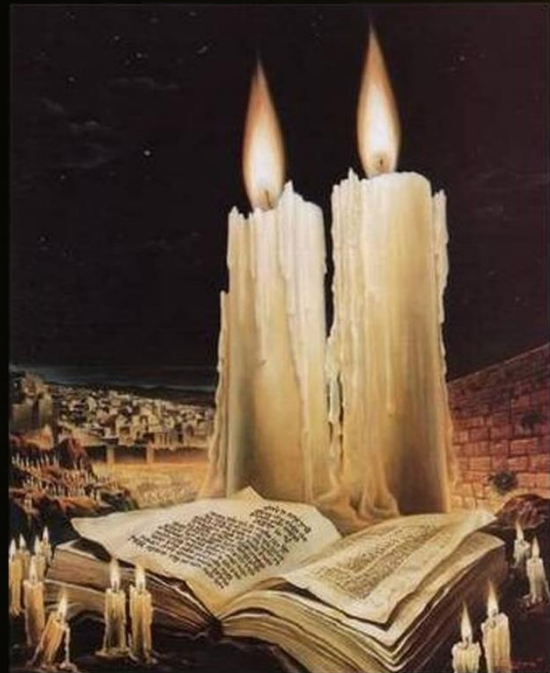




# **God's Preparation Manual**

## **A Revelation 10–11 Study**



**Franklin S. Fowler, Jr.**



# **GOD'S PREPARATION MANUAL**

**REVELATION 10 AND 11**

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Published by the Christian Heritage Foundation  
P.O. Box 829  
Lucerne Valley, CA 92356-0829 USA

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These conclusions are always subject to progressive understanding.



# CONTENTS

	Page
Preface	vi
Chapter 1 – A Heavenly Guest Lands on Earth	1
Chapter 2 – A Stunning little Book	5
Chapter 3 – An Oath, a Prophecy and then “When”	15
Chapter 4 – A God Mystery Soon to Unfold	19
Chapter 5 – Focus on the Scroll – That Little Open Book	23
Chapter 6 – Judgment of the Living	29
Chapter 7 – History Ends During a Three-and-a-Half-Year Period	37
Chapter 8 – Prophesying Again – The Gospel’s Final Call	45
Chapter 9 – Their Work Begins	49
Chapter 10 – Satanic opposition Arises	53
Chapter 11 – Defiance and Hatred	57
Chapter 12 – Coming Back to Life	61
Chapter 13 – Justice and Mercy	67
Chapter 14 – The Seventh Trumpet Sounds	71
Chapter 15 – Happening Soon	77
Chapter 16 – God’s Transforming Advice	85
Appendix I – “The Daily” – <i>Ha Tamid</i>	99
Appendix II – The Judgment of the Living – Part I	107
Appendix III – The Judgment of the Living – Part II	117
Appendix IV – The “Time of the End” Begins with the “Abomination”	129
Appendix V – Year–Day Principle	137
Appendix VI – Identifying the Earth Beast	145
Appendix VII – The Rise of Tyranny	157
Appendix VIII – Abomination Associated with Desolation	169
Other Materials	181



# PREFACE

Just as there is an interlude between the sixth and seventh seals (Revelation 7), there is an interlude between the sixth and seventh trumpets (10:1–11:13).

- Interludes provide clarifying information related to the prophecy being given.
- Interludes give special messages for heaven's end-of-time people. These include:
  1. God's expectations for the last group of saints
  2. Glorious promises, giving courage and elevated hope for that time
  3. Warnings of powerful satanic activity
  4. Heavenly activity concomitant with the earthly prophecy

Thus – this interlude (called by some an “interpretative parenthesis”<sup>1</sup>) covers not only the era of the previous six trumpets but conveys events which lead up to their onset.

- Within this interlude (Revelation 10–11:13) a very special concluding prophecy is given:  
*“When the seventh trumpet sounds, the mystery of God on earth will be finished”* (10:7).
- This means that the first six trumpets take us right up to the final moments of time. We will even observe the Second Coming near the end of this period (11:12).

Another stunning event is another prophecy that Christ gives while under oath. He states that **“time will soon be no longer delayed”** (Revelation 10:6). A waiting “clock” is soon to begin “ticking.”

- A period of time has been on hold – a “tarrying time.”
- When that ends, a 42-month clock (Revelation 11:2) and a 1260-day clock (Revelation 11:3) will begin (both concomitant time periods).
- At the end of that three and a half years that seventh trumpet will sound and God's people will be delivered (cf. Daniel 12:1).
- The Second Coming will then be imminent – the “mystery of God” will be finished.

This interlude explains God's divine purpose for His people to: (1) prepare for and (2) witness during that last period of time.

- “The special significance of Rev. 10 is to introduce the end-time visions of chapters 11–22. It announces to the world that a new epoch of time has been reached, the period called by Daniel ‘the time of the end’ (8:14, 17, 19).”<sup>2</sup>

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<sup>1</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 520.

<sup>2</sup> LaRondelle, Hans, Th.D.; *How to Understand the End-Time Prophecies of the Bible* (First Impressions; Sarasota, FL 34243 – 1997), pp. 197–198.



- It will be then that the “loud cry” occurs, when earth’s last gospel call goes forward.
- It will also clarify God’s answer of “delay” to the saints’ petition for God’s vindication in the face of persecution and martyrdom noted in the fifth seal (cf. 6:9-11).
- “A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.”<sup>3</sup>
- “The angel of Rev. 10 will *unseal* Daniel’s prophecies for the time of the end (Dan. 8-12).”<sup>4</sup>

Interesting is the observation that this interlude is the only one where John is asked to play a role (representing us).

1. “*Take it*” (the “little book” – Revelation 10:9)
2. “*eat it up*” (10:9) – “I took the book ... and ate it up.” A prophetic message was to become part of him.
3. “*prophesy again*” (10:11) – he had never been previously asked to do so. This, symbolically, represents the role of the two witnesses discussed in the next chapter.
4. He is also asked to measure the temple, those leading out and the worshipers (11:1). John’s “*measuring*” symbolically represents the use of a moral standard that God’s people will be judged by – a judgment of the living – before the witnessing begins.

We will discover why “eating” an unsealed scroll provides an authoritative basis for John’s prophesying/witnessing.

As the interlude and the seventh trumpet end, so does history (11:11-13, 18). When impenitence has reached its intractable height (9:21, 11:7-10), the end comes.

- The intensity of God openly confronting evil is heightened in these chapters.
- The existential heartbeat of the Apocalypse is accelerated within this narrative.<sup>5</sup>

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<sup>3</sup> White, Ellen G.; *Manuscript Releases*, vol. 2, p. 20.

<sup>4</sup> LaRondelle, Hans, Th.D.; *How to Understand the End-Time Prophecies of the Bible* (First Impressions, Sarasoto, FL), p. 198.

<sup>5</sup> Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), p. 199.



# A HEAVENLY GUEST LANDS ON EARTH

(REVELATION 10:1)

***“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire” (Revelation 10:1).***

The “I saw” heralds a new visionary scene. John is on earth observing a “mighty angel” “coming down” or **descending** from heaven (cf. Revelation 5:2, 18:2).

- His attributes are similar to those of Christ, described elsewhere (1:13-15, 14:14-16)!
- Beale identifies His characteristics as paralleling other “beings” described – “like a son of man” (14:14-16), the Son of Man in Daniel 7:13 and Michael, the Archangel, in Daniel 10 and 12.<sup>1</sup>

This picture is **contrasted** with the beast or Satan’s minions **ascending** from the bottomless pit (9:1-3, 11:7; cf. 17:8)! Both enter earth’s history at its final period.

- Christ figuratively descends to help His people prepare and finish His work!
- He also comes to deliver a timing prophecy (unfolded shortly)!
- Satan symbolically ascends from hell to help his people prepare and finish his work (cf. 9:2)!

Jesus comes down to interact with John, conveying a timing prophecy just like he personally came to Daniel when revealing timing prophecies (Daniel 8:13–15, 12:7-12). Key timing prophecies are often tied to divine personal encounters with chosen seers! That recognition distinguishes those messages as **extremely solemn**, elevated and important notices!

- Those divine/man encounters with “clocks” associated with them include:
  - 2300 atonement cycles (Daniel 8:14)
  - Three periods couched within a literal 1335-day period (per Hebraic rules) (Daniel 12:7-12).
  - A tarrying time ending that would usher in 42 months (1260 days) (part of Daniel 12’s temple) (Revelation 10:1-6, 11:1-3)
- In both Daniel 12 and Revelation 10 – Jesus precedes those “clock” prophecies with an **oath** in the name of the Father! They are holy messages for the 144,000.

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<sup>1</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 522.

## He descends “clothed with a cloud” (vs 1; cf. Psalm 104:3)

In the Old Testament God alone is depicted as dressed with a cloud. The possible exception is in Daniel 7:13, where the Son of Man comes to the Ancient of Days on a cloud. (cf. Matthew 26:64; Mark 13:26; Luke 21:27; Acts 1:9). Here, the word *periballo* (G) means that He is totally encircled.<sup>2</sup>

- John later sees one like the Son of Man, **sitting on** a “white cloud” (Revelation 14:14-15).
- This recalls Matthew 24:30: “*And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man **coming in the clouds** of heaven with power and great glory.*”  
“*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).
- When believers ascend to meet Jesus in the air, they do so “**in the clouds.**” (I Thessalonians 4:17).
- In Revelation 1:7, at Jesus’ Second Coming, He arrives “**with clouds,**” suggesting that he is surrounded by them.

What might that cloud be that He is “clothed” with?

- Collectively, the various texts suggest that this is a vast retinue of angels accompanying Jesus.
- Intriguingly, we will soon see God’s two witnesses (Revelation 11:12) ascend to heaven **in a cloud**, similar to Christ at His ascension (Acts 1:9).

From a previous vision, Jesus was located [voice only] in God’s throne room (Revelation 4), then as a Lamb before the throne (Revelation 5), and now descending from God’s throne room – the center of the universe – to planet earth.<sup>3</sup>

- This is not His Second Coming but figuratively represents a “mission critical” – in anticipation of that coming. He will stand on the sea and earth, owner of all (I Corinthians 10:26), ready to direct the last scenes of the world’s history.
- As we shall observe, man has a unique task following this “coming down” event to prepare to give the gospel cry.

That angelic cloud that “covers” or “clothes” Him symbolically helps to conceal His glory (Lamentations 3:42-44)<sup>4</sup> It also suggests that heavenly retinue of beings are ready to cooperate with man, on Christ’s behalf, in this final work!

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<sup>2</sup> Ford, J. Massingberde; *The Anchor Bible* (Doubleday, New York), 1975, p. 158.

<sup>3</sup> Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), p. 201.

<sup>4</sup> Brighton, Louis A; *Revelation, Concordance Commentary* (Concordance Publishing House, St. Louis), 1999, p. 257.

### **“and a rainbow was upon his head” (vs 1)**

This phrase echoes, to some degree, Ezekiel 1:26-28, where part of God’s glory is “as the appearance of the rainbow” when He is in the cloud. There it describes a heavenly being holding a book that is taken and eaten (Ezekiel 1–3) (a pattern seen here in Revelation 10, shortly to be described by John).

Some assert the position of this rainbow above Christ’s head as representing a crown or glorious headdress.<sup>5</sup>

- The rainbow symbolizes Christ’s covenant promises, strongly affirming His grace and love during this intense time.<sup>6</sup> That period will unfold in verse 6, in anticipation of the fulfillment of Daniel 12:7 (a three-and-a-half-year period)!
- An emerald rainbow, representing “mercy,” encircled God’s throne in 4:3 during His judicial proceeding, which continues through most of this prophecy.

### **“and his face was as it were the sun” (vs 1)**

This is a simile. John knows no way to describe Christ’s face except as the appearance of that celestial body!

- This is an identical description of Jesus in 1:16 – **and**
- At His transfigured appearance in Matthew 17:2
- As John had challenges describing the glory of God’s throne in Revelation 4, it is daunting once again to put into words the glory of the face of Jesus!<sup>7</sup>
- Moses’ glowing face represents what will happen to the saints’ faces when they are delivered and have contact with Christ’s glory (Exodus 34:29-35).<sup>8</sup>

In stunning imagery, Jesus prepares John (representing us) for earth’s final work in an air of **supreme urgency**.

- Sun-like facial glory is a **divine** insignia (Isaiah 60:1-3, 20; Psalm 84:11) that His presence is there.
- It is associated with a **Messianic figure** in Malachi 4:1-2. A rescue mission will soon occur.

Different from Revelation 1:16, John does not fall down from the brilliance of this divine light.<sup>9</sup> Divinity has come to work with humanity. An Early Rain power is strongly suggested.

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<sup>5</sup> Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago–1995) (quoting Swete, Scott, Ladd), p. 61.

<sup>6</sup> White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 989.

<sup>7</sup> White, Ellen G.; *The Desire of Ages*, p. 756.

<sup>8</sup> White, Ellen G.; *The Great Controversy*, p. 640.

**“and his feet as pillars of fire” (vs 1)**

This imagery is modeled after Daniel 10:6, where “a certain man” had arms and feet the color of polished brass, and Revelation 1:15, where his feet were like fine brass as if they burned in a furnace. That was when John had said that he was “like unto the Son of man” (1:13).

- The only “pillar of fire” noted elsewhere in the Bible relates to the “pillar of fire” that gave both **protection** (Exodus 14:19, 24) and **guidance** (Exodus 13:21-22) to the children of Israel.<sup>10</sup>
- Most scholars see this imagery as symbolizing God’s assurance of **protection** and **guidance** to His final witnesses.

Thus, Christ is coming from the center of the universe (God’s throne), accompanied by heavenly angels, to prepare His witnessing 144,000 people. He assures them that the covenant promises **and** eschatological prophecies will shortly be fulfilled. The imagery affirms His guidance and protection while they study the messages He has unsealed and finally gives to the world. His face gives power, light and presence to His people.

The pillar of fire that speaks terror and wrath to the transgressor of God’s law becomes a token of light, mercy and deliverance to those who have kept His commandments.<sup>11</sup>

The “**coming down**” imagery in this verse again suggests that this is the time for an “**early rain**” experience. The 144,000 represent the “crier” in the ten virgin parable who called out: “Behold the bridegroom cometh” (Matthew 25:6). How important is this?

“We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the **early rain** will not see or understand the value of the latter rain.”<sup>12</sup> The latter rain will come from the two olive trees in the next chapter.

“The blessings received under the **former rain** are needful to us to the end.... If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door.”<sup>13</sup>

“Let us be obtaining a **fitting up** to join in the proclamation of the angel who shall lighten the earth with his glory.”<sup>14</sup> This alludes to the fourth angel or loud cry of God’s witnesses (Revelation 18).

Thus, the weight of evidence suggests that Revelation 10:1 is when the early rain begins under the direction of the mighty Angel Jesus, to seal a special people for God’s final work.

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<sup>9</sup> Brighton, *op. cit.*, pp. 260-261.

<sup>10</sup> Mounce, *op. cit.*, p. 202.

<sup>11</sup> White, Ellen G.; *Acts of the Apostles*, p. 589.

<sup>12</sup> White, Ellen G.; *Testimonies to Ministers*, p. 399, 1896 (emphasis added).

<sup>13</sup> White, Ellen G.; *Testimonies to Ministers*, pp. 507-508 (emphasis added).

<sup>14</sup> White, Ellen G.; *The Signs of the Times*, August 1, 1892.

# A STUNNING LITTLE BOOK

(REVELATION 10:2-4)

***“And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth” (Revelation 10:2).***

## **“And he had in his hand a little book open:” (vs 2)**

Many with scholarly arguments claim that this “little book” must be the same as the scroll that Christ received from God the Father (Revelation 5:7-8).

- But – there is one marked issue that nullifies that conclusion.
- The seven-sealed scroll cannot be opened until after the Second Coming. It has seven numbered seals which are opened sequentially. ***Jesus arrives during the sixth seal.***
- This open little book in Christ’s hand relates to a time immediately preceding a 42-month period (1260 days) (11:2-3), which occurs before the Second Advent (11:12)!
- They are not the same!

The late Hans LaRondelle understood this: “Both mighty angels point to heavenly scrolls that contain God’s decrees for mankind, the first for the world (Revelation 5), the last for the church.”<sup>1</sup>

There is one Biblical scroll prophecy that ***was*** sealed, to be opened at the “time of the end.” This is described within the book of Daniel (riveting us to the very reference Jesus directed us to visit in His end-time discourse – Matthew 24:15, Mark 13:14). They are the collective messages related to the *chazown* (*ha hazon*) visions (Daniel 8, 11 and 12 – selected verses).

## **Those messages include:**

- The ram, he-goat and little horn prophecy of Daniel 8.
- A sweeping history of the conflict between right and wrong in Daniel 11.
- The engaging time prophecies of Daniel 12.

That Danielic ***sealing*** meant a ***delay in understanding*** those messages until the “time of the end.”

- Gabriel said that those visions were for the future (Daniel 8:26).

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<sup>1</sup> LaRondelle, Hans, Th.D.; *How to Understand the End-Time Prophecies of the Bible* (First Impressions, Sarasota, FL), p. 197.

- Later, he noted: “*But thou, O Daniel, shut up the words, and seal the book, even to the **time of the end**: [then] many shall run to and fro, and knowledge shall be increased*” (Daniel 12:4). That knowledge relates to understanding those prophecies the world over.
- Daniel was anxious: “*And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?*” (Daniel 12:8). (Christ then affirmed that the timing prophecies were also sealed from understanding until the **time of the end** – 12:9.)

When **is** that “time of the end?” Gabriel already informed Daniel that it would be at the “**appointed time**” (Daniel 8:17, 19). Habakkuk had recently shared that the “appointed time” would come after the **tarrying time** (Habakkuk 2:2-3) ends. Shortly we will see here in this Revelation 10 study that Jesus will prophesy that a time delay (that “tarrying time”) **is about to end**.

- The evidence is unimpeachable that these prophecies are detailed together. This “little book” is the unsealed *chazown* prophecy of Daniel.
- It is open in Christ’s hand, **announcing that it can now be understood!**
- In eating it, John will announce that it must be understood to effectively witness. John becomes symbolic of God’s final remnant witnessing church.

Some relate this to the unsealing of the 2300-“day” prophecy of Daniel 8:14.

- That simply cannot be correct.
- That prophecy was part of the *mareh* vision, which was never sealed.
- Even Daniel finally understood that part (Daniel 10:1).

What is the theme of the Danelic *chazown* visions (scroll)?

- They are a group of distinct prophecies of how the conflict between Christ (the “ram”) and Satan (the “rough he-goat”) will end.
- And, amazingly, they include timed prophetic periods within which all will be accomplished! Daniel and Revelation are linked to a three-and-a-half-year period (Daniel 12:7; Revelation 11:2-3; 12:6, 14; 13:5).

For the skeptical – the Hebrew linguistic expressions make pristine clear that **they could not be understood until just recently**, i.e., they were sealed until the “time of the end.”

Expositor White understood that link between Daniel’s sealed visions and “the end.”

