. Not only is the 2300 days/years prophecy sealed up until the period called the "time of the end", but also events that are associated with the ending of the 2300 days/years which are referred to in Dan. 12 are sealed up in that same little scroll as is written in Dan. 12:1-4,9.

25. When was the period called the "time of the end" begun? Daniel was told that the period was after 3 ½ times or years, this was 1260 days, and as a day equals 1 year in prophetic time periods (Num. 14:34), 1260 days equals 1260 years; so that the length of the period of the "time of the end" did in fact begin after the 1260 years terminated. Dan. 12:4,6,7.

26. When did the 1260 years begin and terminate? Since in Dan. 11:40 we saw that the time of the end began with the push at the king of the north (spiritual Babylon, the Papacy. Jer. 4:6,7; Jer. 6:1,22,23; Eze. 26:7; Rev. 17:4,5; Rev. 13:10), and since this was done by

organized atheism – the king of the south (Dan. 11:8,9; Rev. 11:7,8; Ex. 5:2), in the year 1798 A.C.B., checking 1260 years backwards from that date will carry us to the year 538 A.C.B., the year that the Papacy was made head (officially) of all churches and was given religious authority over civil law. Dan. 7:8,24-26.

27. Thus the “time of the end” begun at the end of the 1260 years of Papal control of civil law, when the Papacy was wounded by godless atheism.

28. See the chart illustration on page thirty-seven.

29. So that in some part of the period called the “time of the end” (after 1798) the 2300 days/years prophecy and events associated with it was to be revealed or opened. The little scroll opened in the angel’s hand therefore contains that part of the book of Daniel, which was sealed until the period of the time of the end, it contains the 2300 years prophecy of Dan. 8:14 and it’s associated events.

30. What is thus revealed in Rev. 10:1,2 is a message of Christ our Saviour, coming down from heaven, being preached into all the world; and this message is associated with revelations from the sealed up part of the book of Daniel that opens only from the time of the end, 1798; and the contents of this part of the Book of Daniel is the 2300 years of Dan. 8:14 and related events which were previously sealed up (See Dan. 8:26; Dan. 12:8,9). Thus the longest time prophecy in the Bible – the 2300 years – which starts from 457 B. C. B., (Dan. 9:25; Ezra. 7:14-26) and thus reaches 1844 A.C.B., is being preached in association with the message of Christ our Saviour. This is the meaning of Rev. 10:1,2.

31. See explanatory illustration on the cover.

32. The Spirit of Prophecy says:

“Twice Daniel inquired “How long shall it be to the end of time”? (Dan. 12:8-13 quoted). 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." Ellen G. White, Testimonies to Ministers, pg. 115.

33. Chapter 18 of the book The Great Controversy (pg. 317-342) shows a world, wide message from God about Christ in the setting of the 2300 years prophecy.

34. "The Greek implies that the book has been opened and still is open... Daniel had been instructed to "shut up the words, and seal the book, even to the time of the end." (Dan. 12:4). This admonition applies particularly to the part of Daniel's prophecies that deals with the last days... and doubtless especially to the time element of the 2300 days (Dan. 8:14) as it relates to the third angel's message (Rev. 14:6-12). Inasmuch as the message of the present angel deals with time, and presumably with events at the time of the end, when the book of Daniel was to be unsealed (Dan. 12:4), it seems reasonable to conclude that the little book open in the hand of the angel was the book of Daniel. With the presentation to John of the little book open, the sealed portions of Daniel's prophecy are revealed. The time element, pointing out the end of the 2300-days prophecy, is made clear. Consequently the present chapter focuses upon the time when the proclamation of Rev. 10:6,7 was made, that is during the years 1840 to 1844." **A Verse-by-Verse Commentary On Daniel and the Revelation**, pg. 797.

35. Translation of Rev. 10:3.

[3] "And he cried out with a voice, great, as even (a) lion is roaring. And when he cried out, the voices of the seven thunders spoke."

36. "...he cried out... as (a) lion is roaring."

a. "The reference to lion refers to Jesus as the lion of the tribe of Judah, and the extreme roaring which gives the sound of terror, shows that the preaching of Christ by

the movement at that time points to Christ as a lion, or to the terrors of the last days, the wrath and judgment to come upon the nations by Christ. This implies the preaching of the coming of Christ and the end of the world in connection to the 2300 days/years that is in the unsealed book of Daniel.

b. “The angel cries “as when a lion roareth” which connects him with “the lion of the tribe of Judah” Rev. 5:5. Such passages as Isa. 31:4,5; Jer. 25:29-36; Hos. 11:10, 11; Joel. 3:16; Amos. 3:8 speaks of the Lord roaring in wrath as a lion in the day of the lord.” **Finis Jennings Dake, Revelation Expounded, pg. 99.**

c. “He (the angel) speaks like a roaring lion. Amos depicts God’s voice as a roar in his introduction to the oracles of doom against the foreign nations (Amos. 1:2) and against Israel (Amos. 3:8)... Using the same imagery (of roaring as a lion), Joel prophesies the return and restoration of the Jews, with a message of judgment against the enemies of God’s people (Joel. 3:16). The roar of the mighty angel, then, may signal the imminence of doom against the wicked...” **Joseph J. Battistone, Revelation 1-11 God’s Church in a Hostile World, pg. 126.**

d. This clearly illustrates that as the judgments of God; upon this wicked world is being preached, the coming of Christ to pour out this judgment is the subject of the preaching (Rev. 19:11-16). But this is being preached in connection with the 2300 days/years prophecy revealed after 1798 in the opened portions of the book of Daniel.

37. “...the seven thunders spoke.”

a. What are thunders? It is the voice of God. Ps. 29:3-9; Isa. 31:4; Jn. 12:28,29.

b. Seven thunders are the perfect voice of God, like the seven spirits. Rev. 4:5.

c. “Seven is thus the number of perfect divine accomplishment... Seven is thus the

number of perfect divine accomplishment... Seven is the number which in its full sense speaks of the perfect accomplishment of the divine work... it seems indeed always to speak of perfection in some sense..." **F. W. Grant, The Numerical Structure of Scripture, pg. 51,52.**

d. What did the thunders say?

e. "After the 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... 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 angel's messages." **The S.D.A. Bible Commentary Supplement E. G. White Comments 7A, pg. 971.**

f. Thus God revealed to John events that would transpires under the first and second angels' messages. These are the events of the preaching of the coming of Christ in connection with the 2300 years prophecy – that Christ would return in 1844, the separation of god's people from the churches of Babylon, and the great disappointment in 1844 when Christ did not return.

38. Translation of Rev. 10:4.

[4] "And when the seven thunders spoke their voices, I was about to write, and I heard (a) voice out of the heaven saying to me: seal what (things) spoke the seven thunders, and write them not."

39. Why was John told not to write what the seven thunders uttered?

a. “John heard the mysteries which the thunders uttered, but he was commanded not to write them... 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.” **The S.D.A. Bible Commentary Supplement; Ellen G. White Comments 7A, pg. 971.**

b. Thus the preaching of Christ in the connection of the 2300 years, that is, the preaching of the final judgment and the Second Coming of Christ expected in 1844 under the first and second angels’ messages was allowed by God as a test to the people. John was not to reveal the fact that Christ was not to come in 1844 and that a message, the third angel’s message, was to be yet preached. This is why he was told not to write what he knew. Proof of the measure of ignorance that exists after the preaching of the Second Coming in 1844 is seen in that when John eats the desirable news it is sweet in his mouth, but after it digests, or time passes and the blessed hope is not realized, the message turns to bitterness; this would not have been if it was known before that Christ would not come in 1844 (Rev. 10:9, 10).

40. Translation of Rev. 10:5,6.

[5] “And the angel whom I saw standing on the sea and on the earth lifted up the hand of him into the heaven. [6] And swore in the (one) living into the ages of the ages, who created the heaven and the (things) in it, and the earth and the (things) in it, and the sea and the (things) in it, that time shall be no longer.”

a. Since Christ is the angel, He swears by the Father the One living into the ages of the ages, the Ancient of Days. Dan. 7:9,13.

b. Since Christ, the angel does the will of His Father only, He swears by the Father, and because it is the Father that thus declares “time no longer.” (Jn. 6:38; Rev. 1: 1).

41. "...the (One)... who created the heaven and the (things) in it, and the earth and the (things) in it, and the sea and the (things) in it..."

a. This phrase is borrowed and rephrased from the fourth or Sabbath commandment. The statement: "...the Lord made heaven and earth, the sea, and all that in them is..." (See: Ex. 20:11), is repeated in another form in the verse under consideration (Vs. 6). Thus in the oath of Christ the Sabbath is pointed out.

b. Why is the Sabbath pointed out? Because "the (One) who created..." is the true God. (Heb. 1:6-12), and the sign of the true God is the Sabbath. (Ex. 31:13); and since Christ who is God. (Jn. 1:1; Jn. 20:28) could swear by no greater, He swore by Himself. (Heb. 6:13).

c. To swear by the God of the Sabbath – the Creator – that there shall be "time... no longer," is to swear by Him who created time, that time is no longer. This oath could only then be obviously true. Gen. 1:14,15.

d. Also, the reason why Christ swear by the God of the Sabbath – the Creator – that there shall be time no longer, it is because those that come to the period of the "time... no longer" and understand what that means (that they are in the end of time), would see the God who points out the "time... no longer" as the God of the Sabbath who wants His Sabbath to be kept. (See: Isa. 56:1,2).

e. Thus to swear by the God who created is to swear by the God who created time, and to come to the Sabbath thus seeing the need to keep it, this is how God designed it for those who come to the period when there shall be "time ... no longer." (Gen. 1:5,8,13,19, 23,31; Gen. 2:1-3; Heb. 4:3,4,9-11).

42. "...that time shall be no longer"

a. Some have translated the phrase as:

“There will be no more delay! **N.I.V.** pg. 1385, or “...there should be no more delay.” **(R.S.V.) Nestle-Aland Greek-English New Testament, pg. 651.** But this is not a proper translation, the phrase is literally “...that time not yet will be.” The word translated “time” is substituted by the word “delay” in these wrong translations. The word is “chronos”. The following texts are examples of the use of the word “chronos”. Matt. 2:7,16; Jn. 14:9; Acts. 7:17; Gal. 4:4; Jude. 18. How could one put the word delay in these texts. The words for delay in the entire Second Witness are “anabole” Acts. 25:17; “chronizo” Matt. 24: 48; Lk. 12:45; and “okneo” Acts. 9:38; but nowhere is the word chronos to be translated “delay”, because the word actually means “...a period or space of time. It is very close in meaning to the rather scientific way in which Westerners speak of time.” **Lawrence O. Richards, Expository Dictionary of Bible Words, pg. 598.**

b. How did the word “delay” come in use in any translation? We read:

“But in the nineteenth century, private translators like Alexander Campbell (1826) and George R. Noyes (1869) used the word delay instead of time, and the (English) Revised Version (1881) honored delay by placing it in the margin. The American Standard Version (1901) placed delay right into the text. And this is where it remained for most translators since then, though some have used waiting, which conveys about the same idea.” **C. Mervyn Maxwell, The Message of Revelation, God Cares, Vol. 2, pg. 304.**

c. What does the phrase “that time shall be no longer...” means? It could not mean that the history of the earth is finished, because the command is given to “prophesy again...” to nations. (Rev. 10:11).

d. What “time” was to be no longer, and from what date? The only “time” in connection with the little opened scroll was the great time prophecy of the 2300 days/years that was sealed up in Daniel (See: Dan. 8:14,26), this time was being preached as the date for the coming of Christ, so the “time” Christ presented as no longer is the 2300 years. It began in 457 B.C.B. in the autumn of that year and ended in

1844 A.C.B. This is the longest time prophecy. Thus time no longer could only mean that no time prophecy again would be necessary before Christ comes, any time now He may come. But there was a time when He could not yet come till the man of sin would be revealed, (2 Thess. 2:1-4,6-9). Daniel asked when shall be the end of all that he saw in vision (Dan. 12:6,8), and he was told three and a half (3½) times (1260 years) must pass in which the man of sin accomplishes to scatter the power of the holy people (Dan. 12:7). This means that 1260 years, from 538 A.C.B. to 1798 A.C.B. must pass and Christ could not yet come by that time (1798). Now since the longest time prophecy is the 2300 years, which was begin preached, then Christ could not come till the end of it in 1844 A.C.B. so now that the date (1844) had been reach, there shall be "time... no longer." Which means that there would be no more time prophecies to delay the Coming of Christ.

e. The gospel is to be preached into the world. Then the end comes (Matt. 24:14), this gospel preaching and the Second Coming of Christ is seen in Rev. 14:6-20, and we are to "speed" up (Greek: *speudontas* for "hasting") the Second Coming of Christ. (See: 2 Pet. 3:11,12).

f. Translation of 2 Pet. 3:11,12.

"[11] Of these (things) thus of all being loosed what sort of [men] it is binding to be existing you in holy (acts of) conduct and well-reverential (deeds), [12] awaiting and speeding up the presence of the of the God day, through which heavens, being on fire will be loosed, and elements, being intensely hot, is being melted."

g. "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." **The S.D.A. Bible Commentary Supplement Ellen G. White Comments 7A, pg. 971.**

h. “Seventh-day Adventists have generally understood these words to described particularly the message proclaimed in the years 1840-1844 by William Miller and others in connection with the close of the 2300 days prophecy. They have understood the “time” to be prophetic time, and its end to signify the close of the longest time prophecy, that of the 2300 days of Dan. 8:14. After this, there is to be no further message bearing on a definite time. No time prophecy extends beyond 1844.” **A Verse-by-Verse Commentary on Daniel and the Revelation, pg. 798.**

43. Translation of Rev. 10:7.

[7] “But in the days of the voice of the seventh angel, whenever he may be about to be trumpeting, and should be completed the mystery of the God as he declared as good news to his bondmen the prophets.”

