

THE GOSPEL OF REVELATION

—As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study.

—The book of Revelation, in connection with the book of Daniel, demands close study. Let every God-fearing teacher consider how most clearly to comprehend and present the Gospel that our Saviour came in person to make known to His servant John,—‘The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.’ None should become discouraged in their study of Revelation because of its apparently mystical symbols. ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.’ ‘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.’ We are to proclaim to the world the great and solemn truths contained in the book of Revelation. Into the very designs and principles of the church of God these truths are to enter. There should be a closer and more diligent study of this book, a more earnest presentation of the truths it contains, truths which concern all who are living in these last days. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,—a revelation of the most important events that are to take place in the last days of this earth's history. John, because of his faithful trust in the word of God, and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world.

—This instruction is of the greatest importance to us; for we are living in the last days of this earth's history. Soon we shall enter upon the fulfillment of the events which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

—The book of Revelation must be opened to the people. Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light. The truths that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The Third Angel's Message must be presented as the only hope for the salvation of a perishing world.

—The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes that prophecy has revealed are soon to take place be left untouched. We are God's messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal. || Signs of the Times, July 4, 1906.

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THE SEVEN CHURCHES #1

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. Revelation 1:3.

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

NOTHING ELSE

—The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God’s people. Nothing else is to be allowed to engross our attention. || Testimonies, volume 8, 302.

THE SEVEN CHURCHES

—The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world.

—Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. || Acts of the Apostles, 585–586.

MILLER’S RULES

—Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted. || Review and Herald, November 25, 1884.

—Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation. || Early Writings, 231.

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CHURCHES, SEALS, TRUMPETS AND PLAGUES

—The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God’s protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman kingdom. And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in like tributary streams, and filling up the grand river of prophecy, until the whole ends us in the ocean of eternity.

—This, to me, is the plan of John’s prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy are not all explained in the same, but must

be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part. || William Miller, Miller's Lectures, volume 2, lecture 12, 178.

—The seals are introduced to our notice in the 4th, 5th, and 6th chapters of Revelation. The scenes presented under these seals are brought to view in Revelation 6, and the first verse of Revelation 8. They evidently cover events with which the church is connected from the opening of this dispensation to the coming of Christ.

—While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history. || Uriah Smith, The Biblical Institute, 253.

THE FIRST FOUR AND THE LAST THREE

—We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering the same periods of time. The seals are seven in number, the beasts but four. And it may be well here to notice, that at the opening of the first, second, third and fourth seals the first, second, third and fourth beasts are heard to say 'Come and see;' but when the fifth, sixth and seventh seals are opened, there is no such voice heard. Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do. But, as we have shown, the churches, seals and beasts do agree, as covering the same periods of time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time. || James White, Review and Herald, February 12, 1857.

PERGAMOS & THYATIRA REVELATION 2:12–29
HE WHO NOW LETTETH & THAT WICKED
2 Thessalonians 2:5–8

POWER SEAT & AUTHORITY
Revelation 13:2

A HOST WAS GIVEN HIM
Daniel 8:11–12

THE DAILY TAKEN AWAY
Daniel 12:11

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THEY PLACE THE ABOMINATION THAT MAKETH DESOLATE

Daniel 11:30–31
DANIEL 11:40–45

—We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.

—In the thirtieth verse a power is spoken of that _verses thirty through thirty-six quoted.

—Scenes similar to those described in these words will take place. || Manuscript Releases, number 13, 394.

THE THIRD & FOURTH SEAL

Revelation 6:6–8

—The same spirit is seen today that is represented in Revelation 6:6–8. History is to be repeated. That which has been will be again. || Manuscript Releases, volume 9, 7.

EPHESUS & SMYRNA

Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Timothy 3:12.

—Many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth. || Selected Messages, book 3, 397.

EPHESUS, PHILADELPHIA & LAODICEA: JOEL
Early Writings, 259–260; The Great Controversy, 611.

EPHESUS AND LAODICEA

—‘Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey.’ Isaiah 59:14, 15. This was fulfilled in the life of Christ on earth. He was loyal to God's commandments, setting aside the human traditions and requirements which had been exalted in their place. Because of this He was hated and persecuted. This history is repeated. || Christ's Object Lessons, 170.

—The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ's second advent, as John prepared the way for his first advent. In this preparatory work, ‘every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain’ for history is to be repeated, and once again ‘the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.’ || Southern Watchman, March 21, 1905.

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—Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them. || Selected Messages, book 2, 111.

SARDIS, PHILADELPHIA & LAODICEA

—Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently the third chapter of Revelation, for in it is portrayed the condition of things existing in the last days. Study carefully every verse in this

chapter, for through these words Jesus is speaking to you. || Manuscript Releases, volume 18, 193.

— In all the land saith the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD. ' First part, SARDIS, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Revelation 3:12; Hebrews 12:22–24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!!* eternal DEATH!!!! is on their track. Remember Lot's wife. || Joseph Bates, Review and Herald, volume 1, November 1850.

SARDIS

—Sardis not only represents 'those escaping' or 'that which remains' after the great apostasy and terrible persecutions of the Middle Ages, but some authorities believe that the word ardis means 'remnant' of 'an escaped few,' and therefore represent Protestantism after what was vital in it had evaporated so that there are only a few faithful ones remaining. There would be a 'remnant' who would continue the work of reform even after the Reformation had waned and Protestantism in general was dead. There would be 'a few names,' or 'a few souls' (Moffatt), in Sardis who had 'not defiled their garments.' || Taylor Bunch, The Seven Epistles of Christ, 186. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. Daniel 11:41.