“A wonderful connection is here seen between the universe of heaven and this world. The **things revealed to Daniel were afterward complemented by the revelation** made to John on the isle of Patmos. These two books should be carefully perused. Twice Daniel inquired, **How long shall it be to the end of time?** ‘And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are



closed up and sealed till the **time of the end**. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. . . . But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days' [Daniel 12:8-10, 13]."<sup>2</sup>

***"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days***. The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' (Daniel 12:4). ***When the book was opened, the proclamation was made, 'Time shall be no longer [delayed]'*** (See Revelation 10:6). The book of Daniel is now unsealed, and the revelation made by Christ to John ***is to come to all the inhabitants of the earth***. By the increase of knowledge a people is to be prepared to stand in the latter days."<sup>3</sup> Did you note that? That little open book contains messages for every person on earth! It contains "time of the end" clocks!

They represent distinct eschatological messages for those who will globally convey the gospel of Jesus Christ just before the eschaton!

"The book of Daniel is unsealed in the revelation to John, and carries us forward to the ***last scenes*** of this earth's history."<sup>4</sup>

It is important to note that this ***little*** scroll/book is called *biblaridion* (G) (10:2, 9-10). The seven-sealed scroll was called *biblion* (5:1-5, 8-9). Also, if they were the same, it would be expected that the *biblaridion* would be preceded by an article. It is not!

- The ***scroll of destiny*** (*biblaridion*) (Revelation 5–6) begins with the sequential opening of the seals and continues to the end of the Apocalypse.
- ***"Within*** that scope [of time], the ***little scroll*** deals with ... [events affecting] God's people during the final days prior to the end."<sup>5</sup> – the "appointed time."

Thus – the setting invites our deeper understanding of the great prophecies in Daniel related to those *chazown* visions.

- This suggests that the continued details of John's vision will be more easily interpreted through that Old Testament information.
- It also reveals that ***Daniel's "time of the end" relates to John's eschatological end.***

***"and he set his right foot upon the sea, and his left foot on the earth" (vs 2)***

This unique picture counters what later will be seen as Satan – the dragon – standing on the sandy seashore (12:18 or 13:1) and the "beast" arising from the sea (13:1).<sup>6</sup>

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<sup>2</sup> White, Ellen G.; *Manuscript Releases*, vol. 18, p. 15.

<sup>3</sup> White, Ellen G.; *Selected Messages*, book 2, p. 105.

<sup>4</sup> White, Ellen G.; *Testimonies to Ministers*, p. 115.

<sup>5</sup> Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), p. 203.

- All throughout the apocalypse Satan is portrayed with a parallel counter-act to God's plans.
- But God is always in control. Satan and his minions are permitted to act, to show, their characters – always within a divine limiting perimeter.

Jesus appears to take this sea/earth stance as He arrives on planet earth. It symbolizes his authority and dominion over the whole earth.<sup>7</sup>

- With the open scroll in his hand, its contents are meant for the whole world!
- Since those legs and feet are fiery pillars, that scroll will have a global **deliverance and guidance** messages.
- It also creates a stunning contrast to the evil of the fifth trumpet when Satan and his angels come up out of the abyss to seek control through harm and evil in his "last gasp" strike against humanity.

Again, it is the Creator God who "dominates and controls everything, to whom indeed all life is subject" (Psalm 146:5-10, I Corinthians 15:25-28, Ephesians 1:20-22).<sup>8</sup>

- ***Here He places the world under the obligation and guidance of the Danielic message of the little scroll/book!*** Stunning! Its details must not be missed!
- That satanic "beast" will soon come out of the abyss to war against the saints (11:7). While Christ is in this position they will be limited – we are promised:
  - *"The Lamb shall overcome them"* (Revelation 17:14b).
  - The saints' victory is assured (Revelation 12:11). Their mission will be complete.

Angel Jesus now speaks:

***"And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices."* (Revelation 10:3).**

### ***And cried with a loud voice, as when a lion roareth: (vs 3)***

This lion imagery immediately calls to mind the recent announcement of one of the 24 elders: *"Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed"* (Revelation 5:5).

- That tribe was to the "east" of the tabernacle – symbolic of "deliverance."
- God's voice is associated with that of a lion (Isaiah 31:4, Amos 3:7-8, Hosea 11:10). The message dominates all others.

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<sup>6</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 529.

<sup>7</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 396.

<sup>8</sup> Brighton, Louis A; *Revelation, Concordia Commentary* (Concordia Publishing House, St. Louis), 1999, p. 264.

- Christ is speaking so the world can hear! He is compelling everyone's attention. A "deliverance" announcement is anticipated.

Such cries appear in the Old Testament (cf. Isaiah 40:9, Psalm 24:4, Daniel 3:4) and often in Revelation (cf. 1:10; 5:2, 12; 6:10; 7:2, 10; 8:13; 14:7, 9, 15; 18:2).<sup>9</sup> "Attention world!"

**"and when he had cried, seven thunders uttered their voices." (vs 3)**

"Voices" represent decrees or proclamations (divine or demonic). Thunder declares a judicial position or decision has been completed (cf. Psalm 29 – illustrating the power of God's voice as thunder).

What are we to understand?

- Since there is a definite article with the thunders in most translations (Greek), it refer to something John and his readers already have access to and/or know about.<sup>10</sup>
- The contextual imagery suggests that ***they relate to the little open book.***
- Since the seer will soon eat (understand) this book, there must be seven judicial decrees or events within it! Its source and narrative must be discovered. It has global implications.

A provocative parallel is found in the gospel of John.<sup>11</sup>

- Jesus is talking in the outer court with an entourage of Greeks who came to Jerusalem for the Passover (John 12:20).
- He suddenly made an announcement:
  1. "The hour is come, that the Son of man should be glorified" (12:23; cf. 17:1).
  2. "Now is my soul troubled" (12:27).
  3. Jesus then openly addressed His Father and received, in turn, a reply (12:27-31).

The sequential imagery is profound:

1. Voice from heaven
2. Sounded like thunder
3. Judgments on world
4. Expulsion of the prince of the world: "*Now is the judgment of this world: now shall the prince of this world be cast out*" (John 12:31).

This is an echo of the voice of God announcing the standard of all judicial activity – His law – when His words were like thunder and the earth shook (Exodus 19:16-19, 20:18).

<sup>9</sup> Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago), 1995, p. 64.

<sup>10</sup> Beale, *op. cit.*, p. 533. Thomas, *op. cit.*, p. 265.

<sup>11</sup> Ford, J. Massingberde; *The Anchor Bible* (Doubleday, New York), 1975, p. 159.

***“And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not” (Revelation 10:4).***

Those thunderous words and little open book must be associated with a time when:

1. Christ and his angels come to bring special help to God’s people
2. Daniel is unsealed (the *ha hazon* visions), which includes:
  - a. When the final war between Christ and Satan begins its final phase (Daniel 8)
  - b. When the papacy rises in its final geopolitical power (Daniel 11)
  - c. When the onset of distinct time periods is about to begin (Daniel 12; cf. Daniel 9)
3. God’s people are to prepare to give the final gospel/prophetic message from those prophecies with their enclosed declarations or decrees!

Jesus cries (we’ll shortly hear some of what he says) – then the Thunders speak. Its words are so distinct that John prepares to record them. Thunder is regarded as a divine means of communication that only the wise will understand.”<sup>12</sup>

That would occur during the final generation that Jesus alluded to in Matthew 24, Mark 13 and Luke 21. There, amazing event-driven clues, revealing **when** that period would be entered, are recorded! We know they’re all associated because Jesus refers the student to Daniel for the “rest of the story” to that *ha hazon* vision (Matthew 24:15, Mark 13:14)!

Again, the article “the” before the word “thunders” (*ha hepta brontai*) means that they were distinct and should have been familiar to John and/or his readers!<sup>13</sup> Might that understanding be implied through the open book? This is an obvious assumption.

- What might those messages be?
- They relate specifically to the collective *ha hazon* prophecies of Daniel. Those are the ones that had been sealed. When John eats it (10:10), he will understand. The intimation is that we must do the same. It suggests that the thunder message has already been recorded, i.e., in the “open book.” God has determined when His church will know the contents!<sup>14</sup> This would then motivate the church to seek her end-time mission.<sup>15</sup>
- The oath taken in verse 6 is just like the one in Daniel 12:7. One is a prophecy of the “time of the end” – the other as a prophecy that that end is now about to arrive!<sup>16</sup>
- Crucial to see!

<sup>12</sup> Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Publisher, Dallas, Texas; 1997), p. 562.

<sup>13</sup> Mounce, *op. cit.*, p. 203. Aune, *op. cit.*, p. 559.

<sup>14</sup> Osborne, *op. cit.*, p. 397.

<sup>15</sup> LaRondelle, *op. cit.*, p. 200.

<sup>16</sup> Thomas, *op. cit.*, p. 66.

“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.”<sup>17</sup>

This all means that there must be seven distinct warnings or notices that encompass that Danielic prophecy!

As previously noted, the only place in the Bible where God speaks thunderously seven times is in Psalm 29:3-9.<sup>18</sup>

- There, the Psalmist reveals the judicial power of God over creation through His thunderous voice.
- He has authority to post notices and warnings.
- That fits this imagery, where Christ has His feet on the “sea and land” and speaks for the whole earth to hear.

“In the Old Testament, when God speaks and acts with power, it is often portrayed as the sound of thunder (Job 26:14; 37:5; Ps. 18:13; cf. 1 Sam. 7:10).”<sup>19</sup> If the contents of the thunder message were never to be understood, why would the thunders be mentioned at all?<sup>20</sup>

In Revelation there are other times that thunder roars.<sup>21</sup>

1. In the context of an awesome God (4:5, 11:19, 14:2)
2. In the context of deliverance of God's people (19:6)
3. In the context of judgment (6:1, 8:5, 16:18)

The little open book of Daniel is in Christ's hand. It contains prophetic narratives related to God, judgment and deliverance of His people. Collectively, they anticipate the end of Satan's rule!

John hears the messages of those thunders. The contextual association with the open book cannot be ignored.”<sup>22</sup>

“As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to

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<sup>17</sup> White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971.

<sup>18</sup> Beale, *op. cit.*, p. 535.

<sup>19</sup> Stefanovic, Ranko; *Revelation of Jesus Christ*, p. 320.

<sup>20</sup> Mounce, *op. cit.*, p. 204.

<sup>21</sup> Osborne, *op. cit.*, p. 396.

<sup>22</sup> White, Ellen G.; *Selected Messages*, vol. 2, p. 105.

believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. 'The wise shall understand' (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God's people all through the centuries, the promise is, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.' Revelation 1:3."<sup>23</sup>

What key events come in their order from the *ha hazon* visions of Daniel, related to God, deliverance and judgment? **[See chart on last page of this chapter]**

Why, then, if these events are delineated in Daniel 8–12, does John get this command and never mentions them again?

*"Seal up those things which the seven thunders uttered, and write them not"* (Revelation 10:4).

There can be only one reason. Those warning events have already been given and are found in that little book! John, representing the saints, God's last-day church, who will finish the work, must "eat that book" (10:9-10). It is to be digested, understood and then become part of the three angels' messages from Revelation 14! More than that:

"A message will soon be given by God's appointment that will swell into a loud cry. **Then Daniel will stand in his lot**, to give his testimony."<sup>24</sup> (Relates to Daniel 12 and associated *ha hazon* visions.)

"The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history."<sup>25</sup>

Judicial declarations, executive announcements, which mark distinct events that bring earth's history to a close, all are highlighted in Daniel.

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<sup>23</sup> White, Ellen G.; *Prophets and Kings*, p. 547.

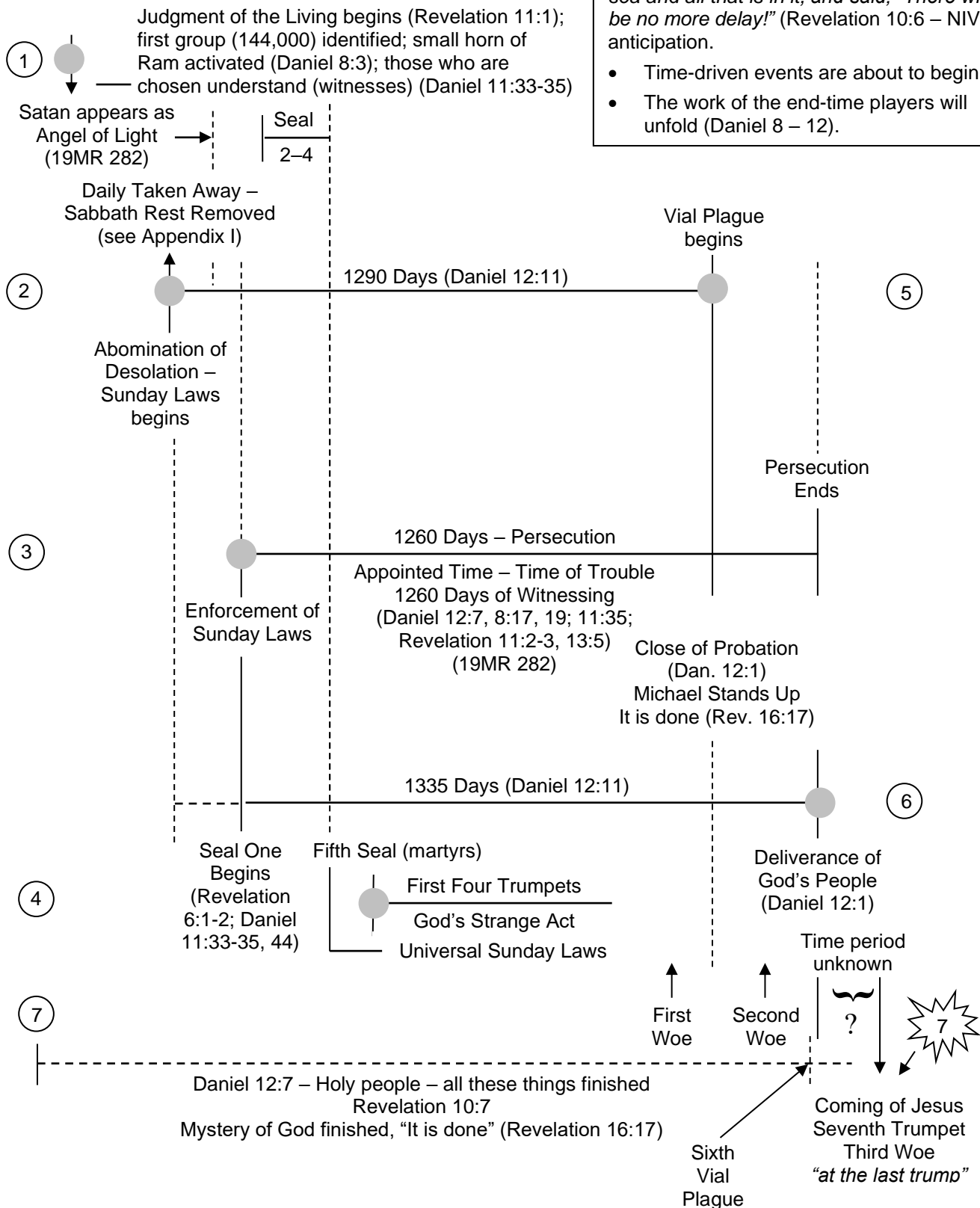
<sup>24</sup> White, Ellen G.; *Letter 54*, 1906.

<sup>25</sup> *Ibid.*

## SEVEN-THUNDER WARNING Judicial Events

*"And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, 'There will be no more delay!'" (Revelation 10:6 – NIV). In anticipation.*

- Time-driven events are about to begin
- The work of the end-time players will unfold (Daniel 8 – 12).







# AN OATH, A PROPHECY AND THEN “WHEN”

## (REVELATION 10:5-6)

### The Setting Reviewed

Angel Jesus has just symbolically come to earth from heaven, exhibiting judicial power and divine glory. And, as will be further seen, He has come also, symbolically, to help prepare His witnesses.

- He stands on sea and land, showing dominion over planet earth.
- A little open book is in one hand, representing the unsealed portion of Daniel.
- He shouts words – unrecorded until verse 6 for everyone globally to hear.
- Then John hears the **voices** of seven thunders (part of the unsealed prophecies of Daniel). He is apparently barred from recording those messages. Daniel had already done that through the “little book.”
- That must be studied (eaten) to understand those thunderous “decrees” or “judicial events.”

This all heralds the readiness of Christ and His angels to initiate end-time events. Heaven’s early rain power is now at the saints’ disposal. They have already been seen corporately as a white horse going out to battle (Revelation 6:1-2).

- Jesus now makes a stunning gesture, conveying divine solidarity that Daniel’s unsealed prophecies can now be fully grasped, which means that shortly their fulfillment will commence. A solemn “time” has arrived!

***“Then the angel I had seen standing on the sea and on the land raised his right hand to heaven. And he swore by him who lives for ever and ever,” (Revelation 10:5-6a – NIV).***

In Daniel 12:7 Jesus raised **both** hands and took an oath/declaration in his Father’s name.

- Right hand – divine promise that what he said in Daniel 12 is true (three timing prophecies related to the “time of the end”).
- Left hand – pledged His blood that they will come true and that there will be a righteous group at the end (12:10).

Here, Jesus holds that unsealed prophecy with its stunning narratives and raises **only** His right hand to make **another divine oath of promise** – just as He did in Daniel!

- He had died and shed His blood.
- The left hand is not now needed!
- It is holding the book of truth that came from Daniel.

This oath between two divine beings (cf. Genesis 14:22; 22:16; Exodus 32:13; Deuteronomy 32:40; Isaiah 45:23, 62:8; Jeremiah 49:13, Ezekiel 20:5-6, 15; Amos 6:8; Revelation 10:5-6) reveals the stunning sacredness of these prophecies. They are holy and are addressed to God's last-day people, symbolized by the river/water that Jesus was above in Daniel 12!

- There, Daniel had asked "How long" it would be till the described, astonishing divine wonders (alluding to God's deliverance and the special resurrection) would be fulfilled or end (Daniel 12:6b).
- Jesus said that they would occur at the termination of three and a half years of persecution (Daniel 12:7), based upon an atonement calendar.
- That relates to the 42 months that we shall shortly see in Revelation 11:2, 12:14 and 13:5. That understanding was sealed until the Revelation 10 narrative could begin and the "little book" was opened, i.e., at the "time of the end"!

The oath (*omoson* – G) reveals God's redemptive faithfulness that all His promises and decrees will be fulfilled (contextually, within Daniel and Revelation – all those end-time prophecies)! The attendant book shows how and when they occur! That is affirmed by this oath.

- The next two verses summarize the fulfillment of Daniel 12:7-11.
- There, a man totally clothed in linen (Day of Atonement dress) answers two "How long" questions (one posed by Daniel, noted above, and one previously asked by Gabriel) (Daniel 8:13).
- Though a large number of apocalyptic timing prophecies exist, neither the day or hour of Christ's coming is ever mentioned.

The fulfillment shortly begins and is completed in the next chapter (Revelation 11).

***"who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, 'There will be no more delay'" (Revelation 10:6b – NIV).***

This is a moment of supreme solemnity! **Two Gods** are personally engaged in a covenant oath – a judicial gesture – regarding the **time** of prophetic fulfillment (cf. Hebrews 7:21) (answering the "How long" questions).

The picture John now paints, describing the Father, **tells us of His characteristics that we are to associate with this oath:**

1. Who created heaven and all it contains?
2. Who created the earth and all it contains?
3. Who created the sea and all it contains?

***The guarantee of the fulfillment is as real as all created matter known to man!***

- This is an electrifying buildup.<sup>1</sup>
- It also identifies the great authority base that this oath has – by the Originator of all.
- This reflects a “liturgical expression” found at the heart of the Sabbath commandment (Exodus 20:11).<sup>2</sup>
- That sacred day was a divine set-aside time to **remember** His authority! And that the “originator” is related to the truth of this prophecy!