- a. What are the “days” of the voice of the seventh angel?
- b. One day equals a year in prophetic-time-dates, (Num. 14:34; Eze. 4:6); thus the “years” of the seventh angel is what is being expressed.
- c. “Some commentators have taken “days” here as prophetic years-days.” **ibid, pg. 798.**
- d. The trumpeting of the seventh angel is to last for some years, but it follows the “time... no longer”, it follows the end of the 2300 years in 1844. So this angel begins to sound in 1844.

44. “... the mystery of God...”

- a. This is the gospel of Christ. The end of Rev. 10:7 shows this. Col. 1:25-28; Eph.

3:3-6; Eph. 6:19.

45. "...should be completed ..."

a. The Greek word for "should be completed" is "Telesthe".

b. **George Rickery Berry in the Interlinear Greek-English New Testament, pg. 880,** translates the word "completed". In the lexicon of the same book he tells us that the word and its cognates "teleo", "telo", "teleso", "teteleka", "teteleomai", and "teleothen" mean "to end", "to finish", "to fulfill" "to accomplish". (See: pg. 148).

c. Of the word "telesthe" we are also told: "... to perform, execute, complete, fulfill ... generally involving a notion of time, to perform the last act which completes a process". **The New Thayer's Greek-English Lexicon of the New Testament, pg. 619.**

d. Again we are told, the word "telesthe" means: "... to bring to the goal, to complete, to bring to completion." **Fritz Rienecker and Cleon Rogers, Linguistic Key to the Greek New Testament, pg. 835.**

e. The use of the word "complete" does not here mean "to do away with" or that "the mystery of God – the gospel, is finished being preached, so that it is no more to be preached again;" it does not mean that probationary time is finished so that the preaching of the gospel is finished. The word "complete" here means "to be made up" like a puzzle is "completed" when its last missing part is found and fitted into the whole, making up the whole puzzle. We are being told that the gospel is to be made up completely and wholly at the time of the trumpeting of the seventh angel. This implies that certain parts of it were not revealed to make up the whole thing until the sounding of the seventh angel's trumpet.

f. Proof that the word "complete" in the verse means to be made up fully is seen in

Rev. 15:1 (read). “[1] And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.” K.J.V. The words “filled up” is a translation of the same word “telesthe”. The word is the aorist “etelesthe”. In Hort and Wescott’s Interlinear it is translated “was finished”. In the verse the plagues are not yet poured out yet it is called the “filled up” or “was finished” anger of God. This simply means that the word “etelesthe” simply means the full or complete anger of God. The angles in the verse complete or make up the full anger of God by the seven last plagues that are yet to be poured out.

46. Further proof that the word “telesthe” in Rev. 10:7 means “complete” in the sense of “made up” is seen in these facts:

- a. The mystery or gospel is complete only when the seventh angel trumpets. Rev. 10:7.
- b. When the seventh angel trumpets, the second apartment of the heavenly sanctuary is opened. Rev. 11:15, 19.
- c. And it is at that time the judgment begins. Rev. 11:15, 18.
- d. And since the sanctuary’s second apartment is opened and the judgment begins only from 1844. Dan. 8:14.
- e. Then the mystery or gospel is completed only at the trumpeting of the seventh angel, the opening of the second apartment of the heavenly sanctuary, the beginning of the Investigative Judgment, and in 1844.
- f. Now since the mystery or gospel is “completed” at 1844, and it follows that the gospel must yet be preached according to Rev. 10:11; and this preaching must be from 1844 to the end of the world (Matt. 24: 14), then the word “complete” cannot mean

“finished being preached” (for what then is to be preached for all those years from 1844 to the end). The word “complete” in the text then could only mean “made up”. It is thus saying that the time of the trumpeting of the seventh angel the mystery or gospel is “made up” or “completed” the final part of it being then (in 1844) discovered.

47. Thus we are being told that at:

- a. The trumpeting of the seventh angel ...
- b. The opening of the second apartment of the heavenly temple ...
- c. The beginning of the Investigative Judgment ...
- d. In 1844 ...
- e. The mystery of God, the gospel is “completed” or “made up” because some final portion of it that was hitherto lost is rediscovered.

48. That this is the case; that the true gospel was largely lost sight of in history is seen in scriptures; and that the full truth, the whole counsel of God gradually came back culminating in the year 1844 is also seen in the scriptures. To understand all this we must first see:

THE NECESSITY OF SYSTEMATIC THEOLOGY

- a. God is a God of order. Isa. 9:7; Isa. 44:7; 1 Cor. 14:33, 40.

- b. Truth is of necessity systematic and chronological. 1 Jn. 1:9; 1 Cor. 15:20-26; Heb. 8:10-12; Acts. 3:19,20.

- c. There is danger in presenting the nature of Truth as mix-up. 2 Thess. 2:1-6; Matt. 23:25,26; 2 Tim. 2:16-18.

49. The gospel has fundamentally seven pillars. Pr. 9:1. (That wisdom is Christ the gospel: 1 Cor. 1:18,23,24,30; Rom. 1: 16).

- a. Pillar one: The godhead (1 Jn. 5:7; Jn. 2:19).

- b. Pillar two: Depravity of man. Rom. 3:10-19.

- c. Pillar three: Provision/merits. Jn. 3:16; Jn. 10:11,15.

- d. Pillar four: The calling. Jn. 16:7,8.

- e. Pillar five: Justification. Rom. 5:1.

- f. Pillar six: Sanctification. Jn. 17:15-17.

g. Pillar seven: The investigative judgment/blotting out of past sins. (Rev. 11:18; Acts. 3:19).

50. But a falling away from the truth, a great apostasy from this gospel was prophesied. 2 Thess. 2:3,4,8-12; Acts. 20: 26-31; 1 Tim. 4:1,2.

51. This great apostasy had already began in the time of Paul, Peter and John. 2 Thess. 2:7; 2 Pet. 2:1-3; 1 Jn. 2:18,19,22; 1 Jn. 4:1-3; Jude. 3,4.

The great apostasy was spoken of in the revelation of the seven churches of Revelation chapter two and three. See: Rev. 2: 1,4,5; Rev. 2:12,14-16; Rev. 2:18,20.

53. The four horsemen are a revelation of the progressive falling away from the truth. Rev. 6:1-8.

a. The white horse – pure truth.

b. The red horse – the gospel begins to be corrupted.

c. The black horse – all the light of truth has gone out and salvation is sold.

d. The pale horse – deep spiritual sickness prevails.

54. The first three trumpets of Revelation chapter eight shows the errors that affected the church: Rev. 8:7-11.

- a. The first trumpet – Gnosticism.
- b. The second trumpet – Arianism.
- c. The third trumpet – Papalism.

55. In Daniel the Roman Catholic Papacy is represented as taking away the Truth. Dan. 7:8,11,20,24,25; Dan. 11:30, 31. See also: Rev. 13:1,2,5,6.

56. The Papacy took away the truths of incarnation by telling us that Christ came in sinless flesh, they taught a false justification, they replaced the investigative judgment and blotting out of past sins with Purgatory and mass for the dead. Many other truths were corrupted and lost sight of; the seventh pillar with the heavenly sanctuary was altogether lost sight of and forgotten.

The Papacy thus had a full dominion over the church, thus a dominion over truth to obscure it. The papacy had an obscuring dominion over the Truth. Dan. 7:20,21,25. (Dan. 11:36-39; Dan. 12:7).

58. But when the investigative judgment begins, the Papacy loses its dominion over the Truth. Dan. 7:21,22,25,26.

59. This means that when the judgment begins God's people, discovers it in the Bible, and so the Papacy is no longer able to hide the Truth ever again. (Rev. 11:18,19; Rev. 3:7, 8).

60. This is what is shown in Daniel chapter eight.

a. How long or until when is the Papacy allowed to trod underfoot the truths of the sanctuary? Dan. 8:11-13.

b. Until 2300 years pass, that is, in 1844 at the ending of the 2300 years. Dan. 8:14.

c. What happened at that time? The second apartment of the heavenly sanctuary was opened, and the cleaning of the sanctuary or investigative judgment begins. Rev. 11:18,19.

d. God's people at that time rediscover the last part of the systematic theology – the investigative judgment because they follow God by Faith into the sanctuary. (Dan. 12:4,10,12; Rev. 3:7,8; Heb. 6:19,20).

e. Now they could preach again to many nations the three angels' messages, or the full gospel of the whole, great, grand atonement. Rev. 10:11; Rev. 14:6-12.

61. Thus now that the Judgment was rediscover; it was the final part of the puzzle that made up the whole gospel or the whole, great grand atonement. So it was at the trumpeting of the seventh angel that the mystery of God, the gospel was completed or made up, or that the final part of the whole gospel – the investigative judgment, was discovered. (Rev. 10:7; Rev. 11:15,18,19).

62. Thus God's people could now confidently live on this sinful earth without any error or false doctrine at all, and be sinlessly perfect. Rev. 14:1-5.

63. Translation of Rev. 10:8.

[8] And the voice which I heard out of the heaven (was) again speaking with me, and saying: go take the little scroll, the one having been opened up in the hand of the angel

the one having stood upon the sea and upon the earth.

- a. Verses eight to eleven (8-11) is the final part of the division of. Rev. 10.
- b. Rev. 10:8-11 shows the experience of God's people as it relates to the major vision of Rev. 10:1-4 and the meaning explained in Rev. 10:5-7.
- c. The preaching of the Second Coming of Christ to send judgment upon the earth in connection with the ending of the 2300 years in 1844, the disappointment of the saints as Christ failed to show up, and the discovery of the investigative judgment and blotting out of past sins, all are explained in the symbolisms given in Rev. 10:8-11.
- d. In Rev. 10:8-11 although John is made to take part in the processes of the vision, he does this not because the vision involves him, but because he is used as a representative of the church, which goes through this experience.
- e. "It is a very common thing, in the delivery of sacred prophecies, for the individual prophet to act in himself what is meant to be understood of those whom he represents. As remarked long since by Irenaeus, the ancient prophets fulfilled their office of predicting, not merely in verbal delivery of predictions, but by themselves seeing, hearing, or acting out the things in type, which were afterwards to be seen, heard, or acted out by other 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 representa-tive persons. And such a representative is St. John in the case before us. He acts the part in the apocalyptic scenes, which pertains to the whole body to which he belongs. What is given him in the vision is to be understood as given them, and what he does and experiences is to be understood as done and experi-enced by them, when the vision becomes reality, ... He is an apostle, and hence a divinely constituted representative of the church." **Joseph A. Seiss, The Apocalypse, pg. 234.**

f. The fact that God tells John (the church) to take the open scroll; indicates that it is God's permissive will that allows the church to receive the experiences written in the scroll. The preaching of the Second Coming of Christ at the end of the 2300 years (in 1844) is allowed by God's permissive will. This is seen in the fact that in the next verse that is verse nine (9) John (the church) asks for the scroll, and is told to "take it" for himself. The Millerite movement at that time searches for truth on the 2300 days and arrives at 1844, but thinks that Christ was coming at that date, this God allows.

64. Translation of Rev. 10:9.

[9] And I went to the angel saying to him to give to me the little scrollet. And he is saying to me take you, and eat you down it, and it will make bitter of you, the belly, but in the mouth of you it will be sweet as honey.

a. In verse eight John (the church) is told to take the scroll, in verse nine John (the church) asks for it and is told to take it. Since the scroll contains the 2300 days prophecy, this means that:

b. It is God who first leads men to the 2300 days.

c. Men ask for wisdom and God gave it. Jam. 1:5,6.

d. But men themselves do the searching and arrive at truth through the spirit. Dan. 12:4; Jn. 16:13,14.

e. But men have their own ideas associated with the truth of the 2300 days. These ideas are:

f. The sanctuary to be cleansed at the end of the 2300 years is the earth.

g. Thus at the end of the 2300 years, 1844 to be exact, Christ will return to the earth.

h. However, God permits this experience by His permissive will. (Paul's permissive tolerance is of God. Phil. 1:15-19).