HASKELL

—It should be remembered that, as the experience of Ephesus, Smyrna, and Pergamos, will be repeated in the last church before the second coming of Christ, so the history of Thyatira will have its counterpart in the last generation. || Stephen N. Haskell, Story of the Seer of Patmos, 69.

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—He applied the test, but all pointed forward to the year 1843 as the time when the world must welcome its Saviour. The condition of the people at the first advent of Christ was now repeated. || Stephen N. Haskell, Story of the Seer of Patmos, 75.

—There was a time in the history of Pergamos, when Christianity thought Paganism was dead; but in reality, the religion which was apparently vanquished, had conquered. Paganism baptized, stepped into the church. In the days of Sardis this history was repeated. || Stephen N. Haskell, Story of the Seer of Patmos, 75, 76.

—Upon this last church—the remnant,—shine the accumulated rays of all past ages. || Stephen N. Haskell, Story of the Seer of Patmos, 69.

ANCIENT ISRAEL

—The trials of the children of Israel, and their attitude just before the first coming of Christ, illustrate the position of the people of God in their experience before the second coming of Christ.

—Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people.

—Their history should be a solemn warning to us. We need never expect that when the Lord has light for his people, Satan will stand calmly by and make no effort to prevent them from receiving it. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. . . . If there are any who do not see and accept the light themselves, let them not stand in the way of others.

—I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.'

—This song was not historical but prophetic. While it recounted the wonderful dealings of God with his people in the past, it also foreshadowed the great events of the future, the final victory of the faithful when Christ shall come the second time in power and glory.

—The apostle Paul plainly states that the experience of the Israelites in their travels has been recorded for the benefit of those living in this age of the world, those upon whom the ends of the world are come. We do not consider that our dangers are any less than those of the Hebrews, but greater. *Healthful Living*, 280–281.

—Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile. *Prophets and Kings*, 714.

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THYATIRA #2

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

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PARALLEL LINES: REPEAT AND ENLARGE

—While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history. *Uriah Smith, The Biblical Institute*, 253.

—We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering the same periods of time. . . . Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do. But, as we have shown, the churches, seals and beasts do agree, as covering the same periods of time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time.¶ James White, Review and Herald, February 12, 1857.

Revelation 6:9–10

—¶And when he had opened the fifth seal . . . [Revelation 6:9–11]. Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.¶ Manuscript Releases, volume 20, 197.

Daniel 8:9–14; Revelation 11:1–3
THE TIMES OF THE GENTILES

Luke 21:24
THE TWO INDIGNATIONS

Daniel 11:36; Daniel 8:19; Daniel 12:6–7
Daniel 8:13
Psalms 74:1–10; 79:1–10; 80:4; 94:1–10

9
HOW LONG?

—The martyrs under the opening of the fifth seal, reiterate with a loud voice, the anxious inquiry, ¶How LONG, O Lord, holy and true, dost thou not judge and avenge our BLOOD on them that dwell on the earth?¶ Revelation 6:10.

—The important question, and its answer, now under consideration, is equivalent to saying, How long shall it be to the end of this wonderful bloodshed of martyrs, and casting the host down to the ground, and stamping upon them? And the answer given by the heavenly one under oath, is that it should be for (i.e., continue) three and a half times. And that the scattering of the power of the holy people, which is the indignation itself, should be accomplished when these wonders should be finished, which wonders, according to the oath, must end with the termination of the three and a half times; and we are thus strongly assured that the indignation was accomplished when the three and a half times of the Papal supremacy expired; which was in the year 1798.

—But Daniel says, ¶I heard (this question and the answer) but I understood not.¶ The thing was not yet revealed to Daniel: he did not yet understand the thing. See Chapter 10:1. What was the hidden thing which Daniel did not yet understand? Certainly Gabriel had made him know what should befall his people in the latter days, what should be in the last end of the indignation, and the point of its termination; and the angel had sworn that it should be for (continue) a time, times, and an half. But notwithstanding all this, Daniel says, ¶I understood not: then said I, O my lord, WHAT shall be the end of these things?¶ (or these wonders?)

—The burden of Daniel's anxiety, in this his diligent inquiry, is couched in the little word

¶WHAT.¶ Peter's comment on this word, will give us the light on this point. See 1 Peter 1:10, 11.

—The prophets have inquired and searched diligently, what, or what MANNER of TIME, &c. Daniel's anxiety was now to understand the hidden wisdom, or the MANNER of time contained in the three and a half times, (which was the last half of the indignation,) which would also unlock the hidden wisdom, or mystery of the seven times, which was the appointed time of the whole period of the indignation.

—The object of the angel, in testifying that the duration of the wonders, or the last end and half of the indignation should be for three and a half times, was designed to pave and open the way for the revealing of the hidden wisdom or manner of this time to Daniel. We have the inspired testimony in Chapter 10:1, that a thing was revealed to Daniel, and he understood the thing and had understanding of the vision. In Chapter 7:8, Daniel testifies, 'I understood not,' and but four verses remain to complete the fulfillment of Gabriel's charge and the redemption of his pledge to Daniel, and then Daniel will understand the thing, and have understanding of the vision. Verse 9, Gabriel informs Daniel that the words (that is to say, the manner of the time which he is now about to reveal to Daniel) is closed up and sealed, (or hidden from all mankind except Daniel) till the time of the end. Hiram Edson, Review and Herald, January 17, 1856.

HOW LONG?