Nothing in Scripture reflects a greater binding promise or more precise assurance than this act between two Gods.

A “tribulation period” is about to commence<sup>3</sup> (Daniel 12:7, Revelation 11:2) – when a clock begins to “tick.” It will, however, have an end! It is “time-limited.”

***Daniel is the prophecy – Revelation describes its fulfillment.***

- Christ has authority over earth, symbolized by those feet on earth and sea (vss 3, 5).
- His words will now have unlimited authority through the name of the Creator of the universe (here referenced as God the Father).

Angel Jesus now conveys stunning information:

- *Hoti chronos ouketi estai* – “that there will no longer be delay”
- In the context of the next verse and chapter, when the three-and-a-half-year period begins (which shortly will be the “no longer delayed” point in time), a grand eschatological event will quickly follow (*seventh trumpet* – 10:7).
- A tarrying time is about to end!
- Note: The KJV does not have the word “delayed.” More recent translations add that clarification.

The time of waiting – the “tarrying time” – will then be over (Habakkuk 2:2-3, Hebrews 10:37).

- The context in Revelation 10:6 is prophetic and anticipatory.
- Daniel’s “appointed time” (8:19; cf. 11:35; 12:7) is about to begin.
- The clock that had been stopped since the Cross is about to restart. “There will be delay no longer”<sup>4</sup> (cf. Matthew 25:5, 24:48).

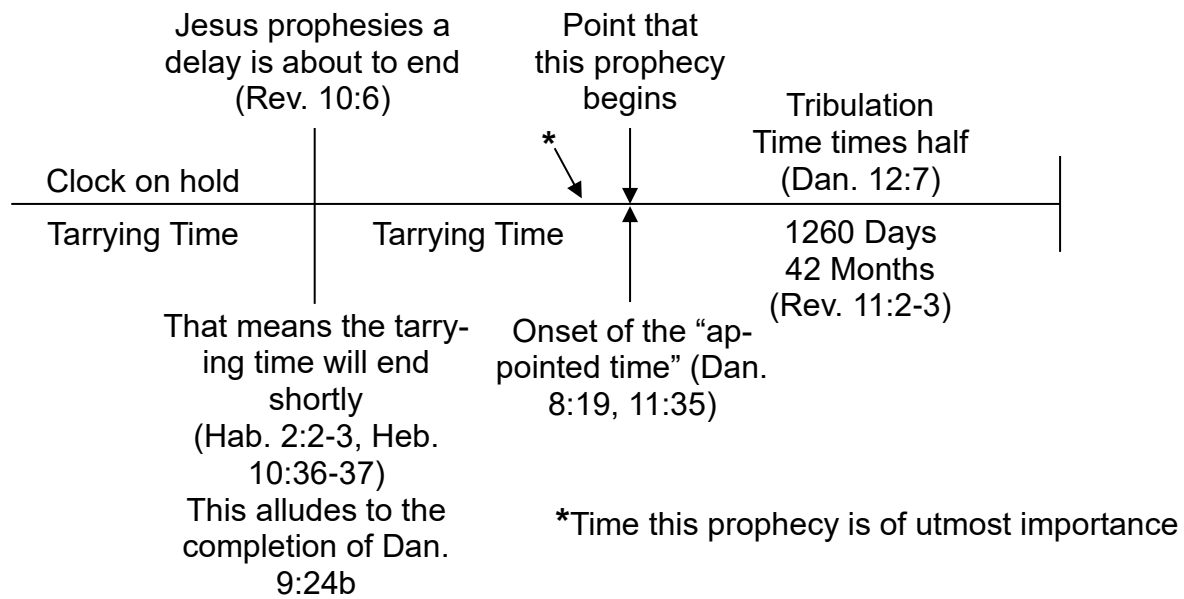
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<sup>1</sup> Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago), 1995, p. 68.

<sup>2</sup> Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Publisher, Dallas, Texas; 1997), p. 160.

<sup>3</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 399.

<sup>4</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1999), p. 539.



That little book is relevant to everyone.

- God's purposes within history will shortly be completed.<sup>5</sup>
- Within this period of time about to commence, the "mysteries" of God related to man's rescue will become clear.

<sup>5</sup> Beale, *op. cit.*, p. 538.

# A GOD MYSTERY SOON TO UNFOLD

(REVELATION 11:7)

***“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Revelation 10:7).***

This is a continuation of the oath message begun in verse 6!

- In Daniel 12:7 the key prophetic events would occur during “a time, times and half” (12:7) – referring to the “appointed time” (8:19, 11:35). The word there for “time” is *moed* – contextually, the annual Day of Atonement.
- At its end, His redemptive plan would be completed and then Michael would stand up (Daniel 12:1)<sup>1</sup>
- Here in Revelation 10:7, addressing that “end” when the seventh trumpet begins to sound, Jesus notes the “mystery of God” will “be completed.”

Thus, with the fascinating allusions from the seven thunders, the open book and now an anticipated trumpet blast, the end of history is expectant.

Intriguingly, when the seventh angel sounds, the prophecy of Daniel 11:29–12:13 will be fulfilled. History ends shortly thereafter.

- The Second Coming of Jesus occurs during the period of time of that seventh Trumpet angel. It sounds over a “block of time” that apparently ends with the Seven Vials.<sup>2</sup>
- That period occurs toward the end of the three and a half years (Revelation 10:6, 11:2-3)
- Its beginning heralds the expectant eschaton.<sup>3</sup>

God’s spiritual kingdom, inaugurated at the first advent, will then consummate at the second<sup>4</sup> (Revelation 1:9, 11:15, 12:10) with the onset of His physical kingdom.

The word “mystery” in the New Testament always gives an eschatological orientation (Romans 11:25, I Corinthians 15:55, II Thessalonians 2:7) for that is when it fully unfolds.

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<sup>1</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 539.

<sup>2</sup> Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago), 1995, p. 69.

<sup>3</sup> Osborne, *op. cit.*, p. 400.

<sup>4</sup> *Ibid.*, p. 401.

"I feel an intense interest that all should comprehend, as far as possible, the love of God. We cannot afford to draw away our attention from this subject, for in it is contained **the mystery of God,—the plan of salvation**. We may put to the stretch every power of our mind, and yet we shall not be fully able to comprehend the heights and depths of the love of God; for the human mind is not capable of understanding its full significance. It is our privilege, however, to obtain clearer and more distinct views of the plan of salvation. **We should not be content with a superficial knowledge of this wonderful plan**, but we should seek to behold it in all its greatness, that as far as possible we may understand the love of God."<sup>5</sup> When the seventh trumpet sounds, a transition in the great plan of salvation begins – the final development of earth's two "classes" will have been complete.

### **Deeper into This Mystery**

Again, Daniel revealed the timing framework in which everything would be finished. Part of that prophecy is repeated in Revelation 11:2-3 (which will be discussed later).

When that three-and-a-half-year period (Daniel 12:7) is finished, Jesus said (in context) that all the things [antichrist's work (11:29-45), deliverance of God's people and the special resurrection (12:1-2)] would be completed. Here, when the seventh trumpet would sound, all of God's redemptive mysteries would be completed. This imagery is profound!

- At the end of the "appointed time" (3½ years) – the mysteries of Satan/antichrist will be **completed** (Revelation 17:16, 16:19; cf. Daniel 12:7, II Thessalonians 2:7).
- When the Trumpet sounds – the mysteries of God/Christ/salvic plan are **completed** (Revelation 10:7 of II Timothy 3:16).
- All occur simultaneously! The universe can see with absolute certainty the contrast between the two.
- The great 6000-year purpose of redemption will be drawing to a close.

This is when God steps forward to begin honoring His faithful saints (Deuteronomy 32:36, 40-41, 43):

- *"The LORD will vindicate his people and relent concerning his servants when he sees their strength is gone and no one is left ... I lift my hand to heaven and solemnly swear: As surely as I live forever, when I sharpen my flashing sword and my hand grasps it in judgment, I will take vengeance on my adversaries and repay those who hate me .... Rejoice, you nations, with his people, for he will avenge the blood of his servants; he will take vengeance on his enemies and make atonement for his land and people"* (Deuteronomy 32:36, 40-41, 43 – NIV).
- God is assuring us that He will vindicate and honor His people, His law and character at the end, and the oppressors of His people will be subject to His wrath.
- When the antichrist persecutor (Daniel 11:29-45) finishes hurting ("shattering") God's people, that judicial intervention will occur (Daniel 12:7).

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<sup>5</sup> White, Ellen G.; *The Signs of the Times*, November 18, 1889.

Prophecy reveals that a holy people will vindicate God's character, and in the end He vindicates them. There are "legal issues" that bring God's redemptive plan to a conclusive end.

Graphically, we can see:



The "*mystery of godliness*" – the redemptive plan is personally sensed as the everlasting covenant is delivered to His people.<sup>6</sup>

Revelation 10:6-7 represents Angel Jesus beginning to explain the "**when**" and "**how**" Daniel's end-time, timing prophecies will be fulfilled.<sup>7</sup>

- They focus on events immediately preceding the consummation.
- What was distant and not understood by Daniel is now clearly shown to be eschatological and open to the saints – just as Jesus had predicted.
- In context, these must be understood as part of the preparation to finish the work.

The message is unique and pointed between Daniel and Revelation and acts as a warning to God's people.

- The kingdom of evil will not be defeated until it finishes neutralizing "the power of the holy people" (Daniel 12:7). There is going to be persecution. That, however, elevates the contrast between good and evil.
- Redemption ends, at first, in a "mysterious" manner.
- At "deliverance" (Daniel 12:1) the trumpet sounds, and we will then understand.

<sup>6</sup> White, Ellen G.; *The Great Controversy*, p. 640.

<sup>7</sup> Beale, *op. cit.*, p. 544.

- “The voice of God is heard from heaven, declaring the day and hour of Jesus’ coming, and **delivering the everlasting covenant** to His people. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory.”<sup>8</sup>

***The persecution of the church becomes God’s “permissive weapon” by which He will consummate judgment against evil*** (see fifth Seal – Matthew 26:52, Revelation 6:9-11, 11:18, 13:10).

- “The mysterious nature of the saints’ victory is to be understood as having the same ironic nature as Christ’s victory through his defeat by the same evil kingdom.”<sup>9</sup>

The verse ends: ***“As he hath declared to his servants the prophets.”***

- Some interpret the word “declared” to mean “graciously promised.”<sup>10</sup>
- The oath is complete.
- The conflict between good and evil – Christ and Satan – is done.
- The great controversy closes with the termination of these timing prophecies.

*“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”* (Revelation 11:15; cf. Daniel 7:14).

The “mystery” of God, hidden from ages, will unfold to those who study that open book – the contextual outline of that revelation is in this chapter and the next! (cf. Romans 16:26-27; Colossians 1:26-27; Ephesians 3:5, 9-10; II Timothy 1:9-10; Titus 1:2-3; I Peter 1:20).<sup>11</sup>

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<sup>8</sup> White, Ellen G.; *The Great Controversy*, p. 640.

<sup>9</sup> *Ibid.*

<sup>10</sup> Stefanovic, Ranko; *Revelation of Jesus Christ*, p. 326.

<sup>11</sup> Aune, *op. cit.*, 570.



## FOCUS ON THE SCROLL – THAT LITTLE OPEN BOOK (REVELATION 10:8-11)

Another **transition** now occurs for John in his prophetic experience. The focus returns to the scroll.

***“And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth” (Revelation 10:8).***

The “voice” that John originally heard was that of God the Father, asking him to seal up the seven-thunder narrative and not write it down (vs 4). John is in the presence of Jesus, Who is holding the open book. He observed Christ’s oath and message. Now God the Father gives John another command:

- “Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth” (vs 8).
- A similar commission was given to Ezekiel regarding another scroll (Ezekiel 2:8-3:3).

We are reminded that the scroll remains open in Christ’s hand. Its contents are available to any student, to the church<sup>1</sup> or even the whole world – for study.<sup>2</sup>

- The unsealed visions of Daniel (*ha hazon* portions) can now be understood.

For the third time it is noted that this angel is standing on the sea and the earth. It is a point in time when Christ’s global authority is being expressed, is associated with that open book and antedating earth’s last three and a half years (11:2-3). It also precedes the judgment of the living (11:1). When might that be? We are in that time now (another study).

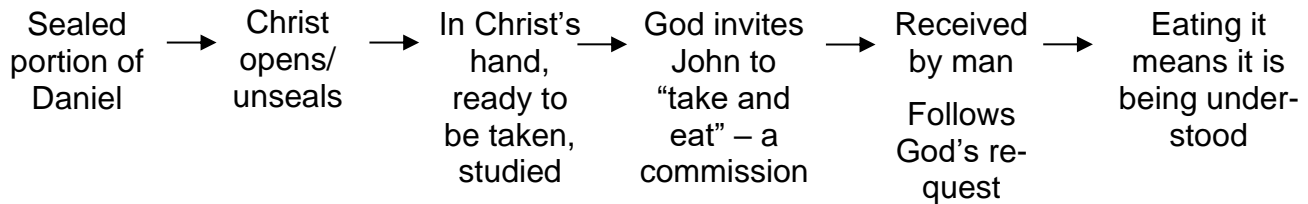
John is now to take possession of that scroll.

- This must be during a special “rain” experience. To imbibe the Word which has been sealed means that the Spirit’s presence is there to lead into that truth.

<sup>1</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 402.

<sup>2</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 548.

Sequence that is unfolding:



***“And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey” (Revelation 10:9).***

John left his place as spectator to assume a role in the drama in which he had been an observer.<sup>3</sup> “He is to act symbolically on behalf of the end-time church, that lives before the close of probation.”<sup>4</sup>

- He is not reluctant to obey the command.
- He clearly senses a divine imperative to make it his own!

**“And I went unto the angel, and said unto him, Give me the little book.” (vs 9)**

It is interesting that as John approaches Angel Jesus, ***he asks for the book.***

- One would think that Jesus had heard the order of God the Father and would extend his hand to John with the open book. This illustrates that:
- ***Man has a part to play!***
- “Would you give to me that book of Daniel so I can ‘eat it’ – so I can study and understand it?” Could this represent a gesture of intercession?

Immediately, Jesus responds “take it” “eat it up” (not just a part – but all of it). “Eating” is a Hebrew idiom indicating “to receive knowledge.”<sup>5</sup> This is similar to the communion mandate regarding the bread: “Take, eat” (I Corinthians 11:24). Know and fully understand what you are doing.

- It, again, is an echo of Ezekiel’s commission (Ezekiel 2:8-3:3). There are parallels with Jeremiah 15:16-17.
- Ezekiel was to warn the Israelites of impending doom if they didn’t repent. It became a message of judgment.

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<sup>3</sup> Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago), 1995, p. 72.

<sup>4</sup> LaRondelle, Hans, Th.D.; *How to Understand the End-Time Prophecies of the Bible* (First Impressions, Sarasota, FL), p. 204.

<sup>5</sup> Thomas, *op. cit.*, p. 73.

- A remnant would respond (3:20, 9:4-6, 14:21-23), but ***most would resist Ezekiel's preaching.***

So it will be at the end of time. Daniel's message will join with the three angels' messages as part of earth's final call. Only a remnant will savor its messages. It will form the basis for the warning, "the hour of his judgment has come" (Revelation 14:7).

"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."<sup>6</sup>

What time? Clearly a period of time for those two witnesses to prepare and then give those messages to the world (Revelation 11). It gives information on how to tell the world its last opportunity to repent, final "decision time," has come. For the 144,000 an imminent warning that your name in heaven's books is about to be reviewed!

For God's last-day witnesses to be able to teach/preach these apocalyptic truths, they must "eat" them/know them/make them a part of their understanding. This echoes, again, what occurred to Jeremiah:

- He was appointed as a prophet to the nations (Jeremiah 1:5).
- When God's words came to him, "*I ate them; they were my joy and my heart's delight*" (Jeremiah 15:16).<sup>7</sup>

The act of eating symbolizes the complete appropriation of this prophetic revelation,<sup>8</sup> fully internalizing it.<sup>9</sup>

- "*How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!*" (Psalm 119:103; cf. Psalm 19:10, Proverbs 24:13-14). But:

**"And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey" (vs 9)**

Angel Jesus told John that the sweet message of joy and delight would immediately become "bitter" because it brings resistance, suffering and persecution.

"There will be rejection of God's warning message so that grief, persecution and disappoint-

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<sup>6</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 320; cf. White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971.

<sup>7</sup> LaRondelle, Hans, Th.D.; *How to Understand the End-Time Prophecies of the Bible* (First Impressions, Sarasota, FL), pp. 204-205.

<sup>8</sup> Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977).

<sup>9</sup> Osborne, *op. cit.*, p. 403.

ment will be part of the renewed gospel proclamation (see Rev. 11:7; 12:17; 13:15-17; 17:6, 14; 20:4)”<sup>10</sup>

There’s more to this two-fold reaction!

***“And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter” (Revelation 10:10).***

Just as Angel Jesus predicted:

- Eating it, enjoying its “taste” (its meaning) was wonderful.
- When internalized, it brought bitter opposition and reproach (as seen from Ezekiel’s account). It is assumed that the early sharing of this prophecy within the church, the body that should be preparing to give the first angel’s message, brings resistance and this bitter experience.

A glimpse of rejecting light brought this warning:

“When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness.... If they [youth] entrench themselves in the belief that the whole truth has been revealed, they will be in danger of discarding precious jewels of truth that shall be discovered as men turn their attention to the searching of the rich mine of God’s word.”<sup>11</sup>

The outcome of such condemnation and contempt can bring the deepest discouragement to God’s vessels:

“From the commencement of our labors we have been called to bear a plain, pointed testimony, to reprove wrongs and spare not. And all the way there have been those who have stood in opposition to our testimony, and have followed after to speak smooth things, daub with untempered mortar, and destroy the influence of our labors. The Lord would rein us up to bear reproof, and then individuals would step right in between us and the people to make our testimony of no effect.... we must not shun to declare the counsel of the Lord, but must occupy a position to stir up the people of God, for they are asleep in their sins. But few have sympathized with us, while many have sympathized with the wrong and with those who have been reproved. These things crushed us, and we felt that we had no testimony to bear in the church. We knew not in whom to confide. As all these things forced themselves upon us, hope died within us.”<sup>12</sup>

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<sup>10</sup> LaRondelle, *op. cit.*, p. 206.

<sup>11</sup> White, Ellen G.; *Counsels on Sabbath School Work*, p. 32.

<sup>12</sup> White, Ellen G.; *Testimonies*, vol. 1, p. 247.

We are to anticipate with the deepest interest the possibility of new understanding:

“New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God.”<sup>13</sup>

**“Then I was told, “You must prophesy again about many peoples, nations, languages and kings” (Revelation 10:11).**

The Greek implies contextually that **both** Angel Jesus and God the Father ordered him to “prophesy” against those who have not yet responded to the gospel or who have been resisting it.<sup>14</sup> The imperative is global (11:9, 13:7, 14:6, 17:15)!