65. Translation of Rev. 10:10.

[10] And I took the little scroll out of the hand of the angel and I ate it down, and it was in my mouth as honey sweet; and when I ate it, my belly was made bitter.

a. What does it mean to eat down the scroll? It means to study and accept the knowledge contained in it and digest it. Christ told us in like manner to eat His flesh Jn. 6:53-57,63.

b. "To eat up the book may be thought of as a figure of speech for comprehending fully the meaning of the message contained in the little roll." **A Verse-by-Verse Commentary on Daniel and the Revelation, pg. 798.**

c. "Eating" is a Hebrew idiom for receiving knowledge; just as we idiomatically use the word digesting of considering what we have learnt." **Ethelbert W. Bullinger, Commentary on Revelation, pg. 342.** See also: Jer. 15:16; Eze. 3:1,10.

d. The phrase "eat ... bitter in thy belly and sweet in thy mouth" is borrowed from Eze. 3:1-3. It shows an experience that is first pleasurable and afterwards when carefully ascertained turns disappointing.

e. Since the little scroll contained the 2300 years prophecy and this was accepted by the Millerite movement in context to the Second Coming of Christ in 1844, then the only sweet experience they could get is the joy of anticipating the coming of our Lord, and as the 2300 years prophecy pass and Christ does not come, then comes a great disappointment or bitter experience.

f. Since the Second Coming of Christ is a thing loved by His people, His coming is sweet (as honey) to them. 2 Tim. 4:8; Tit. 2:13.

g. The only thing that could therefore cause a bitter experience is if the Lord did not come, and obviously this is exactly what happened. When Christ did not show up in 1844, the Millerite movement suffered a great disappointment.

h. "They had tasted the sweetness of the message. The world never before witnessed such manifestations of brotherly love, such sacrifice and such devotion. The autumn of 1844 came and went, and the intensity of the disappointment was beyond description. No earthly inducement ever seemed so sweet as the message of His coming; no disappointment was ever so bitter as that experienced by the believers in the Second Coming of Christ. The disciples weeping at the tomb over a crucified Saviour, seemed to drain the cup of bitterness, but a potion no less galling was drunk by the disciples in 1844." **Stephen N. Haskell, The Story of the Seer of Patmos, pg. 189.**

66. Translation of Rev. 10:11.

[11] And he says to me, thou must again prophesy to peoples and nations and to tongues and to kings many.

a. Why prophesy again? Because; a prophesying occurred before the bitter experience. Thus by the word "again" is revealed that a previous prophesying had occurred, then it stopped (during the bitter experience) and after the bitter experience it is to be resumed. With the failure of the coming of Christ in 1844, God's people then

re-examine the 2300 years prophecy to see where they went wrong; finding the whole system intact, they discovered that the sanctuary to be cleansed was not the earth but was the heavenly sanctuary (Heb. 8:1-6). They discovered that what happened in 1844 was that the judgment upon the church (1 Pet. 4:17; Heb. 10:30) was set and began (Dan. 7:9,10,13), and it began in the second apartment of the heavenly sanctuary (Rev. 11:18,19). They found out that the law was the standard of judgment (Jam. 2:8-12) and as they were breaking one of the Ten Com-mandments, the Sabbath, they must keep it to be justified in the last judgment (Isa. 56:1-8; Rom. 2:13, 16), for it was only those who kept God’s law through Faith would enter into the New Jerusalem (Rom. 3:31; Rev. 22:14).

b. God’s people understood that in this judgment in the sanctuary (Rev. 11:18,19) was the blotting out of sins, and those who would pass are those who had love – the law, in them (Rom. 13:8-10; 1 Jn. 4:17; 1 Pet. 4:8).

c. And those only would be delivered in the coming crisis whose names are finally retained in the Book of Life (Dan. 12:1).

d. Armed with all these truths and the rediscovery of the final part of the great, grand atonement – the investiga-tive judgment and blotting out, (Rev. 10:7; Rev. 11:15, 18,19), God’s people could now “prophesy again” the truths they discovered after the great disappointment; they could now give the final warning to the earth, before Christ comes, against the mark of the Beast (Rev. 14:9-12), they could now show that Babylon – false religion, has fallen, and urge men to “come out of her” to escape the soon coming plagues (Rev. 18:1-6).

e. With the fullness of the truth, the whole great, grand atonement now returned to God’s people from the Papacy because of the Judgment (Dan. 7:26), a pure and perfect people could now be developed, even the 144,000 who have no error, no fault (Rev. 14:1-5).

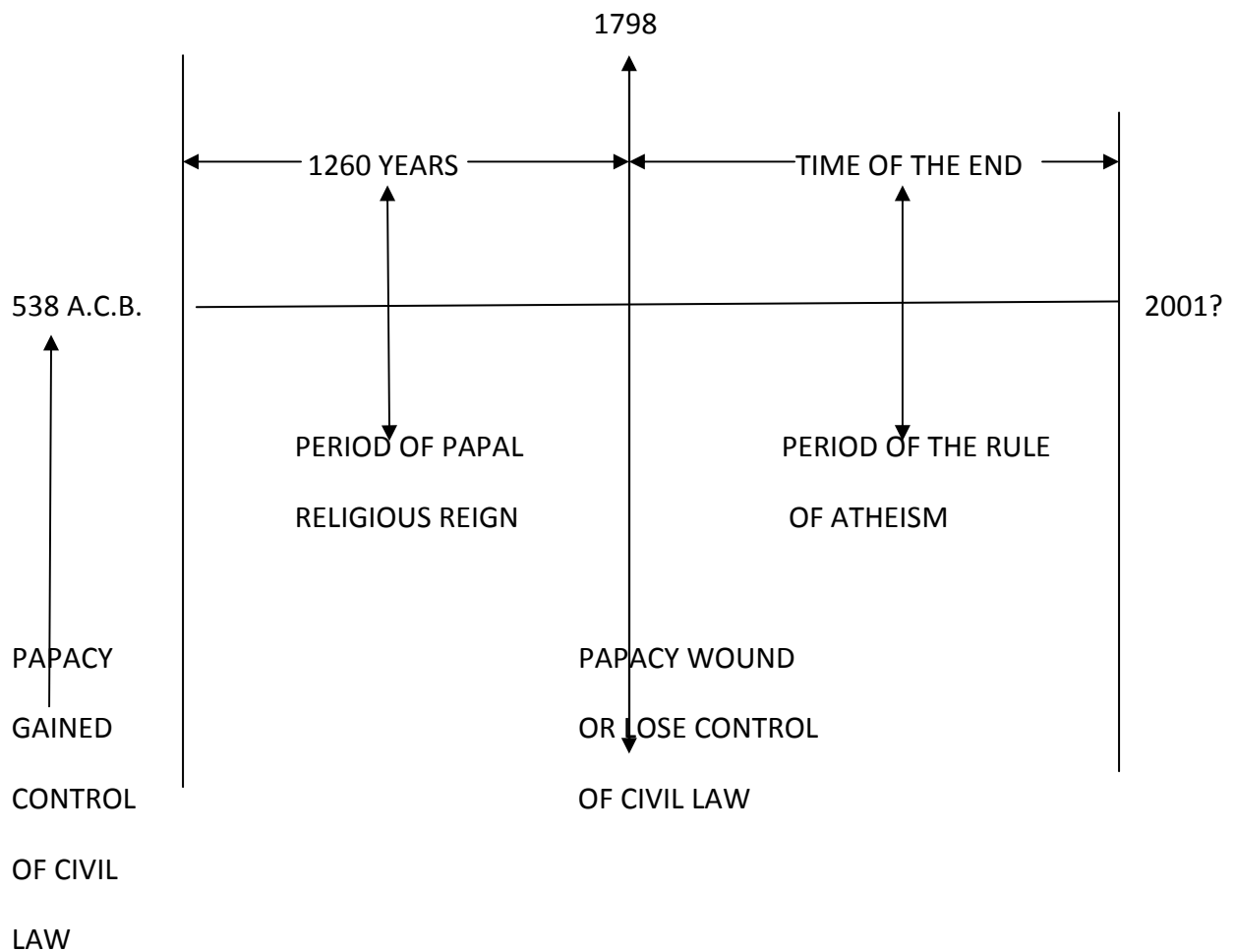
f. Thus to prophesy again to the nations is to preach to them prophecy showing

the past, present and future church history to the development of those who keep the law and the testimony of Jesus or the Spirit of prophecy (Rev. 12:17; Rev. 19:10).

g. It is to proclaim the true faith of Jesus Christ with the law (Rev. 14:12).

h. After this final “prophecy” which is “again”, Jesus Christ returns to the earth (Rev. 14:14-20).

THIS CHART ILLUSTRATION RELATE TO POINT # TWENTY-EIGHT



THE TWO WITNESSES OF REV. 11:3-12

The Battle Between Organized Atheism and the Bible

The real nature of Satan's original rebellion has been to do away with God, and since he was cast on the earth and is not able to handle God, he has waged his war relentlessly upon those who have God dwelling in them! From the beginning of sin on the earth the prophecy of Gen. 3:15, showed that there would be enmity between the seed of Satan – wicked men, and the seed of the woman, Jesus Christ, and this enmity continued in the persecution of the righteous by the wicked as was very early testified to in the slaying of Abel by Cain, and in the great persecutions that swept the true church all throughout history! When the wicked attack the righteous, it is Satan that is seeking to do away with God from in them, and the fact that true Christianity has suffered persecution by Roman Catholicism and its rebellious child communism is a testimony that Christ is indeed God, and He is with us. The prophecy of Rev. 11:3-12 is an account of Satan's war against Christ by using evil men in an attempt to destroy his Word, the Bible, and how Christ overcomes them! The meek and propitiations Lamb overcomes expiation by simply showing himself, as he is, gracious and forgiving! In verse three of the prophecy it is identified that the first and second witness of the Holy Scriptures, in which is the power of God, the Gospel, are to bear their testimony in hiding and great destruction, for the Bible was a banned book forbidden to be read by the common people on pain of death by the Roman Church for 1260 years when they ruled officially over the hearts of men! Verse four to verse six shows that the Word of God is the oil of the olive trees, the light of the candlestick! It is the Word of God that brought retribution to those who rejected it in the form of drought, fire, blood and plagues that fell upon men!

Verse seven shows that just before the close of the 1260 years of Papal supremacy a new atheistic power, arising out of social chaos and disorder shall make war against the Bible and shall, efficiently destroy its influence from that particular land in which it rises is brought by this Godless power into a state of sodomy and atheism! That nation in particular rejected Christ in the great protestant reformation, crucifying him afresh! France is the only nation that fits the exact time and incidents of the prophecy in the ill famed Bartholomew massacre, French Revolution and Reign of Terror that transpired within its borders!

Verse nine identifies that the Bible was banned in France for three years and a half, it was publicly burned in the streets in heaps in the sight of the nations of the world as they watched along in horror! But its retributive influence was not dead, it was covertly working, while, according to verse ten, the infidels, skeptics and atheists rejoiced and held public celebrations all over the country that they had gotten rid of the Word of God that convicted

them of sin and of righteousness day and night! In verse eleven is brought to view the fact that the legislative council of France realized that the absence of the Word of God was ruining the country in much retributions, so they lifted the ban after three years and a half, restoring the Bible to the country! The skeptics, infidels and atheists were defeated and great fear fell upon them that they, with their sinful influence would be swept away by the influence of the Holy Scriptures! In verse twelve is revealed that only after that time the Bible became a greatly exalted book! Bible societies were organized to translate and mass print the Bible for distribution to the furthest ends of the earth! Voltaire's, who was, the greatest of French infidels, home became the housing of a Bible society, France was rocked like a earthquake (vs. 13) in all these events that came upon it, and God won the battle!

Many lessons are taught in this prophecy that would do us well in these times if we learn them! These events are to be replayed on a global scale in the last few closing days of this earth's history! Atheism is the ultimate, and with it unipolytheism shall be rampant! The real issue upon this earth is an attempt by the expiatory carnal mind to do away with God and supply his place with oblivion! Those that believe Christ and is therefore justified shall escape the onslaught brought by communism on all apostate religions! To be covered within with the life of Christ is to be covered in an objective substitutionary sense with his death! May God save us by this atonement as we submit to him, in Jesus holy name, amen!

NOTES ON REVELATION 11:3-12

- 1)
 - a. Vs. 3. Power (This is the gospel. Rom. 1:16).
 - b. Two witness (This is the whole scriptures or bible). The first witness: Jn. 5:39; Lk. 4:16-21. The second witness: Jn. 20:30,31; 2 Pet. 3:15,16.
 - c. 1260 days, (days are years: Num. 14:34; Eze. 4:6. This is the official reign of the papacy, (Rev. 13:1-3,5-7) in 538 A.C.B. to 1798 A.C.B.
 - d. Sackcloth (implies moaning and suffering. Gen. 37: 34; 2 Sam. 3:31; Esther. 4:1).
 - e. To prophesy is to preach. 1 Cor. 14:4; Eze. 35:1,2.
- 2)
 - a. Vs. 4. Olive trees and candlesticks (Ps. 18:28); (they are the oil of the spirit of truth. Zech. 4:1-6; The Spirit is truth. (1 Jn. 5:6). And the word is truth. (Jn. 17:17). They are the word of God.

- 3) a. Vs. 5. Fire proceedeth out of their mouth. (Retribution for transgressing God's word. Lev. 10:1-6; Gen. 19:13-15,17,24).
- b. In this manner should be killed. Matt. 26:52; Rev. 13:10.
- 4) a. Vs. 6. To shut heaven with no rain. 1 Kin. 17:1; 1 Kin. 18:17,18.
- b. To turn waters into blood. Ex. 7:19-21.
- c. Plagues. Ps. 106:28-30.
- 5) a. Vs. 7. Shall have finished (Greek Literally reads "when ever they should be finishing..." **Concordant Version of Greek Scriptures, pg. 709.**
- b. Beast that ascendeth out of the bottomless pit. (it is identified in Rev. 17:3,8,11). It is organized atheism (communism) by the fact that it fights against and causes the final downfall of all religions. Rev. 17:12, 13,16,17.
- c. Bottomless pit (Greek: Abyass, chaos, disorder. (Gen. 1:2, deep). Rev. 20:1).
- d. Kill: (Not literally kill: Eze. 34:3).
- 6) a. Vs. 8. Sodom (Homosexuality and sexual immorality: Gen. 19:4-11).
- b. Egypt: (Atheism: Ex. 5:2).