Zechariah 1:12

ISAIAH 6

REBUILDING JERUSALEM

Zechariah 1:13–17

10

THE FOUR SCATTERING HORNS

Zechariah 1:19–20

Jeremiah 50:17–18

—Zechariah then saw the powers that had 'scattered Judah, Israel, and Jerusalem,' symbolized by four horns. Immediately afterward he saw four carpenters, representing the agencies used by the Lord in restoring His people and the house of His worship. See verses 18–21.

—'I lifted up mine eyes again,' Zechariah said, 'and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.' Zechariah 2:1–5.

—God had commanded that Jerusalem be rebuilt; the vision of the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like 'a wall of fire round about;' and through them His glory would be revealed to all the sons of men. That which He was accomplishing for His people was to be known in all the earth. 'Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.' Isaiah 12:6. H. Prophets and Kings, 580–581.

FOUR CARPENTERS

Zechariah 1:20–21

THREE DECREES (CARPENTERS)

—In the seventh chapter of Ezra the decree is found. Verses 12–26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built ‘according to the commandment [‘decree,’ margin] of Cyrus, and Darius, and Artaxerxes king of Persia.’ These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled. || The Great Controversy, 326.

THE FOURTH DECREE (CARPENTER)

—His request to the king had been so favorably received that Nehemiah was encouraged to ask for still further assistance. To give dignity and authority to his mission, as well as to provide protection on the journey, he asked for and secured a military escort. He obtained royal letters to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed. That there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined. || Prophets and Kings, 633.

11

Daniel 9:25

—The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God's law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard. || Prophets and Kings, 677.

MEASURING JERUSALEM

Zechariah 2:1–13

THE EARTH IS AT REST

WALKING TO AND FRO

Zechariah 1:7–10

Zechariah 1:11

A SECOND WITNESS (THE FOUR SPIRITS)

Zechariah 6:1–8

MOUNTAINS OF BRASS

—It was when the heavens were as brass over Paul that he trusted most fully in God. More than most men, he knew the meaning of affliction; but listen to his triumphant cry as, beset by temptation and conflict, his feet press heavenward: ‘Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.’ 2 Corinthians 4:17, 18. || Acts of the Apostles, 363.

—Ahab knew that it was by the word of God that the heavens had become as brass, yet he sought to cast upon the prophet the blame for the heavy judgments resting on the land. || Prophets and Kings, 139.

THE LORD WILL CHOOSE ISRAEL

Isaiah 14:1–7

1 Kings 11:28–41

1 Kings 14:21

SEVENTY YEARS

Daniel 9:2

Zechariah 1:12

Jeremiah 25:4–12; 29:10–14

2 Chronicles 36:15–21

Leviticus 26:28–43

Leviticus 25

12

—When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. Revelation 18:1–5 quoted. || Manuscript Releases, volume 20, 14.

ALL THE GREAT EVENTS

—The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. || Selected Messages, book 3, 338–339.

—The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. || The Great Controversy, 343.

13

THE LION OF THE TRIBE OF JUDAH # 3

—The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. || Testimonies, volume 9, 267.

—It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days, but while many shall be purified, and made white, and tried, the wicked shall do wickedly: and none of the wicked shall understand. || Manuscript Releases, volume 18, 15.

—Great light has been thrown of late upon the prophetic word. It shall come to pass that at eventide it shall be light. ' Zechariah 14:7. The vision is for an appointed time, but at the end it shall speak, and not lie. ' Habakkuk 2:3. In the latter days he shall consider it perfectly. ' Jeremiah 23:20; 30:24. What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of the Lion of the tribe of Judah, revealed unto us.

Revelation 5:5. Hence ‘many run to and fro, and knowledge is increased.’ Never, since the days of our Lord’s first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. ‘The Revelation of Jesus Christ,’ contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, ‘none of the wicked shall understand, but the wise shall understand.’ Daniel 12:10. So St. Paul speaks: ‘But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.’ 1 Thessalonians 5:4–5. Though ‘the true light now shineth, it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, have,’ like the Israelites of old, ‘light in their dwellings,’ whilst the rest of the world are sitting in darkness, even ‘darkness such as may be felt.’ The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end.’ Daniel 12:9; Revelation 10:7.

— ‘Many shall run to and fro.’ Says Dr. Clarke, ‘Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., —Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.’ This is true in itself; but it is not the meaning of the prophet’s words.

—The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott’s opinion seems to coincide with Clarke’s, though he gives both meanings in his notes; but manifestly gives preference to the one which expresses the idea of searching out the meaning of the prophecy.—Word of Warning, 1843. James White, Review and Herald, November 1, 1853.

THE SEVEN THUNDERS SEALED

Revelation 10:3–4

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THE SEVEN THUNDERS UNSEALED

Revelation 22:10–11

FUTURE EVENTS WHICH WILL BE DISCLOSED

—After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.

—The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

EVENTS OF THE FIRST AND SECOND ANGELS’ MESSAGES

—The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot

on the sea, proclaiming with a most solemn oath that time should be no longer.¶ The Seventh-day Adventists Bible Commentary, volume 7, 971.

Revelation 5:1–5
COME AND SEE

Revelation 6:1, 3, 5, 7

THE SEALING

—When Christ came to this earth, the traditions that had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of tradition. The spiritual import of the sacred volumes was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.

—But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for knowledge, the sure word of prophecy, and when it came, it was as a light shining in a dark place.¶ Spalding Magan, 58.

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TRADITIONS AND CUSTOMS

—The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with their own ideas and traditions. Their customs and maxims became more and more exacting. In its spiritual sense, the sacred Word became to the people as a sealed book, closed to their comprehension.¶ Signs of the Times, May 17, 1905.