- “The expression ‘**again**’ in John’s commission to prophesy **implies** that the end-time church will receive **increased knowledge** from Daniel’s prophecies (see Daniel 12:4), so that the gospel can be proclaimed now in its appointed end-time framework.”<sup>15</sup> To “**prophesy**” is to proclaim what is in that open scroll.<sup>16</sup>
- It is a divine “must” to the remnant witnesses.<sup>17</sup>

“Most translators have interpreted the Greek preposition as ‘about.’ Thus, John is told to prophesy ‘about many peoples and nations and languages and kings.’ Although this translation is good, the question must be asked concerning the recipients of this message. Are these four groups receptive to the gospel (5:9; 7:9) or are they hostile? John appears to use the phrase for unbelievers who are to be judged because of their identification with Babylon and the beast (11:9; 13:7-8; 14:6; 17:15). Therefore, the translation *against* is preferred and can be supported by Jeremiah 25:30 (32:30 LXX), ‘Now prophesy all these words against them.’”<sup>18</sup>

This type of “list” of people is mentioned seven times in Revelation. It alludes to nations in rebellion against God and His people (11:9, 13:7, 14:6, 17:15).<sup>19</sup> This is the only place “**kings**” is added, suggesting its deeper importance in earth’s rebellion (6:15; 16:12, 14; 17:2; 18:3, 9).

- This will become earth’s last warning.
- It occurs during the last three and a half years of earth’s history (affirmed in the next chapter).
- Trumpets one to five will occur during this final appeal (already reviewed in chapters 8 and 9).

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<sup>13</sup> White, Ellen G.; *Counsels on Sabbath School Work*, p. 34.+

<sup>14</sup> Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Publisher, Dallas, Texas; 1997), p. 575.

<sup>15</sup> LaRondelle, *op. cit.*, p. 208.

<sup>16</sup> *Ibid.*, p. 211.

<sup>17</sup> Osborne, *op. cit.*, p. 404.

<sup>18</sup> Kistemaker, Simon J.; *Revelation* (Baker Academic; Grand Rapids, MI), p. 317.

<sup>19</sup> Osborne, *op. cit.*, p. 405.

- The message to “*come out*” of Babylon will be urgent. It’s a separation message outlined in Revelation 14.

“A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony”<sup>20</sup> [relates to Daniel 12 and the associated *ha hazon* visions].

- That “little book” has such important information – the peoples of the world must hear it!
- It is a preparation catalyst to go “to all the world” with a unique and distinct message that the “hour of his judgment is come.”
- Additional disclosures of information the world must hear continues to unfold in Revelation 12–19.<sup>21</sup>

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<sup>20</sup> White, Ellen G.; *Manuscript Releases*, vol. 2, p. 20 (1906).

<sup>21</sup> LaRondelle, *op. cit.*, p. 206.

## JUDGMENT OF THE LIVING

### (REVELATION 11:1-3)

God's people are now preparing to be His final witnesses (Revelation 10:8-11) (vis-à-vis John's example). There has been stunning clarity from Daniel's end-time prophecies (the open little book). They are to be a key element in that last evangelistic thrust.<sup>1,2</sup> Jesus gave an amazing prophetic notice that the tarrying time was about to end (10:6 – NIV). A preview of earth's last crises of faith comes from within the church through resistance to this message contained in the unsealed portion of Daniel. Exciting and comforting, however, was the message that Christ and His angels have come down to assist those saints (figurative of a special endowment of the Holy Spirit – the “early rain” experience) (Revelation 10:1 – see Chapter 1)! The Second Coming of Christ is now very close.

A judicial phase in end-time events is about to move forward in Revelation 11:1. We are clearly invited to be cognizant of the solemn times that these prophecies are describing.

This will be the second time John has been asked to “act out” a prophetic missive (as were Ezekiel and Jeremiah).

1. “Prophecy again” is symbolic of commissioning the church to finish its task (Revelation 10:11) – contextually, with the message of the unsealed portion of Daniel.<sup>3</sup>
2. Here, he is to identify (using a measuring rod) those who are to be heaven's citizens, representing God's final judicial selection process. They clearly responded to that “open book.” They, too, ate it, as did John.

J. M. Court notes that the opening of Revelation 7's interlude represents the same theme as the beginning of this Revelation interlude.<sup>4</sup> That is most enlightening.

The sealing of the symbolic 144,000 of God's people is a byproduct of:

1. The judgment or measuring shortly to commence.
2. That process judges and seals those end-time saints.
3. By inference, they are then ready to finish the work.

It is even more remarkable to note that God the Father is carrying forward the identical work, first introduced in Revelation 4:2-3. There, it describes a transition from His Daniel 7:9-10

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<sup>1</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 320.

<sup>2</sup> White, Ellen G.; *Selected Messages*, vol. 2, p. 105.

<sup>3</sup> *Ibid.*

<sup>4</sup> Court, J. M.; as quoted by Grant R. Osborne, *Revelation* (Baker Book House; Grand Rapids, MI), p. 408.

phase to a new era of judgment. John will be “acting out” what God is then doing in the heavenly courts in this judicial work.

- This “selection process” is choreographed by a divine command asking John to “measure!”<sup>5</sup>
- For the church to complete its task (11:3-7), those special witnessing saints must be **identified and sealed**. They are then holy representatives of heaven.
- This also identifies when the *judgment of the living* will begin! We will note that it shortly precedes earth’s last three and a half years.

**While John is experiencing negative reactions to eating that open book, the judgment begins.**<sup>6</sup>

***“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out” (Revelation 11:1-2a).***

**“And there was given me a reed like unto a rod: (vs 1)**

The reed John is to use is given to him by God and Christ.<sup>7</sup> Thus, it is a “divine standard!”

- Ezekiel observed a “man” appearing like brass, using a “line of flax” and a “measuring reed” – sizing the temple, symbolic of God’s end-time church (Ezekiel 40:3, 5).
- Zechariah had noted, in eschatological imagery, a “man with a measuring line” – sizing Jerusalem (symbolizing God’s people – that last-day church) (Zechariah 2:1-5; cf. Malachi 3:2-3).

To measure (*metreson*) means something will be evaluated against a standard. It suggests that a precise comparison is to be made.

- Some calculated decision must purposefully follow.
- Contextually, the temple and its environs are being judged.”<sup>8</sup> Associating this with the interlude of the Seven Seals, the chosen saints are sealed.
- It represents the “judicial work of God in the Last Judgment” (cf. Matthew 7:2, Mark 4:24).<sup>9</sup>

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<sup>5</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1999), p. 557.

<sup>6</sup> LaRondelle, Hans, Th.D.; *How to Understand the End-Time Prophecies of the Bible* (First Impressions; Sarasota, FL 34243 – 1997), pp. 212-214.

<sup>7</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 409.

<sup>8</sup> Thayer Lexicón.

<sup>9</sup> Deissner, Kurt; “metron” in *Theological Dictionary of the New Testament*, 4:633-634 as quoted by Stefanovic, Ranko; *Revelation of Jesus Christ*, p. 335.



- That evaluation determines who should live and who should die (cf. II Samuel 8:2). “It is in this sense that the measuring process in Revelation 11 should be understood.”<sup>10</sup>

“The Qumran community also spiritualized Ezekiel’s temple. Its members declared the Jerusalem temple apostate<sup>[258]</sup> and regarded themselves as the true, spiritual temple (1QS 5.5-6; 8.4-10; 9.3-6; 11.7ff.; CD 3.19-4.6; 4QFlor 1.2-9).<sup>[259]</sup> God’s presence in the Qumran temple would insure its invincibility against the deceptive designs of Belial 94QFlor 1.7-9;<sup>[260]</sup> CD 3.19). This spiritual invincibility was seen as a fulfillment of the Ezekiel 44 temple prophecy (cf. CD 3.19 – 4.5; 4QFlor 1.15-17). Metaphors of measurement are even used to express the inviolable security of this temple (cf. ‘cord of righteousness’ and ‘plumbline of truth’ in 1QH 11.26; cf. 11.19-27).<sup>[261]</sup> (Measuring assures a holy group – a remnant – will be identified.)

“As with the two witnesses [symbolic of that group] in Rev. 11:3-7, so at Qumran, worship in the spiritual temple consisted not of literal offerings, but of proclaiming God’s word and obedience out of a sincere heart (1QS 9.3-5; 4AFlor 1.6).”

[258] See references in J. M. Ford, *Revelation*, 174-75.

[259] So Gartner, *Temple and Community*, 16-44, and McKelvey, *New Temple*, 45-53.

[260] Dupont-Sommer, *Qumran*, 312, regards 4QFlor as emphasizing assurance against persecution.

[261] Cf. McKelvey, *New Temple*, 52.”<sup>11</sup>

The command to measure comes during or immediately after the “little book” is eaten and digested. ***New knowledge brings a test – an additional basis for making judicial decision!***<sup>12</sup>

There is a righteous and holy standard that reflects the very character of heaven (God and Christ are making this measuring demand).

Reflecting on this scene, expositor White notes: “Every case is coming in review before God; He is measuring the temple and the worshipers therein.”<sup>13</sup> Again – John is acting out what God has begun.

“Look and see how stands your ***measurement of character*** as compared with God’s standard of righteousness, his holy law. The worshipers are to pass under the measuring line of God. Who will bear the test? Christ says, ‘I know thy works.’ Nothing is hid from him of whom John says, ‘His head and his hair were white like wool, white as snow, and his eyes were as a flame of fire.’ How many are purifying their souls by obeying the truth? How many are now in this time wholly on the Lord’s side? How many are seeking to be a blessing to those around them?”<sup>14</sup>

“Here is the work going on, measuring the temple and its worshipers ***to see who will stand in the last day.***”<sup>15</sup>

<sup>10</sup> Stefanovic, Ranko; *Revelation of Jesus Christ*, p. 336.

<sup>11</sup> Beale, *op. cit.*, p. 563.

<sup>12</sup> LaRondelle, *op. cit.*, p. 217.

<sup>13</sup> White, Ellen G.; *Testimonies*, vol. 7, 219.

<sup>14</sup> White, Ellen G.; *The Youth Instructor*, August 25, 1886.

<sup>15</sup> White, Ellen G.; MS 4, 1888, as quoted in *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 972.

Within the context of the “bitter” eating experience (Revelation 10:9) comes this judgment of the living. This is stunning!

- The implication is clear:
- This judicial process includes that Danielic knowledge base on the unsealed book!
- That is why E. G. White notes that part of Daniel will become part of earth’s last message!<sup>16</sup>
- It will meet with resistance – the “bitterness.”

The unsealed portion of Daniel is a “flash point” within God’s people.

- There is a “tradition” to place it into history.
- No wonder Peter noted: *“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?”* (I Peter 4:17).
- The *ha hazon* part of Daniel is for this time of the end.

**“Rise, and measure the temple of God, and the altar, and them that worship therein.”**  
**(vs 1)**

- The **“temple”** represents the “Christian community who worships God.”<sup>17</sup>
- “It is the church, the people of God”<sup>18</sup> (cf. I Corinthians 3:16-17, II Corinthians 6:16, Ephesians 2:19-22) who are reviewed.
- Those chosen become the Philadelphia church: *“The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on them my new name.”* (Revelation 3:12 – NIV).
- They are the 144,000 who serve God “day and night in His temple” (Revelation 7:14-15; cf. 14:1-5).

The word **“worshippers”** refers to those **actively engaged** in honoring God within the church (*naos* – G – the innermost part of the temple, the Holy and Most Holy). This means that these individuals claim to be God’s people.

- This is the judgment of the living! (See Appendixes II and III.)

The **“altar”** is where the priest functions as intercessor in that innermost area. This symbolizes the sacred work of the leaders within the church who represent God’s standard.

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<sup>16</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 320, 1900; *Manuscript Releases*, vol. 2, p. 20, 1906.

<sup>17</sup> Boring, M. Eugene; *Interpretation – A Bible Commentary for Teaching and Preaching* (John Knox Press, Louisville, Kentucky), 1989, p. 143.

<sup>18</sup> Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), p. 213.

Most intriguing: towards the end of this apocalyptic book John sees an angel “measuring with a golden reed” the New Jerusalem! Proleptically, perfection and holiness are portrayed. The “bride,” His church, will have corporately reached the divine standard!

- That “city” symbolizes God’s pure church that the angel said was “the bride, the Lamb’s wife!” (21:9).
- There is a citizenry statement made regarding that “bride:”  
*“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life”* (Revelation 21:27).
- In chapter 11 the “judgment,” the judicial measuring, must be viewed as an “identification” and “separation” process. The citizenry of heaven is being made up.

The standard – the “reed” – assures and warns that nothing at variance with God’s holiness will be in His kingdom!

#### **That “when” orientation is to be understood.**

- Jesus and His angels came down to provide special blessings and insight to His eschatological people (10:1). Evidence from other prophecies suggests that this occurs during the ***last generation*** that is to live on earth.
- Now – ***just before*** earth’s last three and a half years (vss 2-3) this judicial process commences.

Why is this timing so important?

- The final gospel call is soon to begin via those holy “witnesses.” They are to be filled with the Spirit, depicted as coming from the holy oil (originating with the olive trees – 11:4).
- Heaven must be represented by those who meet the highest standard that it sets!
- ***But*** – before they are “qualified” and “go out,” a stunning issue unfolds!

The measuring and sealing are together. Those who will be witnesses not only must possess a knowledge base but must be sealed<sup>19</sup> and become the introductory group presented in Revelation 7 – the 144,000.

- God is looking for – “making up” (Malachi 3:17) – a people who will remain loyal to Him under all circumstances.
- “Since the non-measurement of 11:2 symbolizes territory that is profane (*ekbale ex-often* – “cast out”), the measuring must be a mark of God’s favor.”<sup>20</sup>

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<sup>19</sup> Beale, *op. cit.*, p. 563.

<sup>20</sup> Thomas, *op. cit.*, p. 80.

- He is choosing those with whom His presence can abide forever (cf. Ezekiel 43:1-12, 37:26-28)!
- This means that before the “abomination that leads to desolation” found in that unsealed portion of Daniel (a worship day law related to the last three and a half years), the sealing and judging of this first group has occurred.

Evidence mounts that this divine “process” is about to begin! John is now given additional instructions!

**“But the court which is without the temple leave out, and measure it not” (vs 2a)**

John was instructed to measure three things – all related to God’s church, people who claim to be his and their worship experience. To indelibly show that these were set apart from all other people – a negative is given.

- Measure – temple, altar and worshipers
- **Don’t** measure – outer Gentile court

The verb to “leave out” or “do not measure it” is *ekbale*. It is emphatic and depicts an act of rejection (cf. Luke 4:29, 13:28, 20:15; John 6:37, 9:34-35; Acts 7:58).<sup>21</sup> But there is a deeper issue. When were these forsaken?

- This reveals God’s distinction between those who are His and those who do **not** lay claim to His grace that is offered to them – “the Gentiles.”
- It is a divine notice that even before the end of time, God recognizes a rejected group. Those not abiding in Christ risk being “*cast out*” (John 15:6). This extends to a worldwide scale.<sup>22</sup>

The wall or barrier that divided these areas in Herod’s Temple (inner and outer court) had inscriptions threatening death to any Gentile who would pass beyond<sup>23</sup> (cf. Ezekiel 44:9).

- Thus – the measuring/judging relates to those who **claim to be Christ’s**.
- They already have the possibility of eternal life.

“In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the **only cases considered are those of the professed people of God**. The judgment of the wicked is a distinct and separate work, and takes place at a later period.

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<sup>21</sup> Thomas, *op. cit.*, p. 83.

<sup>22</sup> La Rondelle, *op. cit.*, p. 217.

<sup>23</sup> Josephus, Bell. 5.5.23.

‘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?’ 1 Peter 4:17.”<sup>24</sup>

The outer court was part of the temple. Many theories exist as to what those “Gentiles” might mean. But – as will be noted in the next chapter – those “Gentiles” who reject the gospel’s final call persecute God’s people. John has already shown that many worshipers are not genuine (2:6, 14-16, 20-23; 3:1-3, 16).

- Might these eventually mean the “body” that rejected a full commitment to follow Christ?
- Or are these individuals just from the unbelieving world?

This issue is not clear within the context. However, the “world” is yet to hear the final gospel call through His two witnesses. The first group who make up the two witnesses (those who ate the little book to prophesy again) must have come from a larger body where the majority were excluded.

- As previously noted, that judicial work identified those who were “sealed” – made eternally secure. Revelation 7 calls them the 144,000.<sup>25</sup>
- The excluded Gentiles, **at that point**, are standing out distinct (in God’s eyes).
- Their names must have been removed from the Lamb’s Book of Life. This is a rejected group. Their final judicial review occurs during the millennial period of Revelation 20, along with all of the wicked.

The lives of this lost group must have been recorded in the seven-sealed scroll (Revelation 5:1). It is the Book of Death. It cannot be opened until after the Second Coming, when the last seal is broken (Revelation 8:1).

Of those who had been in “the fold”: “If any of these depart from Him, and by stubborn persistence in sin become finally hardened against the influences of His Holy Spirit, their names will in the judgment be blotted from the book of life, and they themselves will be devoted to destruction.... ‘Whosoever hath sinned against Me,’ He said, ‘him will I blot out of My book.’ [Exodus 32:33]”<sup>26</sup>

- An in-depth study of the seven-sealed book of destiny (Revelation 4–6, 8:1) suggests that even before the appointed time begins (the last 42 months), God has decided who He will reject – who won’t be sealed!<sup>27</sup>
- When the first seal is opened (Revelation 6:1-2), the white horse, the 144,000, representing those initially sealed/chosen, go out to finish the work. Someone was excluded – these Gentiles.

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<sup>24</sup> White, Ellen G.; *The Great Controversy*, p. 480.

<sup>25</sup> Beale, *op. cit.*, p. 560; Naden, Roy C.; *The Lamb among the Beasts (The Review and Herald)*; Hagerstown, MD; 1996), p. 172.

<sup>26</sup> White, Ellen G.; *Patriarchs and Prophets*, pp. 326-327.

<sup>27</sup> Fowler, Franklin S., Jr.; *The Seven Seals of Revelation* (Christian Heritage Foundation).

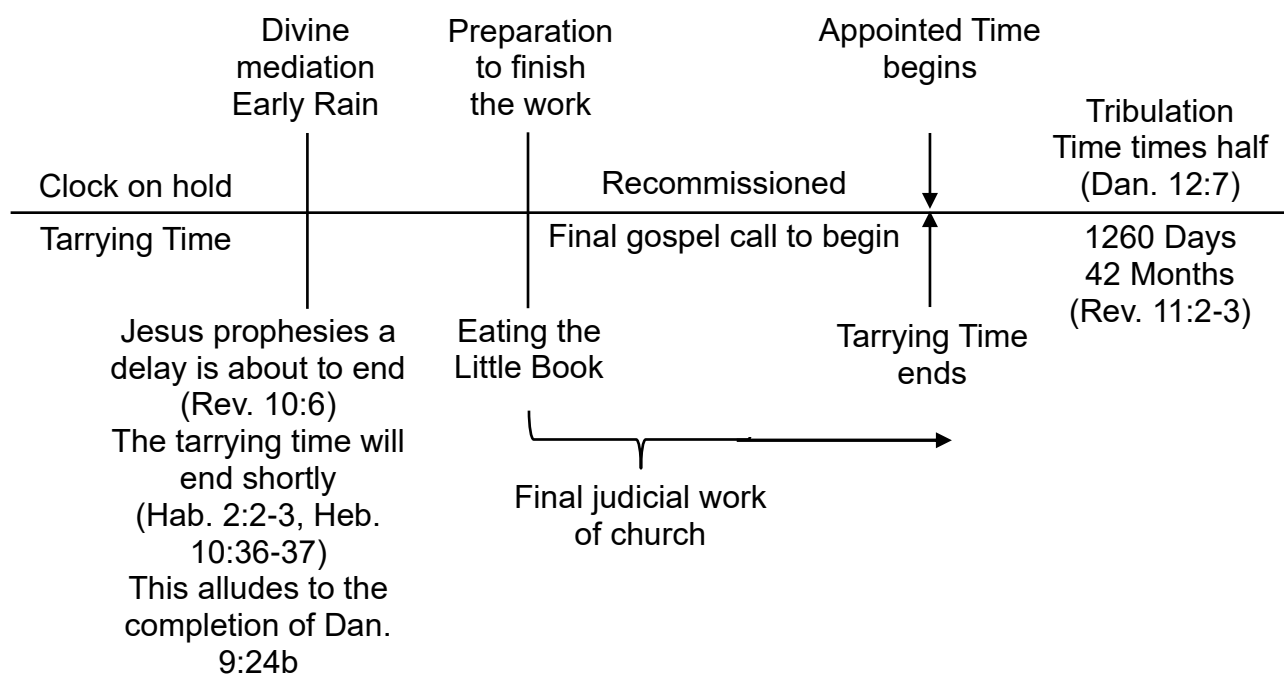
Gentiles or “nations” represent those hostile to God and His people (Revelation 11:18).<sup>28</sup> In the mission of the witnesses the invitation will go out in a last call to bring “anyone” into the “temple.”