- c. Where our Lord was crucified (rejecting Christ: Heb. 6:4-6; Lk. 23:21).
- 7)
- a. Vs. 9. Three days and a half (three and a half years: Num. 14:34; Eze. 4:6).
 - b. Nor suffer their dead bodies to be put in graves... (influence not finished, more yet to come: 1 Kin. 17: 17-21).
- 8)
- a. Vs 10. They that dwell on the earth rejoice... (Wicked temporary triumph: Job. 20:5; Eccl. 7:6).
 - b. Two prophets: (word of God prophesieth: 2 Pet. 1: 19-21; Rev. 22:18,19).
 - c. Tormented them that dwell on the earth: Acts. 9:5; Ps.119:142; Jn. 17:17; Zech. 5:1-4.
- 9)
- a. Vs. 11. Spirit of life entered into them (word revived in the land: 1 Kin. 17:21-24).
 - b. Great fear fell upon them: Pr. 28:1; Isa. 57:20,21.
- 10)
- a. Vs. 12 Ascended up to heaven in a cloud... (God's word exalted, the bible more prominent in the world: Pr. 4:7,8; Job. 5:11,12; Pr. 16:15,16; Heb. 12:1; Ps. 57: 10; Ps. 108:4.

REVELATION ELEVEN EXPOSITED

(THE PAPACY, ORGANISED ATHEISM AND THE

INEVATIGATIVE JUDGMENT

1. A translation of Rev. 11:1-19.

[1] And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God and the altar, and them that worship therein. [2] But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. [3] And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth. [4] These are the two olive trees, and the two candlesticks standing before the God of the earth. [5] And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. [6] These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. [7] And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. [8] And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. [9] And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. [10] And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. [11] And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. [12] And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. [13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of Heaven. [14] The second woe is past; and behold, the third woe cometh quickly. [15] And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our

Lord, and of his Christ; and he shall reign for ever and ever. [16] And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God. [17] Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. [18] And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. [19] And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Introduction:

2. Rev. 11 can be divided into two parts, they are:
 - a. Rev. 11:1-14 and
 - b. Rev. 11:15-19.
3. Rev. 11:1-14 explains the long Papal war against the church and scriptures; the war of organized atheism (illuminism) against the bible is also explained.
4. Rev. 11:15-19 explains that the investigative judgment and blotting out of past sins, begins in the heavenly temple at the time of the seventh trumpet, then comes the end of the world.
5. Rev. 11:1-14 can be divided into three parts, they are:
 - a. Rev. 11:1,2.

b. Rev. 11:3-6 and

c. Rev. 11:7-14.

6. These are the general topics of the divisions of Rev. 11:1-14.

- a. Rev. 11:1,2 shows the difference between they that serve god and they that serve Him not, and that the ungodly (under Papal unction) persecutes God's people for 42 months or 1260 years.
- b. Rev. 11:3-6 shows the obscuring of the scriptures for 1260 days/years by the ungodly (under Papal unction).
- c. Rev. 11:7-14 shows the war of organized atheism, or Illuminism (in the time of the French Revolution) against the scriptures and the eventual triumph of the Bible.

7. Rev. 11:15-19 can be divided into two (2) parts; they are:

a. Rev. 11:15-17 and

b. Rev. 11:18,19.

8. These are the general topics of the divisions of Rev. 11:15-19.

- a. Rev. 11:15-17 shows a prophetic announcement of the world becoming God's

possession at the sounding of the seventh trumpet based on the surety of God's triumph in the judgment.

b. Rev. 11:18,19 shows the judgment beginning at the time of the seventh trumpet, at which the saints receive reward. The judgment occurs in the second apartment of the heavenly temple with the law as its standard, at the end of the judgment the earth is destroyed.

9. Facts about Revelation chapter eleven.

a. The book of Revelation can be divided into two great halves, they are:

1. Rev. 1-11 and

2. Rev. 12-22.

b. Rev. 1-11 begins with the giving of the book of Revelation by God to the church to warn, comfort, enlighten and save the church. (Rev. 1:1-3).

c. Rev. 1-11 ends with the final judgment for the church in which the church is saved and the destruction of the world. (Rev. 11:18,19).

d. Rev. 12-22 begins with the history of God's First Witness people, (Rev. 12:1,2), and Satan's war in heaven, (Rev. 12:3,4).

e. Rev. 12-22 ends with the judgment as qualifying men to enter the holy city and eat of the tree of life if they obey God's law, (Rev. 22:14,15) and the church of Christ, (Rev.

22:20).

f. Revelation chapter eleven introduces us to three important things that should mean a warning to the church of Christ, they are:

1. The two great enemies of God's church and the bible (which is the testimony of His Word — Jesus Christ).

2. The investigative judgment and blotting out of past sins.

g. The two great enemies of God's church and the bible as brought to view in Revelation chapter eleven are:

1. The Papacy (false religion, hypocrisy) called "the Gentiles" (nations) in Rev. 11:2. (Since it is the Papacy that tramples the holy city, the church for 42 months (1260 years), then the Gentiles are the Papacy in this text. Dan. 7:24,25.

2. The Illuminati (godless skepticism, infidelity and atheism) Rev. 11:7. This is known today as either Communism, Evolutionism, Humanism or a the New World Order.

h. Those who pass through the investigative judgment must have been made free from all false religion and on the opposite spectrum, atheism. Ps. 1:4-6.

i. The three important things those who are in Christ Jesus must consider are:

1. Papalism.

2. Communism.
 3. The investigative judgment and blotting out of past sins.
- j. Papalism is hypocrisy and Illuminism (communism) is atheism. Both the hypocrite and the atheist (they that forget God) have no hope (see Job. 8:11-14).
- k. Here is what God says about hypocrisy (Papalism or false religion).
1. The hypocrite (false religion) cannot come before God. Job. 13:16.
 2. No hope for the hypocrite (false religion) Job. 27:8-10.
 3. When the hypocrite reign the people are ensnared. Job. 34:30.
 4. Various evils of the hypocrite (false religion). Job. 36:13,14.
 5. The hypocrite (false religion) destroys. Pr. 11:9.
 6. Hypocrites that are in Zion (the church) are sinners. Isa. 33:14.
 7. The hypocrites (false religion) show off religion to gain the recognition of men that they are holy, we are not to follow them. Matt. 6:2,5.

8. The hypocrites (false religion) serve God with their lips, but their hearts are far from God. Mk. 7:6.

9. Hypocrites (false religion) shall be destroyed. Job. 15:33-35; Rev. 18:8; Rev. 17:16.

- I. Here is what God says about atheism (Illuminism/Communism, they that forget God).
 1. An infidel (atheist) and a believer have no unity. 2 Cor. 6:15.

 2. The conscience of an unbeliever (atheist) is defiled. Tit. 1:15.

 3. The unbeliever (atheist) has an evil heart. Heb. 3: 12.

 4. The unbeliever is to be destroyed. Rev. 21:8.

- m. We are to consider the investigate judgment and blotting out of past sins that is brought to view in Rev. 11:18,19.
 1. Because it is those that do the law through faith that shall pass in the judgment. (Rom. 2:13,16; Rom. 3: 31).

 2. We shall be judged according to righteousness and integrity in us. Ps. 7:8.

 3. We shall be judged according to the law. Jam. 2:8-12.

4. The right to enter into the holy city and partake of the tree of life is granted only to those who have proven to keep the commandments, and that proof is furnished in the judgment. (Rev. 22:14; Eccl. 12: 13,14).

10. Translation: Rev. 11:1.

“[1] And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God and the altar, and them that worship therein.” K.J.V.

“[1] And was given to me like to (a) staff, saying; rise you up and measure the temple of the God and the altar, and the worshippers in it.” Thusia S.D.A.

a. “And was given to me...”

1. Who give John this reed? It is obviously the angel of Rev. 10:5,9, since no new personality is introduced in this section.

b. “...reed like to (a) staff...”

1. What is this reed? It is a plant that grows. (Lk. 7: 24).

“Qaneh (Heb. for reed) which is cognate with cane, may be considered as the equivalent of the English reed, taken as that term is in a broad sense. It includes the tall grasses with woody stems, such as *Arundo donax*, (Latin), the Persian reed...”

Merrill F. Unger, Unger’s Bible Dictionary, pg. 1143.

“...(it is) a cane of the *Arundo donax* (L) which... grows along the Jordan valley ...

and often reaches the height of 15 or 20 feet. Such a reed would be in the strength and straightness ... but far longer and therefore better fitted to take the measurements of a great building.” **Henry Barclay Swete, Commentary on Revelation, pg. 132.**

2. A reed as a mock scepter was placed in Jesus’ hand and He was hit by it. Matt. 27:29,30.

“Here the meaning is, that the reed that was put into his hands was like a rod or staff in respect to size ... the word rod also is used to denote a measuring pole ...” **Albert Barnes, Barnes’ Notes on the New Testament, pg. 1643.**

c. “Saying; Rise you up and measure ...”

1. John is being told to measure, but what does it mean to measure? To measure is to judge. Matt. 7:2; Isa. 65:7. We must use the gospel to measure. 2 Cor. 10:12-15.

2. Here is a prophecy in which Jerusalem (the church) is measured to show that it would not be the literal city by that name, but that it would be the abundance of God’s people wherever they would be, with God in their midst and as their encircling protector. Zech. 2:1-5.

d. John is told to measure “... the temple of the God and the altar, and the worshippers in it.” What is the temple?

1. There are two words translated “temple” in the K.J.V., they are “hieron” and “naos”.

Hieron means: “... templum (it) is the whole compass of the sacred enclosure,

the “temenos”, including the outer courts, the porches, porticoes, and other buildings subordinated to the temple itself...” **Richard C. Trench, Synonyms of the New Testament, pg. 10-11.**

This word must be distinguished entirely from “naos” since it takes the entire structure of buildings, the whole complex of everything including the court of the Gentiles into its meaning. The word “hieron” is used in such texts as. Matt. 21:12-15,23.

“The great Court of the Gentiles which formed the lowest or outer enclosure of the sanctuary, was paved with the finest variegated marble. According to Jewish tradition; it formed a square of 750 feet. Its name is derived from the fact that it was open to all — Jews or Gentiles — provided they observed the prescribed rules of decorum and reverence. In this court tradition places eating and sleeping apartments for the Levites, and a synagogue. But, despite pharisaic punctiliousness, the noise, especially on the eve of the Passover, must have been most disturbing. For there the oxen, sheep, and doves selected as fit for sacrifices were sold as in a market; and here were those tables of the money-changers which the Lord overthrew when He drove from His Father’s house them that bought and sold.” **Alfred Edersheim, The Temple, pg. 45-46.** See also Acts. 3:1-3,8-11.

2. Naos Means: “... from “naio”, ‘habito’, as the proper Habitation of God.” **Richard C. Trench, Synonyms of the New Testament, pg. 11.**

3. Since God dwelt in the second apartment of the earthly sanctuary proper (Isa. 6:1-6; 1 Sam. 4:4; 2 Sam. 6:2; Ps. 80:1; Ps. 99:1; Isa. 37:16), the temple with its two apartments was called the naos. See for example Matt. 27:50,51; Rev. 11:19; Rev. 14: 15,17.

4. The charts on pages twenty-six and twenty-seven is an illustration which explains the various use of the word “hieron” and “naos”.

5. Which of the two temples does Rev. 11:1 represent? It is the word “Naos”, the dwelling place of God. “Observe the word is naos, the holy place; not hieron, the temple-building as a whole. The two words must always be carefully distinguished. It is a pity that the A.V. confuses both by rendering them “temple” indiscriminately.” **Ethelbert W. Bullinger, Commentary on Revelation, pg. 347.**

6. But since the period of this temple is in the forty-two (42) months or 1260 days, which are years, and this is the period of Papal persecution from 538 A.C.B. to 1798 A.C.B., there is no temple in existent at that time but the temple (naos) that is in heaven. Rev. 11:19; Rev. 14:15,17; Rev. 15:5,6,8; Rev. 16:1,17.

7. Thus the temple John is to judge (or estimate) is the heavenly sanctuary. Heb. 8:1-6; Heb. 10:21.

8. What is the altar that John is to measure? It cannot be a literal altar, since there was none for 1260 years, neither could John measure any pagan altar. This whole thing is spiritual and it refers to the brazen altar outside the temple (naos) where lambs etc. were killed and burnt. Ex. 31:9; Lev. 4:7, 10,18.

e. What does this altar symbolizes?

1. Since the lambs were sacrificed upon the altar, and the lambs symbolize Christ (Jn. 1:29), then the altar spiritually symbolizes the sacrifice of Christ.

2. Since Christ is the truth (Jn. 14:6), then the altar symbolizes Christ the truth that was sacrificed upon it symbolically, whom we partake of (1 Cor. 9:13; 1 Cor. 10:18; Heb. 13:9,10; Heb. 3:14; 2 Pet. 1:4).

3. “... then it must mean — as the altar was the place of sacrifice—to take an estimate of the church considered with reference to its notions of sacrifice, or of the

prevailing views respecting the sacrifice to be made for sin, and the method of reconciliation with God. It is by sacrifice that a method is provided for reconciliation with God; by sacrifice that sin is pardoned; by sacrifice that man is justified; and the direction here is equivalent, therefore to a command to make an investigation on these subjects and all that is implied would be fulfilled if a state of things should exist where it would be necessary to institute an examination into the prevailing views in the church on the subject of the atonement, and the true method of justification before God.” **Albert Barnes, Barnes’ Notes on the New Testament, pg. 1643.**

f. “... and the worshippers in it.” Who are these worshippers that John is to measure, judge or estimate?

1. They are those who have entered into the heavenly sanctuary by faith. Heb. 6:19,20; Eph. 1:3,20.

g. John, a representative of the church is told to measure or judge the worshippers who are in the heavenly sanctuary by faith, but what does it mean to measure or judge the Heavenly Sanctuary, the altar or sacrifice of Christ (the truth) and the faithful people?