THE JEWELS OF TRUTH

—Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he finds and opens the treasure house of the precious jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures.¶ Manuscript Releases, volume 1, 40.

WILLIAM MILLER'S DREAM

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

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

—The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering [1] them on the table. I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered [2], I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered [3]; and now they seemed to scatter [4] them all over the room, on the floor and on every piece of furniture in the room.

—I then saw that among the genuine jewels and coin they had scattered [5] an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude and reprov'd and reproach'd them for it; but the more I reprov'd, the more they scattered [6] the spurious jewels and false coin among the genuine.

—I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered [7] it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

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—While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

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

—He told me to —fear not,' for he would —take care of them.'

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

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

—He then called upon me to —come and see.'

—I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me. || Early Writings, 81–83.

EACH GENERATION

—Christ is the originator of all truth. By the work of the enemy the precious gems of truth had been torn from their setting and placed in, a frame-work of error. Christ came to replace the jewels of truth in their rightful position. He rescued them from the rubbish of error, gave them a new power, and bade them stand fast forever. He could use these truths with perfect freedom; for He was their author. He had cast them into the minds of each generation; and when He came to the world, He vitalized and re-arranged the truth which Satan had robbed of life. Clothing them with more than their original freshness and power, He gave them to the world for the benefit of future generations. || Signs of the Times, May 1, 1901.

EMPOWERMENT BASED UPON DANIEL

EPHESUS: PENTECOST

—Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, ‘The time is fulfilled, and the kingdom of God is at hand,’ based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. || The Great Controversy, 352.

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PERGAMOS & THYATIRA

—Paul’s words were not to be misinterpreted. It was not to be taught that he, by special revelation, had warned the Thessalonians of the immediate coming of Christ. Such a position would cause confusion of faith; for disappointment often leads to unbelief. The apostle therefore cautioned the brethren to receive no such message as coming from him, and he proceeded to emphasize the fact that the papal power, so clearly described by the prophet Daniel, was yet to rise and wage war against God’s people. Until this power should have performed its deadly and blasphemous work, it would be in vain for the church to look for the coming of their Lord. ‘Remember ye not,’ Paul inquired, ‘that, when I was yet with you, I told you these things?’ || Acts of the Apostles. 265.

2 Thessalonians 2:3–12

PHILADELPHIA: THE MIDNIGHT CRY

—Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, ‘The time is fulfilled, and the kingdom of God is at hand,’ based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. || The Great Controversy, 352.

LAODICEA: THE LATTER RAIN

—Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. ‘Blessed is he that readeth, and they that hear the words of this prophecy,’ God declares, ‘and keep those things which are written therein: for the time is at hand.’ When we as a people understand what this book means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.

—In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it,

God's own hand has withdrawn from these portions of His word. The very name 'Revelation' contradicts the statement that it is a sealed book. 'Revelation' means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled. . . .

—When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart. II Testimonies to Ministers, 113–114.

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JOEL # 4

Acts 2:1–16

Luke 21:24–28

Revelation 6:9–17

NEW WINE

Joel 3:9–18

Joel 1:1–5

FOURTH GENERATION

Exodus 20:5

Genesis 15:15–16

THE CUP OF INIQUITY

—He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

—And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.'

—Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them. 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. But there are limits even to the forbearance of God, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor.

—Of the Amorites the Lord said: 'In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.' Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a

marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

—With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

—The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

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—But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class. || Testimonies, volume 5, 207–209.

—This sealing of the servants of God is the same that was shown to Ezekiel in vision. John also had been a witness of this most startling revelation. He saw the sea and the waves roaring, and men's hearts failing them for fear. He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission. || Testimonies to Ministers, 445.

JUDGMENT BEGINS WITH ADVENTISM

—The command is: Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. . . .

—Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus Peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together. || Testimonies, volume 5, 210—211.

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 1 Peter 4:17.

FOUR INSECTS

Joel 1:4

Ezekiel 8

21

—One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that that has been substantiated by the Holy Spirit of God from the earlier events of our experience, until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now. || New York Indicator, February 7, 1906.

Joel 2:25–32

Acts 3:18–24

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AT THE GOLDEN ALTAR # 5

SILENCE IN HEAVEN

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. Revelation 8:1.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Matthew 25:31.

—The series of seven seals is here resumed and concluded. The sixth chapter closed with the events of the sixth seal, and the eighth commences with the opening of the seventh seal; hence the seventh chapter stands parenthetically between the sixth and seventh seals, from which it appears that the sealing work of that chapter belongs to the sixth seal.

—Silence in Heaven. Concerning the cause of this silence, only conjecture can be offered,—a conjecture, however, which is supported by the events of the sixth seal. That seal does not bring us to the Second Advent, although it embraces events that transpire in close connection therewith. It introduces the fearful commotions of the elements, described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession on the part of the wicked that the great day of God's wrath is come. They are doubtless in momentary expectation of seeing the King appear in, to them, unendurable glory. But the seal stops just short of that event. The personal appearing of Christ must therefore be allotted to the next seal. But when the Lord appears, he comes with all the holy angels with him. Matthew 25:31. And when all the heavenly harpers leave the courts above to come down with their divine Lord, as he descends to gather the fruit of his redeeming work, will there not be silence in heaven?

—The length of this period of silence, if we consider it prophetic time, would be about seven days. || Uriah Smith, Thoughts on Daniel and the Revelation, 476.