- But when the “times of the Gentiles” is fulfilled, their probation will have closed (Luke 21:24; cf. Romans 9–11:26).
- They will later be found outside the New Jerusalem (21:27).
- *“For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie”* (Revelation 22:15).

In comparison is that “temple” group who will become eternally clothed in the righteousness of Christ!

“And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.’ **By this we see the importance of having our names written in the book of life.** All whose names are registered there will be delivered from Satan’s power, and Christ will command that their filthy garments be removed, and that they be clothed with his righteousness. ‘And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.’”<sup>29</sup>

*“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels”* (Revelation 3:5).



<sup>28</sup> Stefanovic, *op. cit.*, p. 341.

<sup>29</sup> White, Ellen G.; *Historical Sketches of Foreign Missions of the Seventh-day Adventists*, p. 156.

## HISTORY ENDS DURING A THREE-AND-A-HALF-YEAR PERIOD

***“and the holy city shall they tread under foot forty and two months” (Revelation 11:2b)***

The Holy City, noted initially in 3:12 and then in 21:2 and 10, represents a future heavenly city that even Abraham looked forward to (Hebrews 11:10).

- It is used here and elsewhere as a deeply spiritual symbol.
- It is a metaphor for **God’s true people**, which are called the **Lamb’s wife – His bride** (Revelation 21:9) – those who are His chosen community.

Since the Holy City is here being “trampled” or persecuted (discussed shortly), the identity of “Jerusalem” is spiritualized:

- The people of the outer court are persecuting God’s people<sup>1</sup> – those in the temple, the “holy city.”
- This parallels the hatred of the “little horn” stomping on the “stars” and “host of heaven,” representing God’s people and leaders (Daniel 8:10; cf. vile person – Daniel 11:33; king of the north – Daniel 11:44, 12:7; sea beast – Revelation 13:1, 7; harlot – Revelation 17:6. All having support of the world).
- Luke 21:24 also alludes to God’s people (Jerusalem) being trampled underfoot by the Gentiles until their time of probation is up.

This alludes to an end-time “tribulation.”

- “Revelation 11:18 speaks of the angry nations [the Gentiles] that ‘destroy the earth.’”<sup>2</sup> They filled it with iniquity.
- The details of this persecuting power are discussed further in Revelation 13:1-10.
- *“On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves”* (Zechariah 12:3 – NIV). A promise to God’s people is a final victorious church as seen as a pure woman (Revelation 12:1), untouched by anything earthly.

“John could well be seeing this as a further indication of the contents of the ‘little scroll’ of 10:5-10.”<sup>3</sup> – where persecution is described. The remnant of the pure woman’s “seed,” that “final

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<sup>1</sup> Beale, *op. cit.*, p. 569.

<sup>2</sup> Stefanovic, *op. cit.*, p. 342.

body” identified in the judgment, is attacked by the dragon, Satan (a parallel to this period of persecution) (Revelation 12:16-17).

- “Isolating the Apocalypse from the book of Daniel is like cutting off the root (Daniel) from its fruit (Revelation). Daniel alone pins down each apocalyptic symbol to concrete events of history. Consequently, to ignore the chronological pattern of Daniel’s prophecy in the interpretation of the Apocalypse can be considered a fundamental mistake.
- “Daniel portrays how the temple of God and its true worshipers will be trampled underfoot, not by the Roman Empire but *by a rebellious and idolatrous worship* that causes desolation (see Dan. 7:21, 25; 8:11-13, NKJV, NASB; 11:31-35; 12:11).”<sup>4</sup>

This vast network of prophecies reveals that this persecution covers a three-and-a-half-year period or, as noted in Revelation 11:2, 13:5, “forty-two months.”

### **That Time Period of 42 Months!**

John often uses a writing style called “prolepsis.” This is a literary structure that anticipates a future event by “introducing a new name or symbol, which is explained later,” but portrayed as if occurring in the present.

1. Revelation 1 – John anticipates earth’s climactic events, which thread throughout the whole book: “he is coming with clouds,” the “time is at hand,” “it will “shortly come to pass” (1:7; cf. verses 1 and 3). This is developed more in 6:12-17, 14:14-20, 19:11-21.
2. The divine promises of Revelation 2–3 are all brief proleptic descriptions of what is unfolded in Revelation 21–22 as everything becomes new!
3. “Babylon” is introduced in Revelation 14:8 – but not fully explained until chapters 16–18 as defiant apostate “Christians” just before the Second Coming.

The whole book is coherent, indivisible and a progressive revelation in which all visions are connected:

- “Whenever we dissect a chapter from the total unit and try to apply it to world or church **history**, we are bound to misinterpret its meaning.”<sup>5</sup> That is why there are so many timing prophecies surrounding the “time of the end.” It keeps the focus on the escaton!
- “A proper exegesis honors the structural connection of all the visions and messages.

“Revelation 11 offers a preview of the last crisis of faith for the true believers on earth....

“It is evident that Rev. 11:1-13 is not an isolated prophecy about the Jewish people or about secular events in world history, but is inextricably woven into the fabric of John’s Apocalypse. It establishes a decided connection with Revelation 12–13 by introducing proleptically the prophetic time-units of ‘42 months’ and ‘1260 days’ in 11:2, 3 (see 12:6, 14; 13:5).”<sup>6</sup>

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<sup>3</sup> Osborne, *op. cit.*, p. 413.

<sup>4</sup> LaRondelle, *op. cit.*, pp. 220, 221.

<sup>5</sup> LaRondelle, *op. cit.*, p. 212 (emphasis added).

<sup>6</sup> *Ibid.*, pp. 213-214.



Elements of time have already been noted in several places.

- “shortly come to pass” (1:1)
  - “time is at hand” (1:3)
  - “ten days” (2:10)
  - “I come quickly” (3:11)
  - “half an hour” (8:1)
  - “five months” (9:5, 10)
  - **“time no longer [delayed]” (10:6) – anticipating this 42 months and the 1260 days**
- } In context of Second Advent (1:7)

These *periods* are associated eschatological “clocks” or statements of “urgency.” Our contextual focus is this clock of 42 months **that has been on hold until now.**

1. Within the setting of Christ’s spiritual “coming” with His angels to prepare and strengthen His people (Revelation 10:1).
2. Jesus has an open (unsealed portion) of the book of Daniel – a small book, which is filled with timing prophecies (12:7-12).
3. Within those Danelic periods is a three-and-a-half-year block of persecution (12:7), when Jesus took an oath, just as He did in Revelation 10:6!

“Forty-two months” is later used also as the period that the demonic antichrist beast has power.

- *“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations” (Revelation 13:5-7).*
- The “beast” followers are the “outer court Gentiles” from “all kindreds, and tongues, and nations” (13:7), explained as those who “dwell upon the earth” and who worship the beast (13:8).
- We will see “him” emerge shortly in 11:7!

This time period (42 months) is one of the three ways a three-and-a-half-year expression is made in apocalyptic prophecy. The other two are 1260 days (Revelation 11:3 and 12:6) and time, times and half a time (Revelation 12:14).<sup>7</sup> (cf. Daniel 7:25, 12:7).

An echo comes from the tribulation and judgment of rebellious Israel through a drought in Elijah’s day of three and a half years (I Kings 17:1, 18:1; cf. Luke 4:25, James 5:17).

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<sup>7</sup> Osborne, *op. cit.*, p. 414.

Intriguing is the insight that it is a period between the “abomination that causes desolation” and the “eschaton”<sup>8</sup> (which is anticipated in Daniel 12).

- This 42 months is a limited time that God permits the antichrist to operate.
- It is a time of persecution for God’s people.
- But God strictly controls this duration of time. It is time-limited.
- *“And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened”* (Matthew 24:22).

The 42 months are also a time of protection for His people (Revelation 12:6, 14) – defined as 1260 days. Though individuals may even face martyrdom, they will be sealed and spiritually protected. The church will triumph.

***“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth”* (Revelation 11:3).**

The way this verse abruptly begins, “and I will give,” suggests that the “spokesmen” are God and Christ, who began speaking in verse 1, “saying ‘Rise, and measure.’”<sup>9</sup>

This is an amazing message:

- |  |   |   |
|--|---|---|
| <ul style="list-style-type: none"><li>• “Rise and measure”</li><li>• “I will give power”</li><li>• “They shall prophesy”</li></ul> | } | For <b>those</b> meeting the standard, God brings power (anticipated in 10:1) to finish the work. |
|--|---|---|

This now introduces the “community of faith,” which was **chosen** – by the judicial measuring. Their first task is to “prophesy” just as John’s was to do in his recommissioning task given in 10:11.<sup>10</sup>

A message is given him to understand – the little book

↓  
He eats it – imbibes its content

↓  
**Based on that message,** he is to “prophesy”

“Here we see that [the] ‘witness’ is accomplished via a ‘prophetic’ ministry.... That is more than simply to proclaim the gospel but likely means that they proclaim to the nations God’s message for the last days (cf. 10:10), built on the ‘little scroll’ of chapter 10.”<sup>11</sup> Expositor White notes that also.<sup>12</sup>

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<sup>8</sup> *Ibid.*

<sup>9</sup> Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Publisher, Dallas, Texas; 1997), p. 610.

<sup>10</sup> Beale, *op. cit.*, p. 572.

<sup>11</sup> Osborn, *op cit.*, p. 420.

<sup>12</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 320.

## **The Two Witnesses – Introductory Thoughts (of next chapter)**

These “prophetic witnesses” are for the “time of the end.” The Old Testament had prophecies that the eschatological community of God’s people would receive the Spirit’s gift of prophecy (Joel 2:28-32).<sup>13</sup> They are represented by the white horse (Seal one – Revelation 6:2) – there depicted as the 144,000, fully equipped, going out to finish the work.

Note the contrast in the two uses of “give” in 11:2-3: The church is “given” to the Gentiles (wicked world) to be “trampled” or persecuted and “God gives” to the witnessing church authority to emerge victorious in its prophetic work, though suffering.<sup>14</sup>

The words “they will prophesy” (*propheteusousin*) “of necessity includes the foretelling of the future.” (cf. 10:11, 1 Peter 1:10, Jude 14).<sup>15</sup> Contextually, the details of what occurs within that three and a half years is based upon the unsealed portion of Daniel. They will have entered that time and be fully informed as to its events!

The word “and” connects verses 2 and 3. The period of 1260 days the witnesses “prophesy” is the same time the Gentiles persecute the church.

- 1260 days is the same period that the woman (church) flees to the wilderness from Satan’s wrath (Revelation 12:6).
- The imagery of the two witnesses and the woman are interchangeable.<sup>16</sup>

The apocalypse began with a vision of Christ ministering among the seven lampstands, representing churches. He told John that that designation could be removed if they were unrepentant (Revelation 2:5). They would no longer represent His church.

- Here in Revelation 11 we note in the next verse that there are only two lampstands left.
- Five have fallen (or apostatized) (cf. Revelation 1:20). They have become Babylon, later addressed in chapters 14–19.
- The only two who had no divine judicial complaint were Smyrna and Philadelphia (1:8-11, 2:7-13).
- The believers within those churches are to be emulated.

There are many views that define more deeply who these two witnesses are (see next chapter for greater details):

1. Contextually, they are the two remaining churches.
2. Expositor White referenced them as the Old and New Testaments.<sup>17</sup>

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<sup>13</sup> Beale, *op cit.*, p. 574.

<sup>14</sup> Osborne, *op. cit.*, p. 419.

<sup>15</sup> Thomas, *op. cit.*, p. 82.

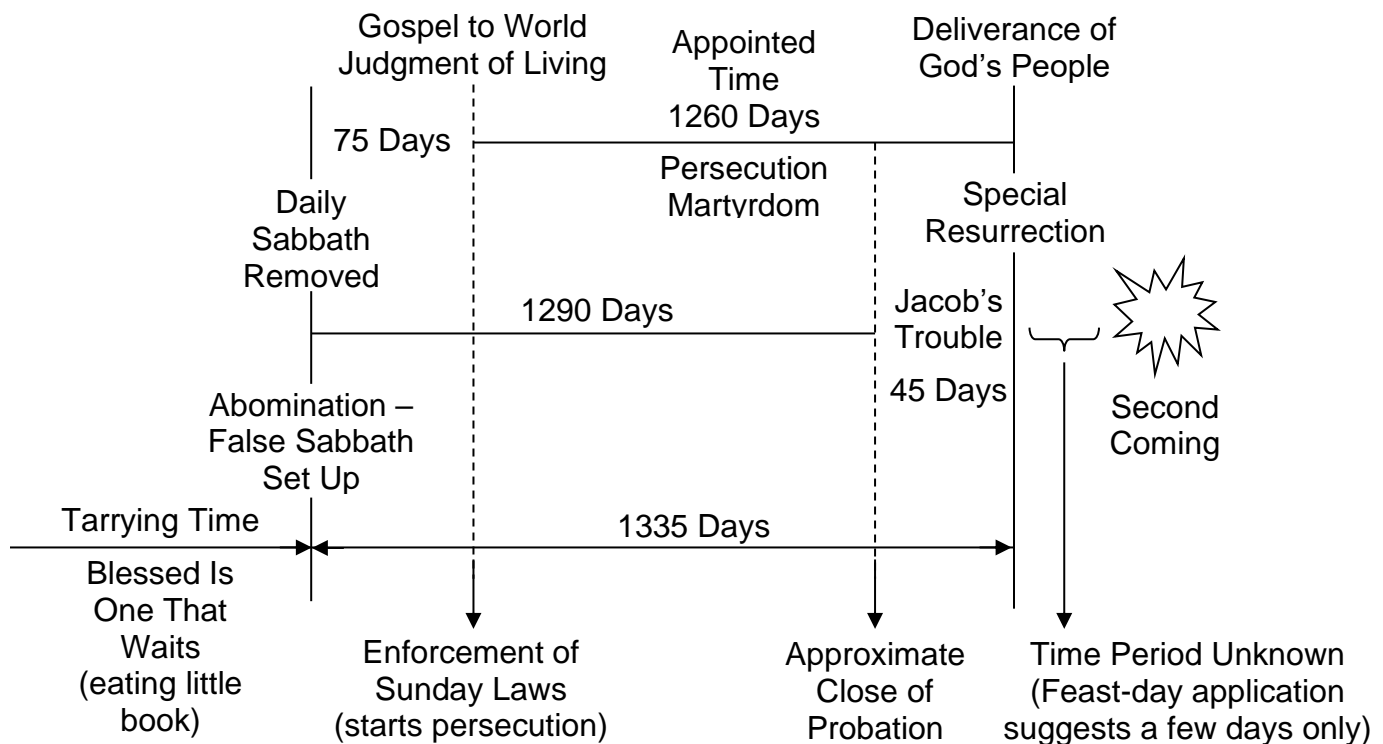
<sup>16</sup> LaRondelle, *op. cit.*, p. 222.

<sup>17</sup> White, Ellen G.; *The Spirit of Prophecy*, vol. 4, p. 188.

3. Many identify them as the ***spirit and mission*** of Moses and Elijah, replicated here through the whole church.<sup>18</sup>

Why “two witnesses?”

- In Old Testament law, two witnesses were required to create a just defense (Numbers 35:30; Deuteronomy 17:6, 19:15).<sup>19</sup>
- Together (and they function as one) they form a valid legal representation to the little open book and the oath of angel Jesus.
- Stunning – the time periods of that book (in Daniel 12) were also given by Christ in another divine oath (Daniel 12:7) when two witnesses were present (Daniel 12:5)! They are linked together with those here.<sup>20</sup>
- Stunning! Timing promises, validated by an oath, all refer to earth’s final years called the “time of the end.”



These are the timing periods of that unsealed part of Daniel’s book. Detailed discussion is found in the book *End-Time Secrets of Daniel 8–12* and *Scriptures Most Important “Time” Prophecies*.<sup>21</sup>

<sup>18</sup> Brighton, Louis A; *Revelation, Concordance Commentary* (Concordance Publishing House, St. Louis), 1999, p. 294.

<sup>19</sup> Beale, *op. cit.*, p. 575.

<sup>20</sup> Osborne, *op. cit.*, p. 420.

## Sackcloth

The witnesses are “clothed” in “sackcloth.”

- This symbolizes mourning (cf. Ezra 9:3-4).
- But – why are they sad? Is it from the bitterness following eating the unsealed portion of Daniel? Perhaps – but there is more.

The judicial setting of the two witnesses, the judgment scene noted in 11:1, and with this imagery coming at the time of their witnessing or “prophesying again,” all suggest that they are sighing and crying over the sins of the world (Ezekiel 9:4)<sup>22</sup> (cf. II Kings 1:8, Mark 1:6, Joel 1:8, Amos 8:10).

- Interestingly, another insight: When the Ninevites and their king repented from Jonah’s dire warning –
- They all put on sackcloth to indicate their repentance and pledge to give up their evil ways (cf. Isaiah 3:24, 22:12; Jeremiah 4:8, 6:26; Matthew 11:21).<sup>23</sup>

Thus, sackcloth:

- **For the prophet**, preacher, evangelist, it represents sadness over the sins of the people – “the garb of mourning.”<sup>24</sup> The rejection and persecution is additive.
- **For the people**, it represents repentance and promise to give up sin – “the garb of penitence.”<sup>25</sup>

## Time Period – “1260 days” (see Appendix IV)

An apocalyptic time period is replicated many times in prophecy. The 2300 evenings and mornings narrative in Daniel 8:14 does not fit this category. It is a block of time that sets off judicial decisions at its termination. It was never sealed.

The three-and-a-half-year period is identified as an “appointed time” in Habakkuk and Daniel. In those books, along with Revelation, it may have a sacred connotation or one that is evil. Again, the general rule:

1. 42 months – opposition to God, persecution of His people
2. 1260 days – “witnessing time” for God’s people, His church. It can be counted down.
3. Time times half (or dividing of time) – this is associated with a feast cycle – a solar year. They have distinct prophetic connotations.<sup>26</sup>

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<sup>21</sup> Fowler, Franklin S., Jr.; *End-Time Secrets of Daniel 8-12 and Scripture’s Most Important “Time” Prophecies* (Christian Heritage Foundation; Lucerne Valley, CA).