“... he who is thus addressed is directed to take an accurate estimate of the true church of God; as accurate as if he were to apply a measuring — reed to ascertain the dimensions of the temple at Jerusalem ... an exact estimate or measurement of what the true church was — as distinguished from all other bodies of men, and as constituted and appointed by the direction of God; such a measurement that its characteristics could be made known.” **ibid, pg. 1643.**

h. Thus Rev. 11:1 is in fact telling us that during the 1260 years of Papal persecution (Vs. 2), we (represented as John) are to estimate who are God’s true people, what is the true teaching about the sacrifice of Christ and what is the true temple in which God’s people dwell by Faith in contrast to the Gentiles or false churches that persecute God’s people.

1. Temple — heavenly sanctuary.

2. Altar — doctrines of salvation.

3. Worshippers — the true church of God.

11. Translation: Rev. 11:2.

“[2] But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”

K.J.V.

“[2] And the courtyard, the one outside of the temple, throw out outside, and you should not measure it, because it was given to the nations, and the holy city they will trample on for forty and two months.” Thusia S.D.A.

- a. “And the courtyard, the one outside of the temple ... it was given to the nations ...”
What is this all about?

1. In historical fact, the court of the Gentiles (i.e. Nations) was a vast court that surrounded all the inner courts; we are told:

“The inner area was raised slightly above the court of the Gentiles and surrounded by a balustrade. Notices in Gk. And Lat. warned that no responsibility could be taken for the probable death of any Gentile who ventured within. Two of these inscriptions have been found.” **New Bible Dictionary, pg. 1170.**

“The great court of the Gentiles, which formed the lowest or outer enclosure of the sanctuary was paved with the finest variegated marble.” **Alfred Edersheim, The**

Temple, pg. 45.

“... in New Testament times the great temple in Jerusalem included inner courts, where only Jews could worship, and a large outer court, for devout Gentiles who desired to worship God.” **C. Mervyn Maxwell, The Message of Revelation, God Cares, Vol. 11, pg. 303-304.**

“The Temple of Herod had two courts, an inner one and an outer one. The inner court contained three sections: the court of the women, the court of Israel, and the court of the priests. The outer court was called the court of the gentiles, and a physical barrier separated it from the inner one.” **Joseph J. Battistone, Revelation 1-11 God’s Church in a Hostile World, pg. 133.**

b. But what does this court of the Gentiles mean? We have to first find out who are the Gentiles?

1. The “Gentiles” are in fact the nations of people. “More important, in New Testament times the Greek word for “nations” (translated “Gentiles”) ... is “ethne” (from which our ethnic is derived). Ethne in Christ’s day meant “nations” but it also meant “peoples” “companies of people,” “classes” “castes” and “tribes”. Indeed, it often meant simply “foreigners” and in the New Testament is translated more than ninety times by the familiar word Gentiles.” **C. Mervyn Maxwell, God Cares, Vol. 11. Pg. 45.**

2. Here are example of the use of the word Gentiles from the Greek “ethne”. It could mean either “nations”, “peoples”, “foreigners”, but they must not be Jews in flesh. Matt. 6:31,32; Mk. 10:33; Lk. 2:32; Acts. 10:45; Acts. 11:1,18; Acts. 13:42,45,46-48; Acts. 21:11,19,21,25; 1 Cor. 12:2.

3. But spiritually speaking, since Jews are spiritual (Rom. 2:27-29; Gal. 3:7,28,29), and all Christians are the Israel of God (Gal. 6:15,16) then Gentiles (or nations) are

the unconverted people of the world (Ps. 2:1-3,10).

4. Illustration of the point just mentioned:

JEWS	GENTILES
(SPIRITUAL)	(SPIRITUAL)
GOD'S	THE NATIONS
CHURCH	THAT DO NOT
	SERVE GOD

5. But the "Gentiles" (nations) in Rev. 11:2 are somewhat different in that this Gentiles or nations have some form of religious affiliation.

"Inasmuch as the "Gentiles" (or "nations") in Revelation chapter eleven are in the outer court, we know they are worshippers of God. This encourages our interpretation that they represent a kind of Christian. The Gentiles, or nations, then are the same as the citizens of the great city (Babylon); who crucify Christ by apostatizing from genuine worship." ***ibid*, pg. 304.**

"The interpretation would demand that they (the Gentiles) 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. Of course this would not imply that there might not be some sincere worshippers among them as individuals — as there would be found usually, in the court of the gentiles in the literal temple, some who were proselytes and devout worshippers, but what is here said relates to them as a mass or body that they did not belong to the true church but to the Gentiles." **Albert Barnes' Notes on the New Testament, pg. 1643.**

6. Thus the Gentiles are the nations that do not serve God, but belong to some form of religion that comes close in resemblance to true Christianity. This is the false Christian church that exists for the 1260 years — the Roman Catholic Church.
- c. What then is the courtyard outside of the temple that is given to the Gentiles or nations?
1. Since God's people enter into the heavenly sanctuary through faith. Heb. 6:19,20; Eph. 1:3,20; (Rev. 15:8).
 2. Then the "courtyard of the gentiles (nations)" symbolizes those people that did not enter into the sanctuary by faith, but remained outside while claiming to serve God. They remained yet in the courtyard below in the earth. Of the courtyard we are being told: "It was "given unto the Gentiles, "those who are of the earth, and whose names are" written in the earth" Jer. 17 13 — those "who depart from" God and do not accept Christ as their sacrifice." **Sarah Elizabeth Peck, The Path to the throne of God, pg. 271.**
- "The nations, or Gentiles, do not belong to the community of believers." **Joseph J. Battistone, Revelation 1-11, God's Church in a Hostile World, pg. 133.**
- d. What is John told to do, or how is he told to regard the court of the Gentiles (nations of false Christians)? He is told: "... throw out outside, and you should not measure it ..."
1. The phrase "throw out outside" is a very strong one and has implications. It means: "lit., "cast out", reckon as unhallowed ... It is not to be measured; whereas the Holy Place is." **Jamieson, Fausset and Brown, Commentary, Practical and Explanatory on the whole Bible, pg. 1556.**

"The meaning is, that he was not to reckon it as appertaining to the true temple

of worshippers. There is, indeed, a degree of force in the words rendered “leave out”, (in the K.J.V.), or in the margin “cast out” — ekballeexo — which implies more than a mere passing by, or omission. The word (ekballo) usually has the idea of force or impulse, (Matt. 8:12; Matt. 15:17; Matt. 25:30; Mk. 16:9; Acts. 27:38) and the word here would denote some decisive or positive act by which it would be indicated that this was not any part of the true temple, but was to be regarded as appertaining to something else. He was not merely not to mention it, or not to include it in the measurement, but he was to do this by some act which would indicate that it was the result of design in the case, and not by accidentally passing it by.” **Albert Barnes, Barnes’ Notes on the New Testament, pg. 1643.**

2. Thus one is to consciously disregard the Gentiles (nations) or false brand of Christianity as not being of God’s true people who are worshipping Him in the heavenly temple.
- e. “... and the holy city ...” who or what is this “holy city?”
1. It first literally means the literal city of Jerusalem where the temple stood thus where physical worship was centered. Jn. 4:20; Neh. 11:1,18; Matt. 4:5; Matt. 27:53.
 2. But in this text (Rev. 11:1,2) it could not mean this same Jerusalem, which in the new covenant was considered in the bondage of sin (Gal. 4:21-25), and which we are told to go out of and go to Christ (Heb. 13:12-14).
 3. This holy city in Rev. 11:2 means God’s holy people, the worshippers in the temple, the true church of God.
 4. This is so, because the holy city is the true converted followers of God in Isa. 52:1-9; Joel. 3:16-21.

5. Also, Jerusalem of the new covenant after the death and resurrection of Christ, was not to be judged as the old city with walls, but as the church of God wherever it would be, being protected by God who dwells in the midst of it. (Zech. 2:1-13; 2 Cor. 6:16-18).
6. Also since the heavenly Jerusalem is considered to be the mother of all true Christians (Gal. 4:26), and Christ is represented as marrying to this city (Rev. 21:2; Rev. 19:7-9) but is in fact married to the church (Rom. 7:4; Gal. 5:23,24-27,30-32), then the holy city, Jerusalem from above symbolizes the true church of God. (See: Heb. 12:22,23).
- f. What will they do to the holy city? "... they will trample on..." The "they" who do the trampling is the Gentiles.
1. "That is the Gentiles above referred to; or those who, in the measurement of the city, were set off as Gentiles, and regarded as not belonging to the people of God. This is not spoken of the Gentiles in general, but only of that portion of the multitudes that seemed to constitute the worshippers of God, who, in measuring the temple, were set off or separated as not properly belonging to the true church." **Albert Barnes, Barnes' Notes on the New Testament, pg. 1644.**
 2. What does it mean to "trample underfoot" (K.J.V.) or "trample on"? The phrase "should tread underfoot" (K.J.V.) is derived from warriors and conquerors who tread down their enemies, or trample on the fields of grain. It is rendered in this passage by Dr. Robinson, "... to profane and lay waste." As applied literally to a city, this would be the true idea; as applied to the church, it would mean that they would have it under their control or in subjection for the specified time, and that the practical effect of that would be to corrupt and prostrate it." **ibid, pg. 1644.**
 3. Here are examples of the use of the same Greek word for "tread" ("trample") Lk. 10:19; Lk. 21:24; Rev. 14:20; Rev. 19:15.

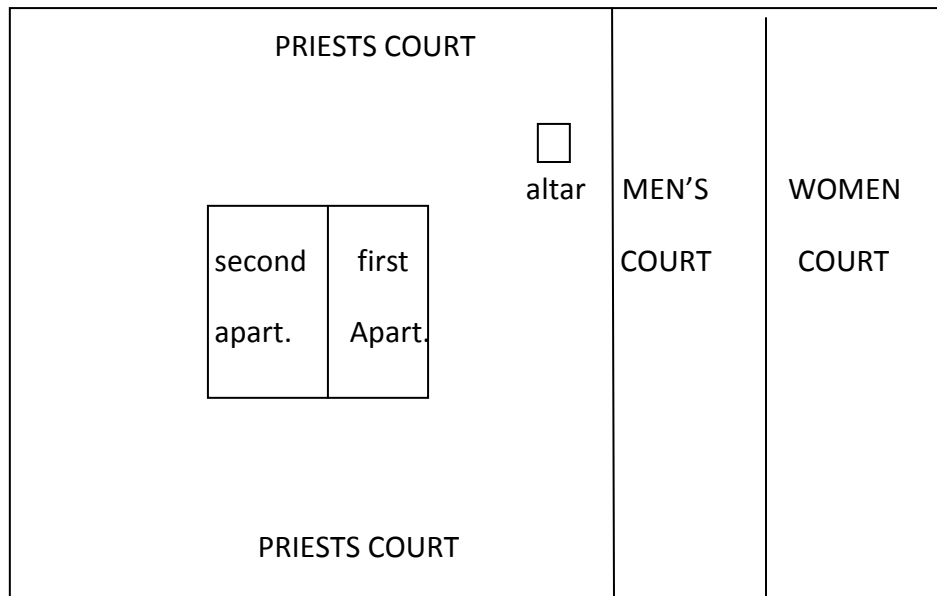
4. Here is the church being trampled in history. Dan. 7:21,25; Dan. 8:11-13,24,25; Dan. 11:31-33.

g. How long the trampling will take place? "... for forty and two months..." This is the long period of Papal persecution that came upon the church. See: Dan. 7:25; Dan. 12:7; Rev. 12:6; Rev. 13:5-7.

1. This period is the 1260 years from 538 A.C.B. to 1798 A.C.B. Thus the false church persecutes the true church for 1260 years.

CHART # ONE TO POINT 10:D.4.

COURT OF THE GENTILES



COURT OF THE GENTILES

THIS WHOLE EDIFICE WITH ITS COURT IS CALLED HIERON (TEMPLE).

CHART # TWO TO POINT 10:D.4.

SECOND	FIRST
APARTMENT	APARTMENT

THIS BUILDING PROPER IS CALLED THE NAOS (TEMPLE).

**REVELATION CHAPTER 12 AND CHAPTER 13
WILL BE INCORPORATED SOON. STUDIES
CONTINUE WITH CHAPTER 14 ON NEXT PAGE**

REV. 14:1-5 EXEGETED: THE SONG OF THE 144,000

1. A translation of Revelation 14:1-5.

“[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. [2] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: [3] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. [4] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. [5] And in their mouth was found no guile: for they are without fault before the throne of God.”

2. The 144,000 are brought to view. Rev. 14:1-5.
3. That they are spiritual Jews can be seen in the scriptures.
 - a. They are of the children of Israel, thus are Israelites. Rev. 7:3,4.
 - b. An Israelite is one with a pure heart. Ps. 73:1; Gal. 6:15,16.
 - c. An Israelite is only counted as Abraham seed when he belongs to Christ. Gal. 3:7,16,29.
 - d. The fleshly Jews are not counted for the seed of Abraham, the children of the

promise, the church is counted as the seed of Abraham. (Rom. 9:8; Gal. 4:28).

e. And the seed of Abraham are made up of Jews and Gentiles. (Rom. 9:24; Gal. 3:26-29).

4. That the 144,000 is seen standing on Mt. Zion with Christ means that they are the final church after probation with whom Christ is with. Rev. 14:1.

a. Mt. Zion is the true Church of God in symbolism. Isa. 1:25-27; Isa. 2:2; Heb. 12:22,23.

b. The Lamb with the 144,000, means they are the true Church at that time because Christ is with them. Matt. 28:19,20.

5. The Father's name written in their foreheads means their minds are sealed into the Sabbath truth that God being the Creator is thus God alone. Rev. 14:1.

a. The Father's name is written in the forehead when a person is transformatively justified. 1 Cor. 6:11.

b. This eternal name is YHWH. Ex. 3:15; Hos. 12:5; Isa. 42:8.

c. The Sabbath is the fruit-sign of this name. Eze. 20:12,20; Ex. 31:13.