—We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. || Early Writings, 16.

—We are saved because God loves the purchase of the blood of Christ; and not only will he pardon the repentant sinner, not only will he permit him to enter heaven, but he, the Father of mercies, will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest. Oh what love, what wondrous love the Father has shown in the gift of his beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of his infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven. || Review and Herald, September 21, 1886.

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THE SECOND COMING: LAODICEA

—Before His presence __all faces are turned into paleness; upon the rejecters of God's mercy falls the terror of eternal despair. __The heart melteth, and the knees smite together, . . . and the faces of them all gather blackness.' Jeremiah 30:6; Nahum 2:10. The righteous cry with trembling: __Who shall be able to stand?' The angels' song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying: __My grace is sufficient for you.' The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher and sing again as they draw still nearer to the earth. || The Great Controversy, 641.

THE COVENANT

—Graves are opened, and __many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt.' Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. __They also which pierced Him' (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient. || The Great Controversy, 637.

THE CROSS: EPHESUS

—But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. || The Desire of Ages, 693.

THE COVENANT

—Jesus, the world's Redeemer, possessed heaven's activity, heaven's ambition. He longed to extend His kingdom to all parts of the world. He endured the agony of the cross to accomplish this work, cheered by the prospect of a universal triumph. In dying for the sinful race, He destroyed him who had the power of death. The blood of the cross sealed the irrevocable covenant which ensures to our Redeemer the heathen for His inheritance, and the uttermost parts of the earth for His possession. || Signs of the Times, June 21, 1899.

THE DAY OF ATONEMENT: PHILADELPHIA

—In the sanctuary of the wilderness tabernacle and of the temple that were the earthly symbols of God's dwelling place, one apartment was sacred to His presence. The veil inwrought with cherubim at its entrance was not to be lifted by any hand save one. To lift that veil, and intrude unbidden into the sacred mystery of the most holy place, was death. For above the mercy seat dwelt the glory of the Holiest—glory upon which no man might look and live. On the one day of the year appointed for ministry in the most holy place, the high priest with trembling entered God's presence, while clouds of incense veiled the glory from his sight. Throughout the courts of the temple every sound was hushed. No priests ministered at the altars. The host of worshipers, bowed in silent awe, offered their petitions for God's mercy. || The Ministry of Healing, 437.

THE COVENANT

—Read and study the thirty-fourth chapter of Ezekiel. In it we are given most precious encouragement. ‘I will save my flock, and they shall be no more a prey,’ the Lord declares. . . . And I will make with them a covenant of peace.’ ll God’s Amazing Grace, 138.

INCENSE, PRAYER, FIRE, AND THE GOLDEN ALTAR

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. Revelation 8:3–5.

INCENSE

MERITS AND INTERCESSION

—The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. ll Patriarchs and Prophets, 353.

MEDIATION

—This incense was an emblem of the mediation of Christ. ll Confrontation, 80.

BLOOD

—‘And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.’ Let the families, the individual Christians, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in his church militant here below. The angels who offer the smoke of the fragrant incense are for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the cool sunset hour, speaking before God in our behalf of the merits of the blood of a crucified and risen Saviour. That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only begotten Son of God that is of value for us, that we may draw nigh unto God; his blood alone that taketh away the sin of the world.’ Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God. ll The Home Missionary, June 1, 1897.

PRAYER REFORM

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chronicles 7:14.

REVIVAL

—A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to

receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. || Selected Messages, book 1, 121.

THE LATTER RAIN

Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. Zechariah 10:1.

FIRE

—It was a sin in the ancient economy to offer a sacrifice upon the wrong altar, or to allow incense to be kindled from a strange fire. We are in danger of commingling the sacred and the common. The holy fire from God is to be used with our offerings. The true altar is Christ, and the true fire is the Holy Spirit. The Holy Spirit is to inspire, to teach, to lead, and to guide men, and make them safe counselors. If we turn aside from God's chosen ones, we are in danger of inquiring from strange gods, and of offering upon a strange altar. || Ye Shall Receive Power, 178. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:1–4.

COMMUNICATION

—No sacrifice would be acceptable to God which was not salted or seasoned with divine fire, which represented the communication between God and man that was opened through Jesus Christ alone. The holy fire which was to be put upon the censer was kept burning perpetually. And while the people of God were without, earnestly praying, the incense kindled by the holy fire was to rise before God mingled with their prayers. This incense was an emblem of the mediation of Christ. || Confrontation, 80.

HEAVEN'S COMMUNICATION

—Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.

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—_And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' The Holy Spirit, assuming the form of tongues of fire, rested upon those assembled. This was an emblem of the gift then bestowed on the disciples, which enabled them to speak with fluency languages with which they had heretofore been unacquainted. The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work. || Acts of the Apostles, 38–39.

OIL

—Those who would be ready to meet their Lord must keep their lamps filled with the oil

of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the imparted grace of Jesus Christ, their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. While the foolish virgins awoke to find their lamps burning dimly, or going out in the darkness, the wise virgins, with their lamps burning brightly, entered the festal hall, and the gates were shut. Greatly rejoicing at the sound of the bridegroom's voice, they joined the bridal procession.

—The oil with which the wise virgins filled their lamps represents the Holy Spirit.

‘The angel that talked with me came again,’ writes Zechariah, ‘and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’

—The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.

—God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, ‘Show me thy glory,’ the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. ‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world. || Review and Herald, July 20, 1897.

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PURIFICATION

—The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord. || Review and Herald, October 16, 1888.

WRATH

For our God is a consuming fire. Hebrews 12:29.