<sup>22</sup> Beale, *op. cit.*, p. 576.

<sup>23</sup> Osborne, *op. cit.*, p. 420.

<sup>24</sup> Mounce, *op. cit.*, p. 217.

<sup>25</sup> *Ibid.*

<sup>26</sup> White, Ellen G.; *The Great Controversy*, pp. 399-400.

There is a danger by applying the “rule” of a *day for a year* into these timing prophecies a total misapplication might occur. This would defy the great purpose of these end-time prophecies and inhibit spiritual motivation to urgently come to the foot of the Cross (see Appendix V).

# PROPHESYING AGAIN – THE GOSPEL’S FINAL CALL

## (REVELATION 11:4)

### Identifying the Two Witnesses (cf. pp 41-44)

Cyrus, the Persian king, released the Israelites exiles by a decree that ended the 70-year captivity (II Chronicles 36:22-23, Ezra 1:1-4; cf. Jeremiah 25:11-12). The return began with ±50,000 exiles (535 B.C.). A major delay in resettlement and temple construction ensued. Then, under a new Persian king, Darius Hystaspis, Haggai and Zechariah aroused their countrymen in 521 B.C. Then in symbolic language, Zechariah was told that Jerusalem would yet be chosen (Zechariah 1:17). God would have a special people shortly thereafter. That city was measured or judged in vision (Zechariah 2:1-5).

- God’s people were advised to flee from the north, where Babylon was depicted (Zechariah 2:6-9). Get out of Babylon – return.
- Zion would be once again established (Zechariah 2:10-13).

Then Zechariah saw in that heavenly vision Joshua, the high priest (literal), being cleansed from all iniquity (Zechariah 3:4). He symbolized the re-establishment of God’s people, “Jerusalem.”

To this point the imagery is a parallel prophecy under different symbols of John’s apocalypse.

1. A group of people to make up “Jerusalem” are measured (Revelation 11:1).
2. Since Zion/Jerusalem would be re-established, this first group was ready to be chosen.
3. Then the cry goes out to flee Babylon (associated with Daniel’s “abomination” and Revelation’s “Babylon”).
4. This would then make up the next group, called or witnessed to.

Then Zechariah saw, in an angel-directed vision, a golden candlestick with seven lamps. Golden oil (vs 12) came from two olive trees into a bowl that, in turn, fed those seven lamps (Zechariah 4:1-6).

- The angel also noted that those two olive trees were “two anointed ones” that stand by the “*Lord of the whole earth*” (Zechariah 4:14) (without explanation).
- He had heard these words:

*“This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts” (Zechariah 4:6).*

Zerubbabel, the governor of Judah, and Joshua, the High Priest, were “set aside” to represent the Spirit-led restoration of God’s people.

- These two leaders were witnesses of God’s cleansing power and mission.
- That power originated with those two olive trees to bring light to His people –
- Then this amazing promise: *“Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee” (Zechariah 2:10-11).*

Thus, we have a fascinating association between two heavenly anointed beings (commissioned for a specific task but never defined) that administer or directs the oil (the Holy Spirit) to a “candleholder” to provide a full complement of light (seven flames).

- This helpful imagery guides us into the meaning of what John is about to describe.
- Zechariah’s vision is partially seen in Revelation 1:4c, 3:1 and 5:6c, i.e.:  
*“... having seven horns and seven eyes, which are the **seven Spirits of God** sent forth into all the earth” (Revelation 5:6c; cf. Zechariah 3:9).*
- The “seven eyes” identify the full complement of His Spirit when God is completing His judicial work on earth.
- That, in turn, also alludes to the final and **full** outpouring of God’s Spirit, called the Latter Rain (Joel 2:23, Zechariah 10:1).

There are two leaders – two witnesses in Zechariah’s visions – who guide and represent earth’s final body of believers. One symbolizes the laity (Zerubbabel), the other God’s anointed (Joshua). Just before that outpouring of His Spirit, the work of judgment had gotten underway. As previously noted, likely at the time of an early rain experience. These two, though being portrayed in several ways, appear to be a metaphor for John’s two witnesses.

The true witnesses portray the inauguration of God’s final remnant people (His purified church) as a byproduct of the judgment of the living (11:1). This, then, is now how John proceeds:

***“These are the two olive trees, and the two candlesticks standing before the God of the earth” (Revelation 11:4).***

The implicit resource of the olive trees is the Holy Spirit, a power of heavenly origin.<sup>1</sup> Those anointed “candles” are receiving the holy presence of God – His Spirit.

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<sup>1</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 421.



- Candlesticks (lampstands) were previously noted to represent “churches” (Revelation 1:20).
- These “churches” **before God** are ready to do His bidding. Their “parishioners” have been measured and sealed!
- Instead of one lampstand, as in Zechariah, John sees two, fed by two olive trees – “anointed ones” who stand by God, the Lord of the whole earth. Those candlesticks were defined in verse 3 as His “two witnesses!”

In the ancient tabernacle the light that came from the lamps of fire represented the light of God’s presence (Numbers 8:1-4), just as it is noted in Zechariah, all a symbol of His Spirit!<sup>2</sup>

In Revelation 1 there are seven churches (lampstands). Here, there are only two. Why?

- They are the “two witnesses” at earth’s last three and a half years (vs 3).
- It is clear from other parts of this book that at the end, five of the seven churches will have apostatized and become part of Babylon.
- Those churches had represented the various types of Christian bodies. At this “appointed time” only two remain. They did not rebel.

Despite “bitter” persecution and opposition before and during that three and a half years (Revelation 11:2), a pure group of witnesses is preserved.

- This is the end-product of **those identified as saints** (14:12) from John measuring the temple in verse 1.
- Those two churches are symbolized by Smyrna and Philadelphia.<sup>3</sup>

These two lampstands/churches represent those people who will finish the work! They are the key “light bearers.”<sup>4</sup> They are the voices who cry, “Behold the bridegroom cometh” (Matthew 25:6). They are the one’s who “wake up” the ten.

- “In his earthly ministry Jesus followed this Mosaic tradition when he urged his audience to receive his testimony because of two witnesses to it (Jn 8:16-18), and he practiced this when he sent out the twelve disciples and the seventy-two in teams of two (Mk 5:7; Lk 10:1; cf. Acts 15:39-40). This practice of having testimony concerning Jesus established by two witnesses is illustrated by the testimony of the two witnesses on the mount of transfiguration, Moses and Elijah. So now **the church** is to proclaim prophetically the testimony of Jesus to the world as it is also thus **confirmed to be the truth.**”<sup>5</sup>

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<sup>2</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1999), 576.

<sup>3</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 421.

<sup>4</sup> Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), p. 218.

<sup>5</sup> Brighton, Louis A; *Revelation, Concordance Commentary* (Concordance Publishing House, St. Louis), 1999, p. 294 (emphasis added).

“From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God’s presence, His Spirit is imparted to *human instrumentalities* that are consecrated to His service. The mission of the two anointed ones is to communicate light and power to **God’s people**. It is to receive blessing for us that they stand in God’s presence. As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and **the church** becomes a light bearer in the world.”<sup>6</sup>

Intriguingly, there is another provocative orientation:

“‘Thy word,’ said the psalmist, ‘is a lamp unto my feet, and a light unto my path.’ Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.”<sup>7</sup>

The symbolism of the “two witnesses” closely resembles that of Zerubbabel and Joshua. Just as they were raised up to bring restoration to God’s church (temple – Zion) (Zechariah 4:2-3, 6, 11-14), so will these “evangelists” accomplish a similar mission at the end.<sup>8</sup> Again, one symbolic of the laity, the other God’s specially anointed leaders. Though devoid of details, the “anointed ones” on either side of God’s throne may also be viewed as those two Scriptural books through which His Spirit flows.

Since the two witnesses teach, prophesy and lead others in an end-time setting, they are seen as without fault. Though “two,” they exude a full complement of the Spirit (Revelation 1:4c, 5:6c) – seven spirits/seven eyes.

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<sup>6</sup> White, Ellen G.; *Testimonies to Ministers*, p. 510; cf. *The Review and Herald*, January 16, 1908.

<sup>7</sup> White, Ellen G.; *The Great Controversy*, p. 267.

<sup>8</sup> Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago), 1992, p. 89.

# THEIR WORK BEGINS

(REVELATION 10:5-7A)

***“And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed” (Revelation 11:5).***

The “prophetic ministry” of the two witnesses begins. Their message is not here revealed – but intimated (from little open book in the preceding chapter and 11:1-3. Revelation 11:5-7a are heavenly administrative comments. They are “statements of loyalty” regarding those fulfilling and completing the prophetic commission.

- God’s sovereignty flashes forth on their behalf (cf. Revelation 3:10; 7:3-4; 9:4, 20; 11:1).
- The metaphorical picture suggests that *if* anyone tries to harm them, fire comes out of their mouths and destroys those enemies.

The *mouth* is a symbol of where judgment is pronounced (Revelation 2:12, 16; 9:17-19; 12:15-15; 16:13; 19:15, 21). *Fire* represents the execution of the sentence, such as coming from the “fiery word” (Jeremiah 5:4) that will consume the guilty (Psalm 39:3).<sup>1</sup> This is a “legal pronouncement.” They will be indicted and contained.<sup>2</sup>

The phrase “if any man will hurt them, he must in this manner be killed” is a principle often repeated in Revelation, called *lex talionis*. The punishment must fit the crime (cf. Revelation 13:10, 18:5-7).

These statements which begin here, start a narrative that assures success in their mission.

- That will be affirmed in 7a.
- “Their ministry cannot be stopped or destroyed for ‘not even the gates of hell can overcome it.’ (Matthew 16:18).”<sup>3</sup>

<sup>1</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 422.

<sup>2</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 580.

<sup>3</sup> Brighton, Louis A; *Revelation, Concordance Commentary* (Concordance Publishing House, St. Louis), 1999, p. 296.

## **Unbridled Power**

“... But you will receive power **when** the Holy Spirit comes on you; and you will be my witnesses” (Acts 1:8 – NIV – emphasis added).

- Power to resist sin is an “assurance theme” throughout the Bible (cf. I Corinthians 10:13).
- Power to complete the gospel commission only awaits man’s response to the infilling of the Holy Spirit and the “appointed time” in which it is to penetrate planet earth.
- Now a glimpse into those promises in action, as the oil from those olive trees continues to flow.

***“These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will” (Revelation 11:6).***

John repeats twice that these witnesses “have power.” “Power” is *exousian* (G), which encompasses “authority,” especially over the natural world. That is where *life* exudes from. Thus, these “judicial gifts” directly impact people. Similar parallels are noted in the Old Testament.

- Elijah was given power to stop the rain for three and a half years (I Kings 17:1, 7; 18:1; James 5:17). It is fascinating to note that this is the same duration of time these two witnesses are active (Luke 4:25)!
  - In his day it was done to lead rebellious Israel to repentance.
  - It is assumed that should God’s last-day people again beckon such plagues, they would serve the same purpose.
- Moses was given authority to decree that water be turned into blood (Exodus 7:17-21; 9:14; 11:10; I Samuel 4:8).
- Such power is part of God’s final curse on planet earth as evidenced in the third Trumpet (Revelation 8:8) and the third Bowl (Revelation 16:4).
- Intriguing is the “greater power” of these two witnesses since they can call for these curses as *often as they desire!* Their power extends to their ability of “striking the earth with every type of plague whenever they might wish.” This “strongly suggests that the Egyptian plagues are indeed the model for those inflicted by the two witnesses.”<sup>4</sup>

Malachi predicted that the coming of Elijah would be before the coming of the Day of the Lord (Malachi 4:5-6) (symbolizing both advents). This intimates that these two witnesses will replicate the work that Elijah experienced in dealing with rebellious Israel prior to Christ’s Second Coming.

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<sup>4</sup> Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Publisher, Dallas, Texas; 1997), p. 616.

**One challenge** that many question relates to the fire, draught, blood and other “plagues.” Are they additive curses to those of the Trumpet and Vial plagues?

- There is no distinct text or even allusion to conclusively answering this.
- But, contextually, an interlude within the Trumpets suggests those curses.

These “plagues” are Trumpet curses of 8:7-12. That may be the ultimate tool God uses during earth’s last witnessing phase, often referred to as the “loud cry.” It becomes a warning gospel call with supernatural signs and timing messages of urgency.

“Intractable impenitence in the face of the prophetic witnesses sets in motion these judgments,” which are part of the witness itself! <sup>5</sup>

***“And when they shall have finished their testimony,” (Revelation 11:7a).***

The message of God’s last evangelists is summed up by “their testimony” (vs 7a). That testimony is also “their prophecy” (Revelation 10:11).

- This mission ends at the termination of the 1260 days (called the “appointed time” in Daniel 8:19, 11:35; cf. Revelation 11:3).
- God will not permit Satan to experience a “temporary triumph” over the global spread of the gospel until that witnessing is completed.<sup>6</sup>

This final work moves forward under severe persecution (attested to by the fifth Seal). But that mission will succeed. The concept in that Seal reveals that the horrors don’t stop “until the number (of the martyred saints) is complete” (Revelation 6:11).<sup>7</sup>

- They maintain their “conquering perseverance” (first Seal imagery – Revelation 6:1-2) even to death.
- *“And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death”* (Revelation 12:11).

This means that what follows (7b-13) occurs at the end of history.<sup>8</sup>

- Right at the end, the church will appear defeated from outward appearances.
- But – the promise, firmly stated by Christ, is that this silencing of their voices signals that the end and His return is imminent (Matthew 24:14, 29-31).
- The “mission” has been completed.

Intriguingly – this victory (Revelation 11:11-12) reveals that the measuring of the church and its worshipers (11:1) guarantees that a body of saints, divinely chosen, will be eternally His.

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<sup>5</sup> Beale, *op. cit.*, p. 586.

<sup>6</sup> Osborne, *op. cit.*, p. 424.

<sup>7</sup> *Ibid.*

<sup>8</sup> Beale, *op. cit.*, p. 587.

Revelation 7, related to God's "kingdom number" [twelve], is when all the citizens ("jewels" – Malachi 3:17) have been identified.

There are amazing prophetic parallels associated with this time!<sup>9</sup>

Revelation 6:9, 11:

"The souls of the ones who  
had been slain ... on account  
of the witnesses ... until the  
number should be completed ...  
of the ones to be killed"

Revelation 11:7:

"When they should complete  
their witnessing ... he will kill  
them"

"As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand, not in their own wisdom, but in God; and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of His example is to be kept before the people in every discourse (Letter 1f, 1890)."<sup>10</sup>

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<sup>9</sup> *Ibid.*

<sup>10</sup> White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, p. 1152.

# SATANIC OPPOSITION ARISES

(REVELATION 10:7B)

***“the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them” (Revelation 11:7b)***

This is the first time “the” beast (*therion* – a cruel, violent, rapacious creature) is introduced.

- In Daniel a beast (*theria* – H) is an earthly empire or nation that may oppose or war against the saints (Daniel 7:18, 27).
- This creature is not Satan since *he* is represented as a dragon, serpent and devil in Revelation (12:3, 9).

This also informs us that a beast (some nation/country – Daniel 7:17 allusion) arrives on the earthly scene and silences the witnesses’ voices.

- This beast ascends from the abyss – the haunt of demons (Luke 8:31, II Peter 2:4, Jude 6). It is Satan’s representative.
- This beast power can be “exercised” only as God will “hand over” to him those saints (Daniel 7:25) – but within a “time limitation.”
- If this verse is a literal picture of martyrdom, then the 144,000, God’s final witnesses, could not be translated, they would die.
- The imagery of Revelation 7 shows that they will be translated (Revelation 7:9, 13-15) as part of a great multitude.

The setting and imagery of “killing” is best seen as “silencing” these witnesses. God’s people, the saints, no longer have a voice. ***But their work has been completed.***

- Though some will die as martyrs during the 1260-day period (cf. fifth Seal – Revelation 6:9-11), the church becomes triumphant.
- A vast retinue of holy people will soon surround God’s throne (Revelation 7:4, 9).

“The accusation urged of old against the servant of God will be repeated and upon grounds equally well established: ‘And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.’ 1 Kings 18:17, 18. As the wrath of the people shall be excited by false charges,

they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah."<sup>1</sup>

Remember – Elijah was translated!

**Who is the “beast”** that had **ascended**<sup>2</sup> from the abyss (11:7 – its place of confinement)? The imagery of this “beast” **is explained** in Revelation 16 and 17.

- *“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is”* (Revelation 17:8).
- From cues as to its meaning within that and the previous chapter:
  1. The papacy “was” (in the past a geopolitical power), “is not” (when it lost land/geopolitical strength in 1870) and then re-emerged (from the abyss) in 1929 when it revived with the Vatican City State.
  2. It was then governed and prophetically seen as a harlot church (an apostate church) (17:3).
  3. The sequenced leaders that this harlot sat on were centered in Rome (17:9). The “numbering” began when the church and state were reunited again.
  4. It becomes a tyrannical power when the ten world horns (regions) “give” it that authority (17:11-12).
  5. *“These have one mind, and shall give their power and strength unto the beast”* (Revelation 17:13).
  6. Then the 42-month period occurs (Revelation 13:5-7) – war on saints.
  7. They are eventually silenced (Revelation 11:7b).
- Again, the papacy “is not” between 1870 and 1929, when it had lost all its land (by military action via the new Italian nation). The change comes in Revelation 17:11-13 (whole chapter – focus on verses 11ff) (see Appendixes VI and VII).
- This is the apocalyptic antichrist.

The Daniel 7 beast (with its “horn”) also made war with the saints.

Note these similarities:

- *“I beheld, and the same horn made war with the saints, and prevailed against them”* (Daniel 7:21).

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<sup>1</sup> White, Ellen G.; *The Great Controversy*, p. 590.

<sup>2</sup> Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Publisher, Dallas, Texas), 1997, 616.



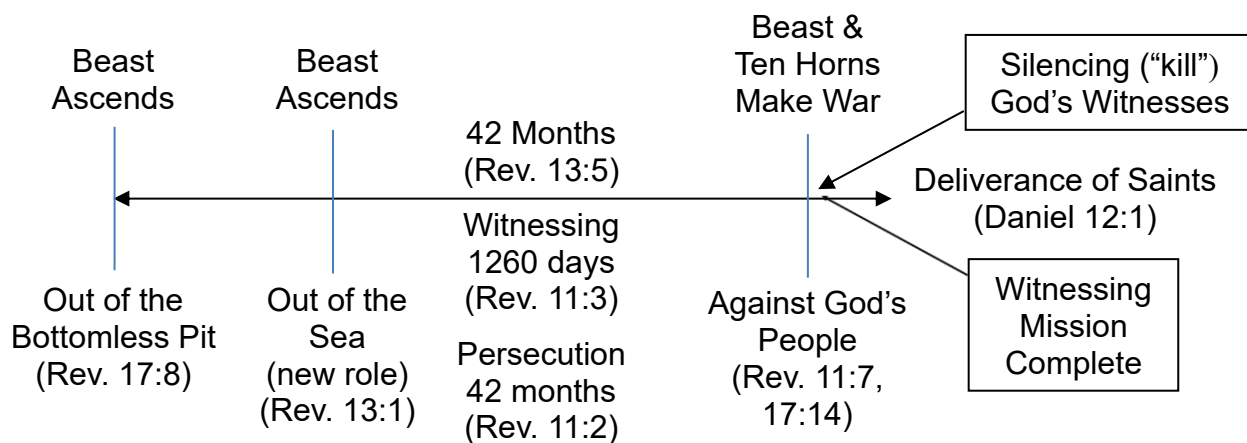
- “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations” (Revelation 13:7).