6. The 144,000 sing a new song, a song of their experience. Rev. 14:3.

7. The experience of the 144,000 is thus brought to view. Rev. 14:4,5.

a. The women in the verse that the 144,000 are not defiled with are false religions, Babylon and her daughters. Rev. 17:3-6; Rev. 18:2-7.

b. These harlot religions causes men to sin more, they increase transgressions. Pr. 23:27,28.

c. To be not defiled by corrupt women means that they are not corrupted by the sins caused by false religions. Mk. 7:21-23.

d. False gods of false religions did not defile the 144,000, for indeed false gods do defile. Eze. 22:3,4.

e. They are not defiled by women (false religions) because the 144,000 took the instructions of YHWH. Rev. 7:1-5.

f. The 144,000 are virgins because they profess a pure faith.

“They are called virgins because they profess a pure faith.” **Ellen G. White, Christ Object Lessons, pg. 371.**

g. As virgins they are symbolically the King’s (YHWH’S) daughter (the church), thus they are pure within with the gold of Faith as their adornment. (Ps. 45:13,14; 1 Pet. 1:7).

h. They are virgins because they careth for the things of YHWH and are holy within. 1 Cor. 7:34.

- i. Being the first fruits of those redeemed among men, the 144,000 are the holiest of the redeemed saints of all ages. (Rom. 11:16; 1 Cor. 15:20,23).

 - j. There is no guile (deceit) in the mouths of the 144,000 because there is no deceit in their experience, thus they have a new holy experience. Ps. 32:2,5,11; Eze. 36:25-27; Eph. 4:22-24).

 - k. Thus they are obviously without fault before God. Eph. 5:25-27.
8. The experience of the 144,000 is therefore sinlessness, plus total freedom from the false doctrines and sins of all false religions. This means that they have gotten victory over the beast and his image. (Rev. 14:4,5; Rev. 15:2).
- a. Sinlessness.

 - b. Total freedom from all false doctrines and sins of all false religions.
9. The song of the 144,000 is therefore the song of this experience at the time they face the issues of the beast and his image, for only they know that song. Rev. 14:3.
10. We are told this song is the song of Moses and the Lamb (Christ). Rev. 15:3.
11. It is the Song of Moses and the Lamb, because Moses spoke of the Lamb who is Jesus Christ. (Jn. 5:39,45-47; Jn. 1:29).
12. The Song of Moses and the Lamb is outlined in Rev. 15:3,4. It is:

“[3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”

- a. Great and marvelous are God’s works.
- b. Just and true are God’s ways.
- c. God’s name is to be glorified alone.
- d. God alone is holy.
- e. All will acknowledge God’s God-ship alone through His judgments.

13. All these above points of the Song of Moses and the Lamb are found within Moses song in Deut. 32:1-43.

14. A translation of Deuteronomy 32:1-43.

“[1] Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. [2] My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: [3] Because I will publish the name of the LORD: ascribe ye greatness unto our God. [4] He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. [5] They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. [6] Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? [7]

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. [8] When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. [9] For the LORD's portion is his people; Jacob is the lot of his inheritance. [10] He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. [11] As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: [12] So the LORD alone did lead him, and there was no strange god with him. [13] He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; [14] Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. [15] But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. [16] They provoked him to jealousy with strange gods, with abominations provoked they him to anger. [17] They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. [18] Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. [19] And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. [20] And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. [21] They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. [22] For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. [23] I will heap mischiefs upon them; I will spend mine arrows upon them. [24] They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. [25] The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. [26] I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: [27] Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this. [28] For they are a nation void of counsel, neither is there any understanding in them. [29] O that they were wise, that they understood this, that they would consider their latter end! [30] How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? [31] For their rock is not as our Rock, even our enemies

themselves being judges. [32] For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: [33] Their wine is the poison of dragons, and the cruel venom of asps. [34] Is not this laid up in store with me, and sealed up among my treasures? [35] To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. [36] For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. [37] And he shall say, Where are their gods, their rock in whom they trusted, [38] Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. [39] See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. [40] For I lift up my hand to heaven, and say, I live for ever. [41] If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. [42] I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. [43] Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.”

15. The phrase of the song that says “Great and marvelous are God’s works” can be summed up in saying this phrase: “God is the Creator”. This is seen in Deut. 32:6-8,15,18.

“[6] Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? [7] Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. [8] When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. [15] But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. [18] Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.”

16. The phrase “Just and true are God’s ways” can be summed up in the saying that: “There is no good and evil together in God, God is good alone”. This is seen in Deut. 32:4,9-14.

“[4] He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. [9] For the LORD's portion is his people; Jacob is the lot of his inheritance. [10] He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. [11] As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: [12] So the LORD alone did lead him, and there was no strange god with him. [13] He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; [14] Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.”

17. The phrase “God’s name is to be glorified alone” can be summed up to this phrase: “God is above all other gods”. This is seen in Deut. 32:3,30,31.

“[3] Because I will publish the name of the LORD: ascribe ye greatness unto our God. [30] How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? [31] For their rock is not as our Rock, even our enemies themselves being judges.”

18. The phrase “God alone is holy” can be properly presented as the statement God alone is God. This is seen in Deut. 32:12,16,17,37,39.

“[12] So the LORD alone did lead him, and there was no strange god with him. [16] They provoked him to jealousy with strange gods, with abominations provoked they him to anger. [17] They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. [37] And he shall say, Where are their gods, their rock in whom they trusted, [39] See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.”

19. To be told that “All will acknowledge God’s God-ship alone through His judgments” is the same as saying: “In the end the whole universe will acknowledge God alone to be God through the great judgment He has wrought”. This is seen in Deut. 32:21-28,35,36,40-43.

“[21] They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. [22] For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. [23] I will heap mischiefs upon them; I will spend mine arrows upon them. [24] They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. [25] The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. [26] I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: [27] Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this. [28] For they are a nation void of counsel, neither is there any understanding in them. [35] To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. [36] For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. [40] For I lift up my hand to heaven, and say, I live for ever. [41] If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. [42] I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. [43] Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.”

20. These points would mean that the experience of the 144,000 can be summed up as the following points they are against.

a. Anti-evolutionary.

- b. Anti-dualistic (moral).
- c. Anti-polytheistic.
- d. Anti-pantheistic.
- e. Anti-the “God does not kill” sentiment.

21. To thus have these experiences, the 144,000 must come to view God’s Gospel in direct contrast to Satan’s “gospel”. They must know the Mystery of Godliness—a summary of God’s Gospel, and they must also know the Mystery of Lawlessness, Satan’s “gospel”.

- a. The Mystery of Lawlessness. (2 Thess. 2:7; Rev. 2:20,24; Jn. 8:44; Isa. 14:12-14).
- b. The Mystery of Godliness. (1 Tim. 3:16; Ps. 86:10; 1 Sam. 2:2).

22. In summary; the 144,000 shall find that YHWH is holy, or God alone. (Rev. 4:8; 1 Sam. 2:2; Ex. 15:11).

23. And they will testify that every tongue shall claim that Jesus is YHWH with the Glory of the Father. (Phil. 2:9-11; Isa. 45:21-23).

THE MEANING OF YHWH BEING WRITTEN IN THE MINDS OF THE 144,000

1. The 144,000 are spiritual Israelites. (Rev. 7:3,4; Rom. 9:8,24; Gal. 4:28); Gal. 6:15,16; Gal. 3:6,7,16,26-29.
2. They are free from false religions. (Rev. 14:4; Rev. 17:3-6; Rev. 18:2-4).
3. They also have a pure faith thus they are virgins.

“They are called virgins because they profess a pure faith.” **Ellen G. White, Christ Object Lessons, pg. 371.**

4. The 144,000 are sinless. Rev. 14:5.
5. The time in which the 144,000 lives is the very last days of the earth’s history when every specie of evil is existing with the mark of the Beast and his image. Rev. 15:2.
6. The 144,000 are sealed with the name of YHWH which is engraved in their foreheads. (Rev. 7:3,4; Rev. 14:1).
7. But what does it mean for the Father’s name to be written or scribed in their forehead? The 144,000 has an experience of the spiritual value of the name thus they alone can sing that song of their experience which is according to the time they live upon the earth. Rev. 14:3.
8. The name YHWH must be rationally written in the experience or consciousness of the 144,000, not dogmatically, because God reasons with man. Isa. 1:18.

9. To give reasons for their experience, the value of YHWH must be rationally written in their minds. 1 Pet. 3:15.
10. This means the spiritual value of the name YHWH must be settled present in the rational or reasoning of the 144,000. It is Faith the revealed Truths of God alone that can do that, thus Faith must plant YHWH reasonably in the minds of the 144,000. (1 Tim. 4:6; Pr. 22:17-21).
11. Knowing YHWH rationally is knowing the spiritual significance of His name. Ex. 33:13-19.
12. The name YHWH (God's true name) belongs alone to the self-existing God, the 144,000 will know this. Ex. 3:13,15.
13. The name stands for much eternal spiritual we shall never fathom. Ps. 145:3.
14. By taking from the Bible some of the spiritual values associated with the name YHWH, or expressed by that name, we can have a sense of the meaning of the name YHWH that is their settled experience, thus we can be able to understand the value of the song they sing. Rev. 15:3,4.

The Spiritual Values of YHWH

15. The name YHWH in the minds of the 144,000 means that God-YHWH is the Most-High, none else is above Him in all good things. Gen. 14:22.
16. To the 144,000 YHWH, not the conspirational One-World Illuminists, is above all the earth. (Ps. 83:18; Ps. 2:1-4).

17. The 144,000 sees YHWH above all the gods of the earth, they have rational evidence of this.
Ps. 97:9; Ps. 135:5.

18. To their minds, YHWH is Almighty in contrast to all the forces of globalism on earth today.
Ps. 132:2,5.

19. Since gods are usually identified with cities in the past as now (e.g. Allah with Mecca, Hindu gods with Binaries, and the Pope with the Vatican), YHWH is recognized by the 144,000 as the God of Jerusalem (the city of old when His name was there, but now, with the heavenly Jerusalem). In the minds of the 144,000, this is a settled conviction of following the one true God. (Ps. 135:21; Ps. 102:19-21); 2 Chr. 33:4,7; Ps. 135:21; Jer. 3:17; (Gal. 4:25,26; Rev. 21:2).

20. It shall be settled in the minds of the 144,000 that the name YHWH was identified with a race of people, the Hebrews, to whom He first revealed Himself when races began after the Flood; this God will be to the 144,000 the true God in contrast to the god of the Arabs, Allah; the gods of the Indians, Brahman, Vishnu, Shiva, etc.; the gods of the Africans, Shango, etc. Ex. 3:18; Ex. 5:3; Ex. 9:13.

21. Settled in the minds of the 144,000 will be the fact that the name YHWH is associated with certain human beings as the chief ones who knew Him when He revealed Himself. As the Arabs Allah is with Muhammad, and the Hindu's Rama is with the sage Tulasidas, etc., so YHWH is with Abraham, Isaac and Jacob/Israel, as proof that He is the true ancestral God. Ex. 3:15,16; 1 Kin. 18:36; 1 Chr. 28:18.

22. The ancestral God YHWH is associated spiritually in the minds of the 144,000 with Abraham, Isaac and Jacob/Israel because:
 - a. Abraham received the covenant of salvation first when the whole pre-Christ world was in apostasy in the 1900's, and those who have his faith are his sociological children since it is his influence that traveled throughout the earth for centuries even to

today. Gen. 12:1-3; Gen. 15:5,6; Gen. 17:1-8; Gal. 3:7,29.

b. The covenant was passed by God to Isaac. Gen. 26:1-5.

c. Then the covenant was passed to Jacob and to his Sons. Gen. 28:10-14.

23. The 144,000 will have the settled experience knowing that YHWH is almighty God. Ex. 6:2,3.

24. The 144,000 will faithfully know YHWH as the able deliverer. Ex. 6:6,7; Ex. 8:10; Ex. 15:2.

25. The 144,000 know faithfully that YHWH is the Retributor who gives penalty against the prevailing concept God does not destroy. Ex. 14:17,18,14,25; Ex. 15:3; Deut. 3:22.

26. YHWH will be proven to the minds of the 144,000 as mighty in holiness, or God alone-ness. (Ex. 15:11; Ps. 86:10,11; 1 Sam. 2:2); Eze. 39:7.

27. YHWH means monotheism or oneness YHWHISM in the minds of the 144,000. Deut. 6:4.

28. YHWH in the minds of the 144,000 means that He alone is God, and no god else must be had. Ex. 20:2,3; Num. 15:41.

29. To the 144,000 the name YHWH means that there is no God but YHWH Himself. Deut. 4:35,39; Jer. 16:20,21.

30. The very name YHWH means that He is God alone in the minds of the 144,000. 1 Kin. 18:37; 2 Kin. 19:19.

31. The very name YHWH means that He is unique, there is none like unto Him, thus the 144,000 sees YHWH. Jer. 10:6.
32. YHWH is the true and living God out of all the gods of the earth this is the settled conviction of the 144,000. Jer. 10:10,11.
33. The 144,000 knows the name to mean the God of mercy and retribution. Ex. 34:5-8.
34. To the 144,000 YHWH is their God dwelling in them. Num. 35:34.
35. To the 144,000 YHWH the Holifier of His people is rationally known to them and settled in their hearts. Ex. 31:13.
36. The 144,000 will Faithfully know that the name YHWH means God's jealous regards for Himself to be worshipped as God alone. Ex. 34:14.
37. To the 144,000 YHWH means that He is the Covenant God, the Saviour, not the false god. Deut. 4:29-31.
38. YHWH means to the 144,000 that His Commandments MUST be kept (since He alone is the true God). Deut. 13:4; Deut. 27:9,10; Deut. 28:1.
39. YHWH'S name remembered means to the 144,000 that they must keep His Law. Ps. 119:55.
40. The name YHWH is written in the hearts of the 144,000 because they serve the true God, and are His peculiar people in contrast to the people of all false religions. Deut. 14:1,2; Deut. 28:9,10; 1 Sam. 17:45.