—‘I indeed baptize you in water unto repentance,’ said John; ‘but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire.’ Matthew 3:11, R. V., margin. The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities ‘by the spirit of judgment, and by the spirit of burning.’ The word of the Lord to Israel was, ‘I will turn My hand upon thee, and purely

purge away thy dross, and take away all thy tin.' Isaiah 4:4; 1:25. To sin, wherever found, our God is a consuming fire.' Hebrews 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them. Jacob, after his night of wrestling with the Angel, exclaimed, I have seen God face to face, and my life is preserved.' Genesis 32:30. —Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven, and his sin purged; therefore he could endure the revelation of God's presence. But wherever men came before God while willfully cherishing evil, they were destroyed. At the second advent of Christ the wicked shall be consumed with the Spirit of His mouth,' and destroyed with the brightness of His coming.' 2 Thessalonians 2:8. The light of the glory of God, which imparts life to the righteous, will slay the wicked. || The Desire of Ages, 107.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Romans 12:19, 20.

THE ALTAR

—The true altar is Christ, and the true fire is the Holy Spirit. || Ye Shall Receive Power, 178.

ILLUMINATION

—Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word. || Introduction to The Great Controversy, 7.

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—God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness. || Testimonies to Ministers, 112.

PENTECOST

—The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost. Jesus impressed this fact upon his disciples, that as they should proceed in the work intrusted to them, they would the more fully comprehend the nature of that work, and the manner in which the kingdom of Christ was to be set up on earth. They were appointed to be witnesses for the Saviour; they were to testify what they had seen and heard of his resurrection; they were to repeat the gracious words which proceeded from his lips. They were acquainted with his holy character; he was as an angel standing in the sun, yet casting no shadow. It was the sacred work of the apostles to present the spotless character of Christ to men, as the standard for their lives. The disciples had been so intimately associated with this Pattern of holiness that they were in some degree assimilated to him in character, and were specially fitted to make known to the world his precepts and example. || Spirit of Prophecy, volume 3, 243.
Acts 1:1–2:1

THE MIDNIGHT CRY

ZECHARIAH THREE

—Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. || Prophets and Kings, 588.

THE MILLERITES AND THE 144,000

Zechariah 4:1–5

ZERUBBABEL: GOD'S SPIRIT

Zechariah 4:6–7

Zerubbabel: Offspring of Babylon

THE DAY OF SMALL THINGS

Zechariah 4:8–10

ZERUBBAABEL

Haggai 2:20–23

Signet: Seal

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THE LATTER RAIN

—John saw a Lamb on Mount Zion, and with Him 144,000 having His Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of His own good pleasure. || Review and Herald, March 19, 1889.

—The leaders in the sanitarium have mingled with unbelievers, admitting them to their councils, more or less; but it is like going to work with their eyes shut. They lack the discernment to see what is going to break upon us at any time. There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time. Just as soon as the people of God are sealed in their foreheads,—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved,—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming. || Manuscript Releases, volume 1, 249.

—Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

—By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. Men of finite judgment cannot see that in patterning after these men who have so often opened to them the treasures of God's word, they will surely endanger their souls. Jesus is the only true pattern. Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him. However high any minister may have stood in the

favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and satanic delusions and will lead others in the same path.

—Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.

—We are too easily satisfied with our attainments. We feel rich and increased with goods and know not that we are wretched, and miserable, and poor, and blind, and naked.' Now is the time to heed the admonition of the True Witness: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.'

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—In this life we must meet fiery trials and make costly sacrifices, but the peace of Christ is the reward. There has been so little self-denial, so little suffering for Christ's sake, that the cross is almost entirely forgotten. We must be partakers with Christ of His sufferings if we would sit down in triumph with Him on His throne. So long as we choose the easy path of self-indulgence and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus nor the joy that comes through conscious victory. The most exalted of the redeemed host that stand before the throne of God and the Lamb, clad in white, know the conflict of overcoming, for they have come up through great tribulation. Those who have yielded to circumstances rather than engage in this conflict will not know how to stand in that day when anguish will be upon every soul, when, though Noah, Job, and Daniel were in the land, they could save neither son nor daughter, for everyone must deliver his soul by his own righteousness.

—No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions.

—Oh, for a living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience. In that day when God has a controversy with His people this experience will be a source of comfort and hope.

—It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. Today if ye will hear His voice, harden not your hearts.' We are in a most trying position, waiting, watching for our Lord's appearing. The world is in darkness. But ye, brethren,' says Paul, are not in darkness, that that day should overtake you as a thief.' It is ever God's purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness for the waiting, longing soul.

—What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

—Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, worldloving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God--candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour. || Testimonies, volume 5, 214–216.

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THE SEVENTH SEAL # 6

RE—CREATION

—The Lord invites his people to become workers together with him in rebuilding and reshaping character according to the true standard of moral rectitude. Through faith in Christ we are to be recreated in his image. || Review and Herald, December 3, 1895.
Sanctify them through thy truth: thy word is truth. John 17:17.

CREATIVE POWER

—The excellency of knowledge is, that wisdom giveth life to them that have it.' _The words that I speak unto you,' said Jesus, _they are spirit, and they are life.' _This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send.' Ecclesiastes 7:12; John 6:63; 17:3, R.V.

—The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God.

—The life thus imparted is in like manner sustained. _By every word that proceedeth out of the mouth of God' (Matthew 4:4) shall man live.

—The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character. Of every human being privileged with access to the Scriptures, God says, _I have written to him the great things of My law.' _Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not.' Hosea 8:12; Jeremiah 33:3.