Over a 42-month period this will be a time of tribulation for the church (13:5, 11:2).

God has the last word, however:

- “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful” (Revelation 17:14).
- The beast will go into perdition (hell – lost) (17:8).

In Revelation 13 the same “beast” **ascends** out of the sea – washing up mire and dirt (evil) on-to its shores from its troubled waters (world strife) (Isaiah 57:20-21). Satan was on those shores, waiting for this creature’s emergence (Revelation 13:1 – NIV). (Note: Revelation 13 precedes Revelation 11 in its “beast” imagery prophetic sequence.)



That “death” portrays, by hyperbole, that God’s true church will seem defeated since it can no longer witness. It does symbolize a “universal silencing” of God’s church/people.<sup>3</sup> Undoubtedly, a **legal restraint** has been globally made. However, the gospel has now gone to the whole world. The work is finished. The advent of Jesus is presently anticipated!

<sup>3</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 590.



## DEFIANCE AND HATRED

### (REVELATION 11:8-10)

John's narrative resumes: The saints become subjects of intimidation and hatred.

The church has now been "reduced" to a remnant, but the success of the two witnesses is stunning:

- *"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Revelation 7:9)*
- *"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14).*

For a short period of time the antichrist and his followers will triumph.

***"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Revelation 11:8).***

To **refuse burial of the dead** was a terrible insult in the ancient world (Genesis 40:19, I Samuel 17:43-47, II Kings 9:10, Psalm 79:2-3).

- "This ... [represents] the universal scorn heaped upon the witnesses."<sup>1</sup>

The **"Great City"** within Revelation is identified as Babylon (14:8, 16:19, 17:18) (a coalition of the false trinity). That is later epitomized as a harlot (apostate church) in Rome (Revelation 17:5, 9) bonded with the leaders of the world (17:12-13). It contrasts with the Holy City (Revelation 11:2, 21; cf. Jeremiah 22:8), held forth in promise within John's prophecy.

This "great city" metaphor is spiritualized by John in a way that identifies it as a place of utter moral degradation.<sup>2</sup> The picture suggests that God's people appear defeated by their enemies and are left helpless **within the confines of their authority**. Evil appears to have triumphed. Other "geographic" areas mentioned strengthen this apparent "victory."

- **Egypt:** represents the wicked world, oppressing God's people (Hosea 8:13, Joel 3:19). Egypt is also a symbol for idolatry (Isaiah 19:1, Ezekiel 20:7) and a place of slavery (Exodus 2:23, 6:6; Deuteronomy 5:6, 6:12; Joshua 24:17; Judges 6:8; Nehemiah 9:17; Micah 6:4)].

<sup>1</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 426.

<sup>2</sup> Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago), 1995, p. 93.

- **Sodom:** symbolizes a wicked “city of fornication and open sin” (Genesis 18:16-19-20, Deuteronomy 29:23; Isaiah 1:9; Jeremiah 49:18; Amos 4:1; Zephaniah 2:9; Matthew 10:15, 11:23-24; Luke 10:12; Romans 9:29; II Peter 2:6-7).<sup>3</sup>

The whole evil world appears to have that holy **remnant of God** in its clutches.

**“Where our Lord was crucified”** – this seems problematic if interpreted literally. However, we are in the midst of a highly symbolic narrative.

- Though Jerusalem is geographically where Jesus died, spiritually it means *anywhere the gospel or His presence is silenced!*
- “Babylon’ defies truth, silences the voice of heaven through abominations or flasehoods in her “cup” (Revelation 17:4-5).

The word “crucified’ heightens the thought of that silencing, just as Calvary silenced Christ’s lips! It epitomizes the hatred of the wicked world against God’s people right at the end, when God’s Spirit has left most of its inhabitants.

“When Jesus leaves the most holy, His restraining Spirit is withdrawn from rulers and people. They are left to the control of evil angels. Then such laws will be made by the counsel and direction of Satan, that unless time should be very short, no flesh could be saved.”<sup>4</sup>

“Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: ‘Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.’ Exodus 5:2, A.R.V. **This is atheism**, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a **like spirit of unbelief and defiance**. ‘The great city’ is also compared, ‘spiritually,’ to Sodom. The corruption of Sodom in breaking the law of God was **especially manifested in licentiousness**. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.”<sup>5</sup>

The gruesome imagery of John’s prophecy continues:

**“And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves” (Revelation 11:9).**

The hostility, silencing, then humiliation of God’s witnesses is, contextually, an act of the anti-christ beast (papacy – the Holy See) that had ascended out of the abyss.

<sup>3</sup> Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Publisher, Dallas, Texas; 1997), p. 620.

<sup>4</sup> White, Ellen G.; *Testimonies*, vol. 1, p. 204.

<sup>5</sup> White, Ellen G.; *The Great Controversy*, p. 269 (emphasis added).

- Its **enabling power** came from the dragon (Satan – 13:2) and is globally enforced by the earth beast – the United States (Revelation 13:14-16). (See Appendix VI.)
- Thus, the “dead bodies,” those witnesses, now inactive, are observed by “all the wicked world” – “dwellers on the earth.”

The humiliation of God’s people is short, however – **three and a half “days.”**

- This is rhetorical, a metaphor that mocks the three and a half years that God’s people “witnessed” and were persecuted (cf. 11:2-3)! It reveals only a brief victory for the anti-christ.<sup>6</sup>
- This time period that God’s people are open to the world’s ridicule parallels the 45 days of Jacob’s Trouble or “great tribulation” right at the end, which terminates with the deliverance of God’s people (Daniel 12:7-12)!

“As the members of the body of Christ approach **the period of their last conflict**, ‘the time of Jacob’s trouble,’ they will grow up into Christ, and will partake largely of his Spirit.”<sup>7</sup> “The cries of the faithful, persecuted ones ascend to heaven.”<sup>8</sup> But they will be delivered.<sup>9</sup>

“‘These are they which came out of great tribulation;’ they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have ‘washed their robes, and made them white in the blood of the Lamb.’ ‘In their mouth was found no guile: for they are without fault’ before God. ‘Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.’ They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But ‘they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.’ Revelation 7:14-17.”<sup>10</sup>

The defiance continues:

**“And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth” (Revelation 11:10).**

This portrayal suggests that the “great city” now encompasses the whole unbelieving world.<sup>11</sup>

<sup>6</sup> Beale, *op. cit.*, p. 595.

<sup>7</sup> White, Ellen G.; *The Review and Herald*, May 27, 1862.

<sup>8</sup> White, Ellen G.; *Maranatha*, p. 199.

<sup>9</sup> White, Ellen G.; *Early Writings*, p. 36.

<sup>10</sup> White, Ellen G.; *The Great Controversy*, p. 648.

<sup>11</sup> Aune, *op. cit.* p. 621. Thomas, *op. cit.*, p. 95.

The **“rejoicing”** and **exchanging of “gifts”** reveal that this **silencing** is a festive experience. There is mutual/global satisfaction that the “guilt-producing” messengers have ceased their appeals. It is a description of depravity and hatred and is fiendish.

**“because these two prophets tormented them that dwelt on the earth” (vs 10)**

The two witnesses are now called prophets (this echoes the “mission” given to John in 10:11).

- Their warnings had **“tormented”** the unrepentant world – they hated the conviction it brought. There is nothing contextually to suggest physical harm. Their consciences were pricked and –
- They were unrepentant.<sup>12</sup>
- This “celebration” reveals the utter degeneracy and perversion the wicked have reached, something we get a glimpse of today when Israelis are killed. There is an unquenchable enmity against truth and right.

It echoes similar experiences of:

- Elijah – a “troubler of Israel” (I Kings 18:17).
- Micah – does not prophesy “good” (I Kings 22:8, 18)
- Paul – Felix calls him “mad” (Acts 26:25)<sup>13</sup>

God’s witnesses are informed that this spirit lies just ahead.

*“And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved”* (Mark 13:13).

*“Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy”* (John 16:20).

- The redemptive story will end with the destruction of the earth in which the unbelievers trusted (6:12-17, 21:1). This is called desolation in many places (cf. Daniel 12:11).<sup>14</sup>
- God’s judgments will find them guilty (Acts 17:30-31, I Thessalonians 1:8-10).<sup>15</sup>

“The church, **soon to enter upon her most severe conflict**, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his satanic inventions and falsehoods. But exalted ‘to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins,’ will Christ, our representative and head, close His heart, or withdraw His hand, or falsify His promise? No; never, never.” “God has a chosen people ... it is His highest joy to have them with Him to be partakers of His glory.”<sup>16</sup>

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<sup>12</sup> Thomas, *op. cit.*, p. 96.

<sup>13</sup> Stefanovic, Ranko; *Revelation of Jesus Christ*, p. 351.

<sup>14</sup> White, Ellen G.; *The Great Controversy*, pp. 653-661.

<sup>15</sup> Beale, *op. cit.*, p. 596.

<sup>16</sup> White, Ellen G.; *Testimonies to Ministers*, pp. 20-21.

# COMING BACK TO LIFE

(REVELATION 11:11-12)

**A significant transition now comes within this prophecy.** This is the amazing sequence which one should be immersed in through meditation and imagination:

Special endowment of comfort and power from heaven  
 Special prophecy – time will shortly begin a countdown  
 Preparation to be witnesses  
 Judgment of the living  
 Timed persecution begins  
 Timed witnessing begins  
 Mission complete  
 Forced silence  
 God intervenes on behalf of His witnesses (11:11)  
 Eschaton (11:12)

**Deliverance comes – the great transition**

***“And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them” (Revelation 11:11).***

After the **“three and a half days”** (brief time – rhetorical, again, mocking the three and a half years of witnessing) the “breath of God” – life – enters these two witnesses.

**“They stood upon their feet”** – an expression that a dead person has come back to life.<sup>1</sup>

- This echoes the dry bones prophecy of Ezekiel 37:5 and 9-10 coming alive.
- They are raised by the **“Spirit of life.”** Never again to be “inactive.”

The festive merry-making is now turned to **abject terror** for the wicked world.<sup>2</sup> This begins a painful irreversible reality that continues until they die!

- This parallels the time **when God’s people are delivered** (Daniel 12:1; cf. Exodus 15:16)! (An important waymark within end-time prophecy.)<sup>3</sup>
- This is the time when God’s people will know that they are saved.
- It is the time when the wicked suddenly realize that they are lost – all hope is gone.

<sup>1</sup> Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Publisher, Dallas, Texas; 1997), p. 624.

<sup>2</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 430.

<sup>3</sup> White, Ellen G.; *The Great Controversy*, pp. 635-652.

Though two witnesses are portrayed, they represent the community of believers.

- The wicked had cried, *“Who is like unto the beast? who is able to make war with him?”* (Revelation 13:4). *Where is your God?* (Psalm 79:10).
- God does not let such blasphemous questions reverberate long before He answers.

He soon vindicates His people and His name by destroying the oppressors (Revelation 20:7-10 – based on Ezekiel 38).<sup>4</sup>

*“Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD”* (Ezekiel 38:23).

He stands on behalf of His people – all those found written in the Lamb’s book of life (cf. Exodus 32:32-33, Isaiah 4:3, Psalm 69:29).

- God’s people cannot be silenced again!
- This is when Michael stands for His people (Daniel 12:1) (chapter 12 is a key end-time prophetic chapter that covers the time period of Revelation 11). It is part of the “little open book” of the previous chapter.

*“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be **delivered**, every one that shall be found written in the book”* (Daniel 12:1).

This **deliverance** comes when the “eschatological antichrist king’s” (Daniel 11:36-45) oppression of God’s people is about to an end.

- A transition in Christ’s work occurs.
- This is also during the time of distress noted as “tribulation” (Matthew 24: 29-30, Mark 13:24-27, Luke 21:25-27).
- Its terminus brings Christ’s Second Advent/Coming.

A tribulation or “time of distress” occurs five other key times in the Old Testament (Isaiah 33:2; Jeremiah 14:8, 15:11, 30:7; Psalm 37:39; cf. Judges 10:14; Nehemiah 9:27; cf. Matthew 24:21, 29-31). God is always the source of deliverance – as here in Revelation.<sup>5</sup>

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<sup>4</sup> Beale, *op. cit.*, p. 597.

<sup>5</sup> Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis), p. 559.



**“great fear fell upon them which saw them” (vs 11)**

The extremes of human emotions are brought to view in this and the next verse.

Henious hatred against God's people Wanting to destroy them	→	“great fear” – terror, panic Fearing destruction
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“When the voice of God turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life. While probation continued they were blinded by Satan's deceptions, and they justified their course of sin. The rich prided themselves upon their superiority to those who were less favored; but they had obtained their riches by violation of the law of God. They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt themselves and to obtain the homage of their fellow creatures....

“The wicked are filled with regret, not because of their sinful neglect of God and their fellow men, but because God has conquered. They lament that the result is what it is; but they do not repent of their wickedness. They would leave no means untried to conquer if they could.

“The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. He who is to the transgressors of His law a devouring fire, is to His people a safe pavilion....

“No language can express the longing which the disobedient and disloyal feel for that which they have lost forever – eternal life. Men whom the world has worshiped for their talents and eloquence now see these things in their true light. They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them”<sup>6</sup> (cf. Revelation 3:9, Isaiah 60:14).

**Something wonderful now happens:**

<b><i>“And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them” (Revelation 11:12).</i></b>
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**“And they heard a great voice from heaven saying unto them, Come up hither. (vs 12)**

The beast had “ascended” to administer his hate-filled mission to earth from hell. The saints now “ascend” as Jesus administers His final love-filled mission to heaven!

The “loud voice” is undoubtedly that of God the Father (cf. 12:10, 16:17, 21:3), extending this beautiful invitation.

- Interestingly, John heard Jesus with a trumpet-like voice, inviting him to **“Come up hither”** into the throne room of heaven (Revelation 4:2-2; cf. 11:1). There he witnessed the onset of the final judicial phase of making up the citizens for heaven – the judgment of the living.

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<sup>6</sup> White, Ellen G.; *The Great Controversy*, pp. 654-655.

- **Here** he witnesses **that chosen “body”** (the two witnesses, symbolizing that purified church), being given the invitation to **“Come up”** or ascend into eternal reality!

Revelation 4:	The judgment process of the living begins.
Revelation 11:1:	That judgment process is detailed.
Revelation 7:	The saints, the “144,000,” <b>who have been chosen</b> undergo a sealing process.
Revelation 11:12:	The two witnesses, representing the <b>purified body of the saved</b> , go to heaven.

**“And they ascended up to heaven in a cloud; and their enemies beheld them” (vs 12)**

“Come up hither” is an invitation to join with Jesus in the heavens at the eschaton.

- How can we tell? From the words: “They ascended up to heaven in a **cloud**.”
- A divine presence is marked by the reference to a “cloud symbol” (Exodus 13:21-22, 33:9-11, 34:5, I Kings 8:8-11). **“cloud”** was the sign of the “Son of Man” coming at the *parousia* (Matthew 24:30, Revelation 1:7). A “cloud” of angels “clothed” Jesus when He came to direct in earth’s last years (10:1). Now that cloud receives the saints as part of His eternal family.

The highest commission ever given to man is to “prophecy again” (10:11). Fulfilling that task over a 1260-day period (11:3) is man’s last gospel outreach.

- The invitation to “Come” or “Come up” validates the completion of that prophetic ministry (Revelation 11:12).<sup>7</sup>
- There, they meet Jesus to be with Him forever (I Thessalonians 4:17).

**“And their enemies beheld them.” (vs 12)**

This enemy “designation” is intriguing. John seems to use this as another great rhetorical statement. They had rejoiced over the “dead bodies” of the saints. Now they observe the “living saints” being given salvation. As the wicked then see Jesus’ face, they cry for the rocks and mountains to fall on them to “hid them” – really, “kill them” (Revelation 6:16).

- 11:5: The power of the witnessing barred any enemy from curtailing their work.
- 11:7: The “beast” – symbolic of all the horrors of Christian apostasy – comes out of “hell” and silences them (but not until their task is completed). They are paraded before the world.
- 11:12: The enemies observe those whom they silenced – being honored by heaven.
- 6:16: Hide us from the eyes of Jesus

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<sup>7</sup> Osborne, *op. cit.*, p. 430.

“When the voice of God turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life.”<sup>8</sup>

The ascent of God’s people will be “gradual enough” for the wicked to observe, understand and realize the magnitude of their loss and rebellion.<sup>9</sup>

“The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. Now they are eternally secure from the tempter’s devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. ‘A fair miter’ is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father’s name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. ‘These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God’ (Revelation 14:4, 5).”<sup>10</sup>

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<sup>8</sup> White, Ellen G.; *The Great Controversy*, p. 654.

<sup>9</sup> Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago), 1995, p. 97.

<sup>10</sup> White, Ellen G.; *Testimonies*, vol. 5, p. 475.



# JUSTICE AND MERCY

## (REVELATION 11:13-17)

The narrative now “breaks” with a special “commentary insert.” It describes new events, which immediately preceded the Second Advent. That, in turn, opens a helpful timing link to other prophecies!

***“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven” (Revelation 11:13).***

***“And the same hour there was”*** shifts from the present tense to the word “was” (*egeneto*) – past tense. This, plus “the same hour” phrase right after the eschaton (11:12) suggests that immediately preceding the ascension of God’s people, these events transpire!

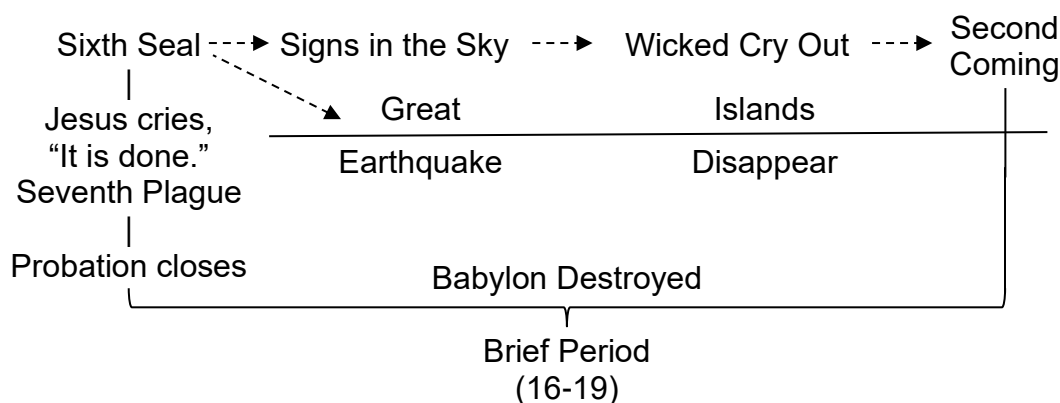
***“A great earthquake”*** occurs three times in Revelation. They all refer to the same block of time surrounding Christ’s Second Coming.

Revelation 6:12: When the sixth Seal opens – a great earthquake occurs and islands disappear. The Second Advent is depicted shortly thereafter (vss 15-16).

Revelation 11:13: Surrounding the Second Advent – a great earthquake.

Revelation 16:18: During the seventh Vial Plague Christ announced “It is done” – then a great earthquake and islands disappear.