41. YHWH is held in the experience of the 144,000 as terrible or awesome. (Deut. 28:58; Josh. 9:9).
42. YHWH written in the minds of the 144,000 means that they rationally serve YHWH and do not fear the other false gods around (Allah, Siva, Buddha, Kali, etc.). Jud. 6:10.
43. YHWH means to the 144,00 the God that dwells upon the mercy seat, thus is Graceful. 2 Kin. 19:15.
44. In the minds of the 144,000 YHWH'S name stands for all His great works. 1 Chr. 16:8-14; Isa. 12:4,5.
45. The name YHWH to the 144,000 means that He alone is the Creator thus the true God among all the false gods of the earth. 1 Chr. 16:23-26; Ps. 124:8; Isa. 44:24; Isa. 45:11,12; Jer. 33:2.
46. In the minds of the 144,000 YHWH means He is the reigning King over all. 1 Chr. 16:28-31; Ps. 10:16; Ps. 103:19; Jer. 48:15.
47. Knowing YHWH makes the 144,000 put their trust in Him absolutely. Ps. 9:10; Ps. 20:7; Ps. 118:8,9.
48. The 144,000 know YHWH as righteous, loving righteousness, so that there is no evil in Him. Ps. 11:7; Ps. 5:3,4; Jer. 9:23,24; Ps. 89:15,16.
49. YHWH itself means Righteousness, this is so to the 144,000. Ps. 143:11; Jer. 23:5,6; Ps. 7:17.

50. YHWH'S name alone is praise worthy in the minds of the 144,000. Ps. 48:10; Ps. 54:6; Ps. 68:4.

51. YHWH is rationally seen as Judge in the 144,000's experience. Ps. 105:6,7.

52. YHWH'S name means that He alone is eternal in the minds of the 144,000. Ps. 135:13.

53. To the 144,000 YHWH'S name shows that He alone is YHWH and thus His glory cannot be shared with another. Isa. 42:8; Isa. 43:10,11; Isa. 44:6,8; Isa. 45:5,6.

54. YHWH'S name to the 144,000 means that he is the knowledge Revealer or (Light Bearer). Isa. 45:21-23; Isa. 52:6.

55. YHWH'S name means that He is the Saviour of the 144,000. Isa. 47:4; Isa. 43:11; Hos. 13:4; Jer. 50:34.

56. YHWH'S name means that the 144,000 sees the Sabbath as its sign, this is there settled conviction against Sunday holiness. Eze. 20:12,20.

57. The name YHWH in the minds of the 144,000 means that alone numerically one YHWH, the King. Zech. 14:9.

YHWH-Messiah (Christ)

58. In the Second Witness it was revealed that YHWH was born as the Messiah according to the prophecies of the First Witness. Thus the name Jesus (Yah-shua) means YHWH-Saviour,

who is Messiah. So the 144,000 will see it. (Jer. 23:5,6; Matt. 1:21).

59. YHWH presents Himself as the Saviour-Messiah. (Jn. 1:12,14,49; Matt. 16:15-17).

60. YHWH came in a human body on the earth as Jesus (Yahshua) the Saviour Messiah. Jn. 3:16-18.

61. Thus no one can be saved or be among the 144,000 except they believe that YHWH incarnated as the Messiah, this will be the belief of the 144,000. Jn. 8:24,28.

62. It will be settled in the minds of the 144,000 that YHWH as the human being who is the Saviour Messiah keeps the spiritual value of the name YHWH in their minds. Jn. 17:12,26.

63. YHWH stands for the experience of salvation in the minds of the 144,000. Acts. 2:21; Acts. 4:10-12; Rom. 10:13; 1 Cor. 6:11; 1 Jn. 3:23; 1 Jn. 5:13.

64. In the minds of the 144,000, YHWH-Saviour stands for their experience of sinlessness. 2 Tim. 2:19.

65. These are some of the rationally in the minds of the 144,000. The 144,000 live by Faith. Rom. 1:16,17.

PRO

YHWH, GOD'S NAME

ONE GOD ONLY

ONE YHWH

GOD THE CREATOR

YHWH ABOVE ALL GODS

YHWH ALMIGHTY

GOD OF JERUSALEM

GOD OF THE HEBREWS

GOD OF ABRAHAM, ISAAC JACOB

YHWH DELIVERER

YHWH RETRIBUTER

YHWH HOLY (GOD ALONE)

YHWH WITHIN

SABBATH-KEEPING

LAW-KEEPING

AWESOMENESS

YHWH GRACEFUL

YHWH'S GREAT WORKS

YHWH KING

RIGHTEOUSNESS

YHWH THE JUDGE

ANTI

NOT OTHER GODS NAMES

POLYTHEISM

PANTHEISTIC YHWH (KABBALAH)

EVOLUTION

EQUALITY OF OTHER GODS

LIMITED POWERS OF GODS

MECCA, BINARIEA, VATICAN

GOD OF CANNANITES

GOD OF MUHAMMAD, TULASIDAS, ETC.

SELF-DELIVERANCE

GOD DOES NOT KILL

PANTHEISM

OBJECTIVE GODS

SUNDAY-KEEPING

ANTI-NOMIANISM

IRREVERANCE

EXPIATORY GODS

MYTHOLOGY

GLOBALIST LEADERS

GOOD AND EVIL, DUALISM

HUMAN, SELF JUDGES

YHWH ETERNAL

YHWH SAVIOUR

YHWH LIGHTBEARER

YHWH MESSIAH

CREATION ETERNAL

OTHER SAVIOURS

LUCIFER LIGHTBEARER

MULTIPLE MESSIAHS

REVELATION CHAPTER 19 EXPOSITED

1. The divisions of Revelation 19 is as follows:

- a. Rev. 19:1-4. The judgments of God upon Babylon is finished and praised, with special praised to God for this.
- b. Rev. 19:5,6. All the saints and angels praise God for finally reigning.
- c. Rev. 9:7,8. The forensic justification of all the righteous in the investigative judgment referred to.
- d. Rev. 19:9. The marriage supper in heaven with the saints and Jesus Christ is referred to.
- e. Rev. 19:10. John's pantheistic mistake corrected.
- f. Rev. 19:11-16. Another symbolic representation of the plagues ending in the destruction of all the wicked at the second coming of Jesus Christ.

2. Revelation 19 is not written in exact chronological order, and can only be understood based upon the previous understanding of the former chapters of Revelation, particularly Rev. 11-18. (Revelation chapters 11-18).

3. Rev. 19:1-4 Exegeted:

a. Salvation, glory, honour and power (dynamis) is attributed to God. Rev. 19:1.

i. Salvation is from the Lord. Isa. 56:1; Ps. 68:20.

ii. Honour belongs to the Lord. Ps. 66:1-3; Ps. 104:1; Ps. 145:5.

iii. Glory belongs to the Lord only. Ps. 29:1-3; Ps. 105:3.

iv. The power (dynamis) that is attributed to God is none other than the Gospel itself. Rom. 1:16,17.

v. The much people that says these things are all the righteous who are saved in Rev. 7:9,10.

b. The praises given by the righteous to God is because He has judged the whore for her evil. Rev. 19:2.

i. She is judged for corrupting the earth with her fornication (unlawful union with the governments which caused much persecution). Rev. 17:3-5,16; Rev. 18:3,21.

ii. She is judged because she persecuted the saints of God. (Rev. 17:5,6; Rev. 18:20,21,24).

c. We are told that the smoke of her torment rose up forever. This does not mean that she lives forever in torment. It is the smoke of her torment that is forever, and that is a symbol of her eternal total destruction. (Gen. 19:27,28; Jude. 7); Rev. 19:3.

d. This worship of the four beasts (living creatures) and the 24 elders is a

conclusory worship that symbolizes the completion of every thing. (Rev. 19:4; Rev. 5:11-14).

4. A chart of the timing of Rev. 19:1-4 covers from the entrance of the saints into heaven at the second coming of Jesus to the end of the destruction of all the wicked after the 1000 years. (Rev. 20:6,10).

5. Rev. 19:5,6. Exegeted:

a. All the righteous of all ages praise God. (Rev. 19:5,6; Rev. 7:9,13-17).

6. Rev. 19:7,8. Exegeted:

a. The marriage of the Lamb where His wife has made herself ready means the consummation of the marriage, since the church is already His wife. Rev. 19:7.

i. That the church is already married as the beginning of a process is seen in Eph. 5:23-27.

ii. The church (or Christ wife) making herself ready is in purifying herself for the judgment. (1 Pet. 4:8; 1 Jn. 5:16,17; Eph. 5:27; Jude. 24).

iii. The marriage or consummation of the marriage is the Investigative Judgment where the church is finally God's own by her past sins being blotted out. (Matt. 22:1-14; Matt. 10:32,33); Heb. 10:16,17.

b. This forgiveness of sins that are past (historical active sins) is represented as the gift of white linen or the righteousness of saints. This is all the righteousness of the saints which they had by Faith being converted, finally being declared as their own. (Rev. 19:8; Rev. 3:5; Gal. 5:5,6; Phil. 3:9).

7. Rev. 19:9. Exegeted:

a. This marriage supper happens after the Investigative Judgment is finished. It is the supper Christ eat with all the saints on their entrance to heaven. (Rev. 19:9; Matt. 26:29; Lk. 22:14-16).

b. Those who enter into this supper, it is because they have been blessed with Justification. Rom. 4:5-9; Gal. 3:7-9,14.

8. The following is a chart explaining the times of Rev. 19:7-9.

9. Rev. 19:10. Exegeted:

a. Overwhelmed at the glories of what he saw, John mistakenly falls down on his knees with the intent to worship the angel that showed him these things (Rev. 1:1), but he (the angel) quickly corrected John's near heterotheistic (other gods) miss showing him that God only is to be worshipped as Jesus Himself said to Satan. (Rev. 19:10; Matt. 4:10).

b. The angel was merely a brethren that had the spirit (experience) of prophecy, which is the testimony of Jesus. (Rev. 22:16; Acts. 2:18; 1 Cor. 14:1).

10. Rev. 19:11-16. Exegeted:

- a. The person on the white horse is none other than Jesus Christ Himself. (Rev. 19:11; Rev. 3:14).
- b. The purpose of His activity is to judge the wicked with war. This is the year of the plagues referred to. (Rev. 19:11; Isa. 34:1-5,6; Job. 38:22,23; Isa. 13:4-13).
- c. The identity of the one sitting on the horse is again revealed to be Jesus Christ. (Rev. 19:12; Dan. 10:6; Rev. 1:14).
- d. His many crowns shows that He is king of all kings. (Rev. 19:12,16).
- e. Jesus' vesture was seen to be dipped in blood, to symbolize that at the close of probation, He is going to judge the wicked with the death penalty during the year of the plagues. (Rev. 19:13; Isa. 63:1-4).
- f. Again Jesus is identified as the Second Person of the Godhead, the Word of God. (Rev. 19:13; Jn. 1:1).
- g. The armies which follow Christ are the heavenly angels which accompany Him at His second coming; this shows that the year of the plagues ends with the second coming of Jesus to the earth. (Rev. 19:14; Matt. 25:31).
- h. The sword out of the mouth of Christ is the word of God with which He shakes the earth and destroy many when He thunders this word. (Rev. 19:15; Heb. 4:12; Heb. 12:25,26; Isa. 34:5-8; Rev. 16:17-20).
- i. To rule with a rod of iron is a reference to the end of the world with final

destruction. (Rev. 19:15; Ps. 2:8,9,12).

j. That it is the plagues that destroys all the remain wicked is seen by the fact Jesus' action is called "treading the winepress of wrath". (Rev. 19:15; Rev. 14:19,20; Rev. 15:).

k. That Jesus is called King of Kings and Lord of Lords is meant to show that He is YHWH who has charge over all. (Rev. 19:16; Rev. 17:14; 1 Tim. 6:14,15; Deut. 10:17).

11. The following chart illustrates the time frame of Rev. 19:11-16.

12. Rev. 19:17-21. Exegeted:

a. The angel in the sun is another representation of Jesus Christ. (Rev. 19:17; Mal. 4:2; Ps. 84:11).

b. This supper of the great God is the sacrifice of the Lord when He destroys so much of the wicked with the plagues. (Rev. 19:17; Zeph. 1:7,8).

c. That the slain of the Lord is being referred to can be seen in the imagery of (Rev. 19:17,18; Eze. 39:17-22).

d. The "gathering together" of the kings of the earth with their armies and with the beast (the Papacy, Rev. 13:1-3), is the formation of a global alliance to destroy God's people that begins with a universal Sunday Law. (Rev. 19:19; Rev. 16:13-16; Isa. 13:4,5; Ps. 2:1-3; Rev. 13:12,16).

e. The beast and the false prophet that worked miracles to deceive are taken; this means they are destroyed. (Rev. 19:20; Rev. 19:2; Rev. 13:4,10; Rev. 17:5,16; Rev. 18:19,21).

f. Yet we are told the beast and the false prophet are cast alive in the lake of fire. Why? Rev. 19:20.

g. The remnant slain with the sword refers to the destruction that comes to the remaining wicked when Christ comes in the air and His voice (the sword) shakes the world. (Rev. 19:21; Heb. 4:12; Heb. 12:25,26; Rev. 16:17-21; Isa. 24:1-6).