—With the word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He speaks with men. As he studies and meditates upon the themes into which _the angels desire to look' (1 Peter 1:12), he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to His words as when He taught on mountain and plain and sea. He may dwell in this world in the atmosphere of heaven, imparting to earth's sorrowing and tempted ones thoughts of hope and longings for holiness; himself coming closer and still closer into fellowship with the Unseen; like him of old who walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. The voices that will greet him are the voices of the holy ones, who, unseen, were on earth his companions—voices that here he learned to distinguish and to love. He who through the word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship. || Education, 126.

THE SABBATH AS A SIGN

—The value of the Sabbath as a means of education is beyond estimate. Whatever of ours God claims from us, He returns again, enriched, transfigured, with His own glory. The tithe that He claimed from Israel was devoted to preserving among men, in its glorious beauty, the pattern of His temple in the heavens, the token of His presence on the earth. So the portion of our time which He claims is given again to us, bearing His name and seal. ‘It is a sign,’ He says, ‘between Me and you; . . . that ye may know that I am the Lord;’ because ‘in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.’ Exodus 31:13; 20:11. The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man’s primeval glory, and thus witnesses to God’s purpose to re-create us in His own image. || Education, 250.

THE REST AND THE REFRESHING

Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Exodus 31: 15–17.

SEVEN DAYS

—God gave the Sabbath to his people to be a continual sign of his love and mercy and of their obedience. As he rested on this day and was refreshed, so he desired his people to rest and be refreshed. It was to be a constant reminder to them that they were included in his covenant of grace. Throughout your generations, he said, the Sabbath is to be my sign, my pledge, to you that I am the Lord that doth sanctify you, that I have chosen you and set you apart as my peculiar people. And as you keep the Sabbath holy, you will bear testimony to the nations of the earth that you are my chosen people. || Review and Herald, October 28, 1902.

—The Sabbath was God’s sign between Him and His people, and evidence of His kindness, mercy, and love, a token by which His people are distinguished from all false religionists of the world. And God has pledged Himself that He will bless them in their obedience, showing Himself that He is their God, and has taken them into covenant relation with Himself, and that He will fulfill His promise to all that are obedient. Not upon the first day, but upon the seventh day, God rested and was refreshed—satisfied with His work of Creation. Then the morning stars sang together, and all the sons of God shouted for joy, and now man’s observance of the Lord’s day of rest will again cause joy among the angels of heaven. The time in which we live is a time when the church militant will realize the oppressive power of persecution, because they keep the Sabbath of Creation, which God has sanctified and blessed.

—The observance of the Sabbath is a line of demarcation between him that serveth God and him that serveth Him not. It is God’s great memorial of the fact that in six days He created the heavens and the earth and on the seventh day He rested and was refreshed. || Manuscript Releases, volume 5, 84–85.

SEVEN MILLENNIUMS

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Peter 3:8.

—During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. Daniel declares that when the Ancient of days came, ‘judgment was

given to the saints of the Most High.' At this time the righteous reign as kings and priests unto God. John in the Revelation says, 'I saw thrones, and they sat upon them, and judgment was given unto them.' 'They shall be priests of God and of Christ, and shall reign with him a thousand years.' It is at this time that, as foretold by Paul, 'the saints shall judge the world.' In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Satan also and evil angels are judged by Christ and his people.

—At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead, and appear before God for the execution of 'the judgment written.' Thus the Revelator, after describing the resurrection of the righteous, says, 'The rest of the dead lived not again until the thousand years were finished.' || Southern Watchmen, March 14, 1905.

AFFLICTION SHALL NOT RISE UP THE SECOND TIME

—But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to 'magnify the law' and to 'make it honorable.' Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.

—In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, 'Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?' the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.

—The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, 'It is finished,' the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that 'through death He might destroy him that had the power of death, that is, the devil.' Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say: 'I will exalt my throne above the stars of God: . . . I will be like the Most High.' God declares: 'I will bring thee to ashes upon the earth, . . . and never shalt thou be any more.' Isaiah 14:13, 14; Ezekiel 28:18, 19. When 'the day cometh, that shall burn as an oven; . . . all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' Malachi 4:1.

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—The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God: 'Affliction shall not rise up the second time.' Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom. || The Great Controversy, 503–504.

What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time. Nahum 1:9.

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Zechariah 13:6.

—Those whom Christ commends in the judgment may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God. || The Desire of Ages, 638.

SEVEN TRUMPETS

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. Revelation 8:1–2.

NATIONAL & CHURCH HISTORY

—The immediate effect of this apostasy, [Constantine's Sunday law in 321.] which developed the papacy in the Roman Empire, was the complete ruin of the Roman Empire. And, this consequence of the apostasy, which is traced in the first three steps of the two lines of prophecy of the Seven Churches and the Seven Seals, is sketched in the first four trumpets of the line of prophecy of the Seven Trumpets. And here it is—in the Seven Trumpets—that national history enters, as an incident, in this book of Church history; as in the rise of the little horn amongst the ten, in the book of Daniel, there enters Church history, as an incident, in that book of national history. The Seven Trumpets aptly enter here, because the trumpet is the symbol of war; and it was by the universal war of the floods of barbarians from the north, that there was swept away that mass of corruption that was heaped upon the Roman Empire by its union with the apostate Church, in the making of the papacy. || A. T. Jones, Ecclesiastical Empire, 7.