13. The following chart is an illustration of Rev. 19:17-21.

14. Thus in conclusion the events covered by the whole of Revelation 19, is as follows:

REV. 19:1-4

1000 YEARS

SAINTS IN HEAVEN AT
THE START OF THE 1000
YEARS. REV. 20:6

TOTAL DESTRUCTION OF
THE WICKED AT THE END
OF THE 1000 YEARS.
REV. 20:10.

REV. 19:7-9

CLOSE OF
PROBATION

SECOND COMING
(RESURRECTION OF
SAINTS)

1 YEAR OF THE PLAGUES

MARRIAGE CONSUMATED,
WHITE ROBES OF RIGHTEOUSNESS
GIVEN. ALL PAST SINS FORGIVEN.
(SAINTS STILL ON EARTH).

(SAINTS IN HEAVEN
THE MARRIAGE
SUPPER.

REV. 19:11-16

ONE YEAR OF THE PLAGUES

HE JUDGES AND

MAKE WAR...

(PLAGUES BEGIN)

REV. 1:7; REV. 6:14-17.

THE ARMIES WHICH

FOLLOWED HIM

(ARRIVAL OF CHRIST)

MATT. 24:30,31.

REV. 19:17-21

SUNDAY	PROBATION	SECOND	RESURRECTION OF
LAW	CLOSED	COMING OF	THE WICKED
		CHRIST	

SUNDAY	YEAR OF THE	1000 YEARS
LAW	PLAGUES	

GATHER	ANGEL IN	BEAST AND	BEAST AND THE
TOGETHER	THE SUN	FALSE PROPHET	FALSE PROPHET
	CALLING	TAKEN (SLAIN)	CONSIGNED TO
	FOR DEATH	WICKED SLAIN	LAKE OF FIRE.

SUNDAY LAW	CLOSE OF	MARRIAGE	SECOND	YEAR OF	MARRIAGE	1000	1000
GATHERED	PRO-	CONSU-	COMING	THE	SUPPER	YRS.	YRS.
TOGETHER	BATION	MATED	OF christ	plagues			begins
ends							

EXPOSITION OF REVELATION CHAPTER TWENTY

1. A Translation of Rev. 20:1-15.

[1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. [2] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, [3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. [4] And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. [5] But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. [6] Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. [7] And when the thousand years are expired, Satan shall be loosed out of his prison, [8] And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. [9] And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. [10] And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. [11] And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. [12] And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. [13] And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. [14] And death and hell were cast into the lake of fire. This is the second death. [15] And whosoever was not found written in the book of life was cast into the lake of fire.

2. Revelation chapter twenty deals with events that happens after the second coming of Jesus

Christ, and before the new earth is created.

3. Revelation chapter twenty can be sensibly divided into four parts. Here are they:

a. Rev. 20:1-3.

b. Rev. 20:4-6.

c. Rev. 20:7-10.

d. Rev. 20:11-15.

4. The contents of these four divisions of Revelation chapter twenty are as follows:

a. The Second Coming of Jesus Christ that causes a chain of circumstances that leads to the 1000 years. Rev. 20:13.

b. The position and work of the resurrected and redeemed righteous during the 1000 years. Rev. 20:4-6.

c. The resurrection of the wicked dead and events leading to their destruction, and the destruction Satan and his host in hellfires. Rev. 20:7-10.

d. The judgment from the books that leads to the condemnation of the wicked in hellfires and the destruction of death and the grave thereby. Rev. 20:11-15.

FIRST DIVISION REV. 20:1-3:

5. Exegesis of Rev. 20:1.

[1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

a. This angel that comes down from heaven is none other than Michael. (Rev. 20:1; Rev. 12:7).

b. This Michael the arch angel is none other than Jesus Christ Himself, because it is the voice of Jesus that shall be heard resurrecting the righteous dead, and this is what Michael does. (Jude. 9; Jn. 5:27-29; 1 Thess. 4:16).

c. The Angel has the Keys of the bottomless pit, that means His coming down to the earth causes it to become the bottomless pit or in a state of chaos destruction and desolation. The Second Coming of Christ to the earth creates this state. (Rev. 20; Gen. 1:2; Isa. 24:1-6; Isa. 34:1-5; Jer. 4:23-28; Rev. 16:17-20; Rev. 6:14-17).

d. The Great chain in His hand, is not a literal chain, but a “chain of circumstances” that is under His control. This chain of events must bring the earth into a desolate uninhabited state with Satan and his angels alone remaining on it. They are:

1. Christ’s Coming resurrects the righteous dead and together with the transformed righteous that remain alive they are caught up to meet Christ in the air to be with Him. 1 Thess. 4:15-17.

2. The wicked of the earth is slain with the brightness of His coming, thus the dead are scattered all over the earth. (2 Thess. 2:3,8; Zech. 14:13,12; Isa. 34:1-5).

3. Thus the earth is made desolated or a bottomless pit.
-
6. Exegesis of Rev. 20:2.

[2] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

- a. This is Christ laying hold of Satan and bounding him to a peopleless earth for 1000 years, for no one remains alive on the earth for the 1000 years; for it is only at the end of this time that Satan is now free to tempt men because it is then the wicked dead are resurrected. Rev. 20:2'5'7'8.

7. Exegesis of Rev. 20:3.

- a. Thus, Satan being cast into the bottomless pit so that he can deceive the nations no more till the 1000 years were finished, means he is trapped on a desolate earth with no man living upon it for 1000 years, when the second resurrection occurs, then he is able again to tempt men. (Rev. 20:3; Isa. 13:4-13; Rev. 20:4,7,8).

SECOND DIVISION REV. 20:4-6:

8. Exegesis of Rev. 20:4.

- a. The righteous saints are taken to heaven to judge the wicked dead. (Rev. 20:4; Rev. 19:1).
- b. Those that did not worship the beast and his image reigned with Christ for 1000 years, this reign is a judging the wicked. (Rev. 20:4; 1 Cor. 6:2).

9. Exegesis of Rev. 20:5,6.

- a. The rest of the dead lives after the 1000 years, this is the second resurrection. (Rev. 20:5; Jn. 5:28,29).
- b. We know this because in the first resurrection the righteous comes up to reign a 1000 years with Christ. (Rev. 20:5,6; Jn. 5:28,29.).
- c. The second death is the firey death of the wicked. (Rev. 20:6; Ps. 9:17; Rev. 20:14,15).
- d. The second death has no power over the righteous who are priests unto God. (Rev. 20:6; Rev. 1:6; Rev. 5:10).

THIRD DIVISION REV. 20:7-10:

10. Exegesis of Rev. 20:7,8.

[7] And when the thousand years are expired, Satan shall be loosed out of his prison, [8] And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

- a. Satan is loosed out of his prison of being unable to tempt man, when the wicked dead are resurrected and he is now able to tempt and deceive them. Rev. 20:7,8, 5.

- b. The nations in the four quarters of the earth are the wicked, who like the sand of the sea cover the whole earth. Rev. 20:8; Ps. 9:8,17).

- c. Why are the wicked called Gog and Magog? They are called Gog and Magog because of the following reasons.
 1. They are all the wicked from all the peoples of the earth. Gog and the Land of Magog symbolizes this fact. Eze. 38:1-6.
 2. God and his land, Magog, symbolizes the vast multitudes of the lost. Eze. 38:2,9,15; Eze. 39:4,11.
 3. Gog and his land, Magog symbolizes the isles of the Gentiles (unconverted peoples). (Eze. 39:6; Gen. 10:1-5).

- d. Gog and Magog are gathered to attack God's people by the deceptions of Satan. Rev. 20:7,8.

11. Exegesis of Rev. 20:9.

[9] And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

- a. How are the forces of Gog and his land Magog able to attack God's people? Where are God's people at that time?
 1. Just before the wicked dead are resurrected at the end of the 1000 years, Christ and His saints descend from heaven to the earth. But Christ's foot shall come upon the Mount of Olives, and this shall be made a great plain or valley. Zech. 14:3,4,6,7.
 2. Next, the holy city descends from God in Heaven and occupies that spot. Rev. 21:2,9,10.
 3. This city is occupied by all the redeemed saints. Rev. 21:24-27.
 4. Then the wicked dead are resurrected. Rev. 20:5.
- b. Being tempted by Satan again, the wicked dead swarm around the city and camp of saints to attack them, thus they are stopped by fire that come down from God out of heaven upon them. Rev. 20:9.
- c. This chart is illustrative of what we have just shown.
- d. We are told that the fire devoured them, this means there is no ever burning

hell, they are burned up will all evil angels into ashes. (Rev. 20:9; Mal. 4:1,3).

12. Exegesis of Rev. 20:10.

[10] And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

- a. The devil and his angels are cast into this lake of fire for it was prepared for them with the ability to destroy them. (Rev. 20:10; Matt. 25:41).
- b. Satan and his evil angels with all the wicked are eventually destroyed, for neither root (Satan) nor the branches (his followers) survive, all become ashes. Mal. 4:1,3.
- c. The papal beast of Rev. 13:1-5, (the Roman Catholic clergy), are also seen in this hellfires, thus they shall not be saved. Rev. 20:10.
- d. The false prophet of Rev. 16:13, (the apostate Protestants), who worked miracles is also seen in hellfires. This shows that even though they worked miracles, they were not of god, therefore would not be saved. (Rev. 20:10; Rev. 19:20; Matt. 7:22,23).
- e. The torments that last day and night forever and ever means as long as the eternal fires last, because eternal fires are fires that burn and do not out until it fully do its work, making them all into ashes. (Rev. 20:10; Jude. 7; Jer. 17:27; Mal. 4:1,3).

FOURTH DIVISION REV. 20:11-15:

13. Exegesis of Rev. 20:11,12.

[11] And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. [12] And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

- a. The great white throne is the throne of Christ's glory. (Rev. 20:11; Matt. 25:31).

- b. Before this throne all the righteous and the wicked stands after the wicked dead are resurrected, the righteous in the holy city and the wicked outside of the city. (Rev. 20:11,12; Rev. 22:14,15).

- c. Before the wicked are destroyed they must stand before God and face a judgment which is the result of the judgment of the saints during the 1000 years. (Rev. 20: 12; 1 Cor. 6:2; Rev. 20:4).

- d. The books were opened, and another book, the book of life, was opened. These books are: (Rev. 20:12).
 1. The book of iniquity. Rev. 20:12.

 2. The book of remembrance. Mal. 3:16.

3. The book of life. Rev. 12:8.

14. Exegesis of Rev. 20:13.

[13] And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

a. The sea gave up the dead that were in it because not even the depths of the ocean can hide the dead from the resurrection to face the judgment. Rev. 20:13.

b. Judgment is according to works, thus the law of God must be kept by faith. (Rev. 20:13; Eccl. 12:13,14; Jam. 2:8-12,26).

15. Exegesis of Rev. 20:14.

[14] And death and hell were cast into the lake of fire. This is the second death.

a. Death and hell are cast into the lake of fire, this hell is hades the grave. With the total destruction of all the wicked in hellfires, there is no one else to die or to be buried in the grave, this is how death and hell (hades, the grave) are cast into the lake of fire. It is the second death that causes this. (Rev. 20:14; Mal. 4:1,3; Rev. 21:8).

16. Exegesis of Rev. 20:15.

a. Those who are cast into the lake of fire are only those whose names are not written in the book of life. Rev. 20:15.

b. Such people are also those whose names were once in the book of life, but were removed because they did not keep in the truth. (Rev. 20:15; Rev. 22:19; 1 Cor. 9:27).

17. This chart finally illustrates what we have been discussing in Revelation chapter twenty.

CHART #1

SECOND	REVELATION CHAPTER TWENTY	NEW
COMING	ALL THE WICKED PERISHED	EARTH
OF CHRIST	MILLENNIUM OR 1000 YEARS	CREATED

1. THIS HAPPENS A SHORT TIME AFTER THE MILLENNIUM OR 1000 YEARS BEGINS BUT BEFORE THE NEW EARTH IS CREATED.

- A. THE SECOND RESURRECTION.
- B. THE WHITE THRONE JUDGMENT.
- C. THE HELL FIRES.

CHART #2

1. THIS IS WHAT HAPPENS FIRST.

EARTH DESOLATED.

1000 YEARS.

MILLENNIUM.

SAINTS IN HEAVEN JUDGING.

2. THIS IS WHAT HAPPENS SECOND

A. CHRIST AND SAINTS DESCEND TO EARTH.

B. CHRIST'S FOOT TOUCH MT. OLIVES.

C. THE HOLY CITY DESCEND TO THAT SPOT.

D. THE WICKED DEAD RESURRECTED.

E. THEY ATTACK THE CITY WITH OF THE SAINTS.

F. THEN HELLFIRES COME DOWN UPON THEM.

CHART #3

1. SECOND COMING OF CHRIST
2. WICKED SLAIN THEREBY
3. RIGHTEOUS RESURRECTED
4. ALL RIGHTEOUS CAUGHT UP
5. EARTH DESTROYED
6. SATAN BOUND
7. RIGHTEOUS IN HEAVEN

1. CHRIST & SAINTS DESCEND TO EARTH.
2. CHRIST FOOT TOUCH MT. OLIVES.
3. HOLY CITY DESCENDS THERE.
4. WICKED DEAD RESURRECTED.
5. SATAN LOOSED.
6. SATAN TEMPT WICKED TO ATTACK HOLY CITY.
7. FIRE FROM GOD TOTALLY DESTROY WICKED.