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THE SUNDAY LAW IN THE USA

Revelation 13:11; 18:4; Daniel 11:41; Isaiah 10:1; Daniel 3:10; Micah 7:1; Zephaniah 2:2

—The mystery of iniquity, which had already begun to work in Paul's day, will continue its work until it be taken out of the way at our Lord's second coming. The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth. || Signs of the Times, June 12, 1893.

THE DEATH DECREE

Daniel 6:9; 11:44; 3:15; Revelation 13:15; 17:14

—History repeats itself. The same masterful mind that plotted against the faithful in ages past is now at work to gain control of the Protestant churches, that through them he may condemn and put to death all who will not worship the idol sabbath. We have not to battle with man, as it may appear. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But if the people of God will put their trust in Him, and by faith rely upon His power, the devices of Satan will be defeated in our time as signally as in the days of Mordecai.

—The decree is to go forth that all who will not receive the mark of the beast shall neither buy nor sell, and, finally, that they shall be put to death. But the saints of God do not receive this mark. The prophet of Patmos beheld those that had gotten the victory over the beast and over his image and over his mark and over the number of his name, standing on the sea of glass, having the harps of God, and singing the song of Moses and the Lamb. || Signs of the Times, November 8, 1899.

THE COMPLICATED PLAY OF HUMAN EVENTS

—Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, ‘a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.’ A number of wheels, intersecting one another, were moved by four living beings. High above all these ‘was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.’ ‘And there appeared in the cherubims the form of a man’s hand under their wings.’ Ezekiel 1:4, 26; 10:8. The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; but they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy.

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—As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth.

—The history of nations that one after another have occupied their allotted time and place, unconsciously witnessing to the truth of which they themselves knew not the meaning, speaks to us. To every nation and to every individual of today God has assigned a place in His great plan. Today men and nations are being measured by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.

—The history which the great I AM has marked out in His word, uniting link after link in the prophetic chain, from eternity in the past to eternity in the future, tells us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.

—The final overthrow of all earthly dominions is plainly foretold in the word of truth. || Education, 178–179.

THE VISIONS OF JOHN, EZEKIEL AND ISAIAH

—But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. . . .

—In Ezekiel's vision God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away iniquity and become pure in heart and life.

—The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked men, and He will bring to confusion the counsels of them that plot mischief against His people. || Testimonies, volume 5, 754.

TRUMPET AFTER TRUMPET

—The battle of Armageddon will be fought. And that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. The power of the Holy Ghost must be upon us and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded; vial after vial poured out one after another upon the inhabitants of the earth. || Selected Messages, book 3, 426.

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—One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of his coming, we are instructed and required to know when it is near. We are further taught that to disregard his warning, and refuse or neglect to know when his advent is near, will be as fatal for us, as it was for those who lived in the days of Noah not to know when the flood was coming. || The Great Controversy, 371.

Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. 2 Timothy 2:14–16.

And when he had opened the seventh seal . . . I saw the seven angels which stood before God; and to them were given seven trumpets. Revelation 8:1–2.

THE EARTH

THE FIRST TRUMPET

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. Revelation 8:7.

THE FIRST PLAGUE

And the first went, and poured out his vial upon the earth; and there fell a noisome

and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. Revelation 16:2.

THE SEA BECOMES BLOOD

THE SECOND TRUMPET

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. Revelation 8:8.

THE SECOND PLAGUE

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. Revelation 16:3.

THE WATERS

THE THIRD TRUMPET

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. Revelation 8:9–11.

THE THIRD PLAGUE

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. Revelation 16:14.

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THE SUN

THE FOURTH TRUMPET

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. Revelation 8:12.

THE FOURTH PLAGUE

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. Revelation 16:8–9.

DARKNESS

THE FIFTH TRUMPET

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. Revelation 9:1–2.

THE FIFTH PLAGUE

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of

heaven because of their pains and their sores, and repented not of their deeds. Revelation 16:10.

THE EUPHRATES

THE SIXTH TRUMPET

Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Revelation 9:14–15.

THE SIXTH PLAGUE

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. Revelation 16:12–16.

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AN EARTHQUAKE

THE SEVENTH TRUMPET

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Revelation 11:15–19.

THE SEVENTH PLAGUE

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. Revelation 16:17–18.

VOICES, THUNDER, LIGHTENING AND AN EARTHQUAKE

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. Revelation 8:5.

SINAI

—The contrast of this morning's scene with that of Sinai was marked. Then the millions of people gathered before the mountain whose lofty peaks seemed to reach to the very heavens. The lightnings flashed, and the groaning, muttering thunders, like supernatural voices filled the air, and God's voice was heard in trumpet-like tones by all the congregation. Moses was commanded to come up and talk with God. He obeyed the mandate, and climbed far up the solitary heights, and God talked with him. On the morning of the third day a thick cloud began to cover the mountain, increasing in denseness every moment, while its billowy form surged violently. The earth shook and trembled as if convulsed, and the thunder peals were caught up in reverberations from peak to peak, far and near. The stately tread of the Lord Jehovah and of his Son was upon that mountain. At intervals, between the bursts of the thunder were sounds as of a trumpet swelling louder and louder till it rose above the war of the elements. || Signs of the Times, December 11, 1879.

1844: THE OPENING OF JUDGMENT

—The Kingdoms of this world are soon to become the kingdoms of our Lord. —The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever.' There is to be a rapid and triumphant spread of the gospel. —And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.' || Battle Creek Letters, 57.

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WHEN GOD SPEAKS

—A crisis had arrived in the government of God. The earth was filled with transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction. || Review and Herald, July 17, 1900.