Looking at these verses contextually, one can develop a tentative story-line:



In 16:19 the “great city” (Babylon, harlot) is split into three parts. That announcement reveals the terminus of apostate Christianity – the false trinity (16:19) (spiritualism, Catholicism, apostate Protestantism).

**“and the tenth part of the city fell, and in the earthquake were slain of men seven thousand” (vs 13)**

- This announcement that a **tenth of the city falls** (7000 individuals killed) appears to be another rhetorical statement.
  - In Elijah’s day 7000 individuals remained loyal to God (I Kings 19:18) (symbolic of the total church).
  - Here, it is reversed – 7000 are destroyed (symbolic of the whole apostate church).
  - The meaning of the number a “tenth” (part of the “city” of Babylon) remains elusive.

The 7000 represent the “perfect number” – “seven” – but this is emphasized by the multiplication by a thousand – often done by the ancient Hebrews. ***The number suggests that it is as God would want it to be!***

There are additional insights that these collective apocalyptic prophecies suggest:

- The earthquake kills the wicked – but some, however, remain (God-designed).
  - Revelation 11:21 implies that, shortly thereafter, many are destroyed from hail.
  - In II Thessalonians 2:8 and Revelation 6:16 it appears that the brightness of Christ’s glory will destroy all vestiges of the wicked.
- During the Vial plagues many perish: “The ***seven last plagues*** will be poured out, after Jesus leaves the Sanctuary.... It is the wrath of God [cf. Revelation 11:18, 15:1] and the Lamb that causes the ***destruction or death of the wicked.***”<sup>1</sup>
- “In the plague that follows, power is given to the sun ‘to scorch men with fire. And men were scorched with great heat.’ Verses 8, 9. The prophets thus describe the condition of the earth at this fearful time: ‘The land mourneth; ... because the harvest of the field is perished.... All the trees of the field are withered: because joy is withered away from the sons of men.’ ‘The seed is rotten under their clods, the garners are laid desolate.... How do the beasts groan! the herds of cattle are perplexed, because they have no pasture.... The rivers of water are dried up, and the fire hath devoured the pastures of the wilderness.’ ‘The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.’ Joel 1:10-12, 17-20; Amos 8:3.

***“These plagues are not universal, or the inhabitants of the earth would be wholly cut off.*** Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from re-

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<sup>1</sup> White, Ellen G.; *The Review and Herald*, November 1, 1850.

ceiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy.”<sup>2</sup>

- One concludes that apparently most of the wicked who enter this time period are destroyed by the earthquake. But hail, plagues and, finally, the brightness of Christ’s Coming bring the rest to their end. There is clearly a “purpose” behind those who survive to see His return!

### **The judicial climax of history is in view.**

*“And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground” (Jeremiah 25:33).*

*“Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.... The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.... The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.... Therefore hath the curse devoured the earth, and they that dwell therein are desolate” (Isaiah 24:1, 3, 5-6).*

### **“And the remnant were affrighted, and gave glory to the God of heaven.” (vs 13)**

- Most scholars incorrectly claim that this refers to conversion of the wicked “at the same hour” the saints are taken to heaven.
- This verse is a commentary insert. While the wicked are coming to their end, it is a **fearful time** for God’s people. But soon they will be delivered and give glory to God.

The true “remnant” who fear during this desolating phase quickly turn that terrifying uncertainty into praise.

Perhaps no other expositor has captured this period of time as has E. G. White:

“Like Jacob, they were wrestling with God. The angels longed to deliver them, but they must wait a little longer; **the people of God must drink of the cup and be baptized with the baptism.** The angels, faithful to their trust, continued their watch. God would not suffer His name to be reproached among the heathen. The time had nearly come when He was to manifest His mighty power and gloriously deliver His saints. For His name’s glory He would deliver every one of those who had patiently waited for Him and whose names were written in the book.”<sup>3</sup>

**“... some, with strong faith and agonizing cries, pleading with God.** Their countenances were pale and marked with **deep anxiety, expressive of their internal struggle.** Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of

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<sup>2</sup> White, Ellen G.; *The Great Controversy*, pp. 628-629.

<sup>3</sup> White, Ellen G.; *Early Writings*, p. 283.

God's approbation, and again the same solemn, earnest, anxious look would settle upon them."<sup>4</sup>

Then a time comes when the saints will "know" that their deliverance has come (Daniel 12:1):

"Through a rift in the clouds there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. Those who have sacrificed all for Christ are now secure, hidden as in the secret of the Lord's pavilion. They have been tested, and before the world and the despisers of truth they have evinced their fidelity to Him who died for them. A marvelous change has come over those who have held fast their integrity ***in the very face of death***. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.' Psalm 46:1-3."<sup>5</sup>

***This now ends the commentary insert and the interlude.***

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<sup>4</sup> *Ibid.*, p. 269.

<sup>5</sup> White, Ellen G.; *The Great Controversy*, pp. 638-639.



## THE SEVENTH TRUMPET SOUNDS

### The Trumpet Prophecy Now Resumes (8:6-9:21)

***“The second woe is past; and, behold, the third woe cometh quickly” (Revelation 11:14).***

Revelation 10:1–11:13 has been an interlude depicting events that occur during the last generation. This drama brings into focus the parallel themes and events which transpire in heaven **and** on earth preceding the Second Coming of Jesus.

Now the earth readies for its culmination of redemption history.

- Jesus prophesied that when the seventh Trumpet sounds an amazing point in time would come!
- *“But in the days of the voice of the seventh angel, when he shall **begin** to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Revelation 10:7).*

Thus – this interlude and the previous prophecies (churches/judgment/Seals/Trumpets) serve as a dramatic preface to the great purpose of God’s last rescue mission for planet earth!

- The heavenly choirs and an open celestial temple will shortly affirm that the mystery of God has been completed!

Why is this final or seventh trumpet called a third “woe?” All hope for the wicked has ceased. Probation will have closed. Expectation of terrible judgments of divine wrath is anticipated.

- Though the “woe” message is dire, a different and beautiful picture is recorded here!
- That seventh Trumpet signals to the heavenly beings that the redemptive battle has been won. The kingdom of God has been consummated. Heaven explodes into thanksgiving!

Though the saints arrive in heaven during the interlude, we move briefly back in time to what transpires in that realm just preceding the eschaton. The end is in sight – the judicial decisions have been completed and the marriage of the Lamb is presently expected.

First the seventh Trumpet sounds, then the heavenly choir heralds its anthems of praise! Perhaps they’re the same ones singing in Revelation 5:11-14! Here, a new strain is heard. “It is done.” Millennia of conflict has ended.

## The Seventh Trumpet Sounds

***“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!’” (Revelation 11:15 – NET).***

This is likely a “mega symphony” of millions of voices.<sup>1</sup> The information gleaned from 10:7 and 11:14 suggests that this trumpet sound goes on for a period of time!

The **“great voices”** appear to represent that heavenly choir.<sup>2</sup> But – the message that the voices convey is a legal notice. The fulfillment of Daniel 7:14 has occurred!

- *“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Daniel 7:14).*
- This outburst of praise (amplified in the next three verses) is “loud” (cf. 5:9-10).
- It suggests that perhaps even the very universe must hear the announcement.

This is a song of divine victory. The redemptive plan has succeeded. A 6000-year historical point from Eve’s fall has just occurred! God was right! His character is vindicated, His pristine rule will continue “for ever and ever.”

- This comes when the cry echoes throughout the universe: *“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still” (Revelation 22:11).*
- It represents the brief time between the close of probation and Christ’s journey to planet earth.
- Then, when Christ comes, heaven will be empty (Matthew 25:31). Those “choirs” will be with Him.

The age of sin and redemption has come to an end.<sup>3</sup>

- Jesus had noted: *“My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence” (John 18:36).*
- Now – the **heavenly kingdom** is the only reality.
- Satan’s rule has ceased (II Corinthians 4:4; cf. Ephesians 6:12, John 12:31, 14:30, 16:11). **“Kingdoms of the world”** refers to the totality of creation that rebelled against God.

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<sup>1</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 440.

<sup>2</sup> Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Publisher, Dallas, Texas; 1997), p. 637.

<sup>3</sup> Osborne, *op. cit.*, p. 440.

The kingdom belongs to the Lord (Father) and Christ. Then it notes: “he will reign,” switching to the singular. This rivets into the content the oneness of the two.<sup>4</sup>

- Then later the wonderful proleptic message:
- That the heavenly kingdom will become an earthly one (Revelation 22:1-2)

The eternal nature of the lordship of these “kings” is emphasized. It describes the eternal nature of:

- God (Revelation 1:6; 4:9-10; 5:13; 7:12; 10:6; 15:3, 7) and Christ (1:18, 5:13) as divine, universal “agents”
- And their “kingdom” (Romans 8:18-25; II Peter 3:11-13; Revelation 21:1, 5; Psalm 82:8; Daniel 2:44)<sup>5</sup>

***Our eternal reign with Christ*** is later noted (22:5). It is a stunning predictive reality that defies words. We will be “functioning members” with the leadership of the universe.

- This is the consummation of what we pray in the Lord’s prayer: “thy kingdom come” (Matthew 6:10).<sup>6</sup>

This climax of human history comes at the “last trump” (I Corinthians 15:51-52). “Mission accomplished!” (Zechariah 14:9) (*fait accompli*)<sup>7</sup>

The weight of evidence would suggest that the seventh Trump sounds when Michael stands up in Daniel 12:1. It is at that point that the destiny of everyone is sealed! The “great tribulation” begins. Earth’s final three-and-a-half-year period ***will end*** shortly thereafter within that time of “Jacob’s trouble.”

“About His coming cluster the glories of that ‘restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.’ Acts 3:21. Then the long-continued rule of evil shall be broken; ‘the kingdoms of this world’ will become ‘the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.’ Revelation 11:15. ‘The glory of the Lord shall be revealed, and all flesh shall see it together.’ ‘The Lord God will cause righteousness and praise to spring forth before all the nations.’ He shall be ‘for a crown of glory, and for a diadem of beauty, unto the residue of His people.’ Isaiah 40:5; 61:11; Isaiah 28:5.”<sup>8</sup>

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<sup>4</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company; Grand Rapids, Michigan; 1999), p. 611.

<sup>5</sup> Brighton, Louis A; *Revelation, Concordance Commentary* (Concordance Publishing House; Saint Louis, MO), 1999, p. 308.

<sup>6</sup> Stefanovic, Ranko; *Revelation of Jesus Christ*, p. 359.

<sup>7</sup> Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), p. 226.

<sup>8</sup> White, Ellen G.; *The Great Controversy*, p. 301.

***“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God” (Revelation 11:16).***

The 24 elders have been engaged in a judicial process associated with God’s throne (Revelation 4:4). They were seated around that divine center on 24 seats (cf. Matthew 19:28, Daniel 7:9a) as witnesses to the judgment.

- John has already been told that these were redeemed (Revelation 5:9).
- These were taken to heaven with Jesus at His ascension (Revelation 5:9, Ephesians 4:8, I Thessalonians 4:13-18).<sup>9</sup>
- They respond by dropping down from those thrones and “falling on their faces” in adoration (cf. Revelation chapters 4 – 5, 7:9-12, 8:3-4, 16:5-7, 22:1-5).

This highlights their supreme honor, recognition and holy praise to Him. They are eternally His and that seventh Trumpet seals that hope!

- No wonder it says in their first words of praise (next verse): “We give thee thanks.”
- This further affirms the honored position they have, seated around God’s throne and seals the assurance of eternal life.

***“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” (Revelation 11:17).***

It is intriguing:

- “In depictions of the heavenly court in Israelite literature, God is always *seated* (1 Kgs 22:19; Isa 6:1; Dan 7:9) and is surrounded by members of the heavenly court who are always *standing* (1 Kgs 22:19; Isa 6:2; Dan 7:10).<sup>10</sup>
- However, these saved “leaders” have been seated with God (Revelation 4:10). This echoes the promise that the redeemed will be kings (Revelation 1:6) – here, serving with God. Amazing!
- Like all worship scenes in Revelation, this is in heaven.<sup>11</sup>

### **“O Lord God Almighty,” (vs 17)**

God is addressed with the threefold attributes noted previously (1:4, 8; 4:8). There, He is the God of the past, “who was;” the present, “who is;” and the future, “who is coming.”

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<sup>9</sup> White, Ellen G.; *The Desire of Ages*, p. 786.

<sup>10</sup> Aune, *op. cit.*, p. 642.

<sup>11</sup> Mounce, *op. cit.*, p. 226.

- He is the incomparable, sovereign Lord of history.<sup>12</sup>
- Here He is not the God of the future but one who has “begun to reign.”
- That means that in this end-time prophecy the “prophetic future” has arrived!
- The sound of the seventh Trumpet heralds the onset of that kingdom.

Interestingly, in 16:5 the final judgment/decisions have occurred. Here, the final kingdom has begun.<sup>13</sup>

- We now arrive at the eschaton.<sup>14</sup>
- God is introducing eternity.<sup>15</sup>

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<sup>12</sup> Beale, *op. cit.*, p. 613.

<sup>13</sup> *Ibid.*

<sup>14</sup> *Ibid.*, p. 443.

<sup>15</sup> Osborne, *op. cit.* p. 442.



# HAPPENING SOON

(REVELATION 11:18-19)

*“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” (Revelation 11:18).*

This verse now continues with the key events that follow the close of probation – the time of the “great tribulation.”

- **“Nations were angry”** depicts the time of Armageddon – sixth Trumpet setting (Revelation 9:13-21)
- **Wrath of God** – seen with the pouring out of the Seven Vials (Revelation 15:1)
- **Time to give the saints their reward** (eschaton) – kingdom citizenry already made up
- **Time for the judgment of the dead** (millennial judgment) – review of seven-sealed scroll
- **Destruction of the wicked**

## The Angry Nations

These are the earth-dwellers of 11:9-11. They are the enemies of God and the saints (11:5, 12). Contextually, they are also in great conflict among themselves. This is reflected in many verses, i.e.:

- *“For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.... And then shall many be offended, and shall betray one another, and shall hate one another” (Matthew 24:7, 10).*
- *“And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them” (Revelation 9:5-6).*

War is about to burst onto planet earth: *“And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them” (Revelation 9:16).*

Though there is a spiritual side to this war (Revelation 19:11-16),<sup>1</sup> a final physical confrontation between earth’s evil forces is foreseen:

<sup>1</sup> White, Ellen G.; *Last Day Events*, p. 251.

“Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.”<sup>2</sup>

“The world is becoming more and more lawless. ***Soon great trouble will arise among the nations,—trouble that will not cease until Jesus comes.***”<sup>3</sup>

“Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are ***watching the relations that exist among the nations.*** They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that ***the world is on the verge of a stupendous crisis.***”<sup>4</sup>

At a time of intense warring conflict between nations – the end arrives.

### **The Wrath of God**

Little attention is directed towards the imagery that John portrays of God’s initial reaction to rebellion in the first four Trumpets. Of that time Isaiah prophesied:

*“For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act”* (Isaiah 28:21).

“There will soon be a ***sudden change*** in God’s dealings.... His forbearance will not always continue. Who is prepared for the ***sudden change*** that will take place in ***God’s dealing with sinful men?*** Who will be prepared to escape the punishment that will certainly fall upon transgressors?”<sup>5</sup>

Joel proclaimed: *“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand ... Blow the trumpet in Zion, sanctify a fast, call a solemn assembly”* (Joel 2:1, 15).

The first four trumpet angels signal God’s first salvo against rebellion (Revelation 8:6-12). This is His initial response to the cry of the martyrs of the fifth seal (Revelation 6:9-10): *“How long, O Lord?”*

That is the beginning of God’s “strange act” (Isaiah 28:21). Yet, it still signals the hand of mercy as outstretched to some who will yet commit themselves to heaven’s grace.

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<sup>2</sup> *Ibid.*, p. 238.

<sup>3</sup> White, Ellen G.; *The Review and Herald*, February 11, 1904 (emphasis added).

<sup>4</sup> White, Ellen G.; *Evangelism*, p. 703 (emphasis added).

<sup>5</sup> White, Ellen G.; *Fundamentals of Christian Education*, p. 356.



“The Lord will not suddenly cast off all transgressors or destroy entire nations; but He will punish cities and places where men have given themselves up to the possession of Satanic agencies. Strictly will the cities of the nations be dealt with, and **yet they will not be visited in the extreme of God’s indignation**, because some souls will yet break away from the delusions of the enemy, and will repent and be converted, while the mass will be treasuring up wrath against the day of wrath.—Manuscript 35, 1906.”<sup>6</sup>

God’s final phase of wrath is presented in the last period of earth’s redemptive history noted in this verse. It is identified as the “great tribulation” in Daniel 12:1 and Matthew 24:21. This is the final “day of God’s wrath” (Ezekiel 7:19; Zephaniah 1:18, 2:2-3; Lamentations 2:2).<sup>7</sup> This is what John notes just before the Seven Plagues:

- “And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God” (Revelation 15:1).
- This heralds the accelerated response of God toward sin and wickedness. Mercy will then have ceased.

“God keeps a record of the sins of nations and of individuals, and when they have reached a certain measure they are full; then **when the long forbearance of God is exhausted, His wrath slumbereth not.**”<sup>8</sup>

“God’s judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. ‘The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.’ Isaiah 28:21. To our merciful God the act of punishment is a strange act. ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked.’ Ezekiel 33:11. The Lord is ‘merciful and gracious, long-suffering, and abundant in goodness and truth, ... forgiving iniquity and transgression and sin.’ Yet He will ‘by no means clear the guilty.’ ‘The Lord is slow to anger, and great in power, and will not at all acquit the wicked.’ Exodus 34:6, 7; Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord’s reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God’s account, will finally drink the cup of **wrath unmixed with mercy.**”<sup>9</sup>

These seven vials end with Christ’s cry: “It is done” (16:17). His Second Coming quickly follows. The remaining wicked cry:

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

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<sup>6</sup> White, Ellen G.; *Evangelism*, p. 27 (1906).

<sup>7</sup> Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Publisher, Dallas, Texas; 1997), p 664.

<sup>8</sup> White, Ellen G.; *Testimonies on Sexual Behavior, Adultery, and Divorce*, pp. 138-139 (emphasis added).

<sup>9</sup> White, Ellen G.; *The Great Controversy*, p. 627 (emphasis added).

The next phrase is a puzzle to many scholars. The word “time” is used to cover, first, the judgment of the dead, and then “time” to destroy or kill the wicked – but they are dead.

**“The “time of the dead, that they should be judged” and “shouldest destroy them which destroy the earth” (vs 18)**

This phrase is impossible to grasp unless there is a clear understanding of Revelation 4–6 and 8:1 (the preamble to the seven-sealed messages and those messages).

1. God begins a judicial process of selecting kingdom citizens (Daniel 7:9-10).
2. A new phase of that courtroom scene is noted (Revelation 4:1-5, 11:1).
3. God sealed the record that explained why the wicked were rejected (Revelation 5:1) with seven seals.
4. Jesus, the worthy Lamb, begins to break each seal – ushering in the end of time (Revelation 6). That begins earth’s final three and a half years called in Daniel the “appointed time.”
5. When the last seal is broken (**post**-Second Advent), the heavens are silent in awe (Revelation 8:1).
  - That scroll can then be reviewed by Christ and the saved.
  - Purpose? To access God’s final judicial decisions, which rejected the wicked. Were those sentences fair, based upon the government standards of heaven? A solemn, sacred, grand finale of adjudication of God’s character is unveiled by this courtroom review (Revelation 20:4a, 12, 13; cf. Daniel 7:26).
6. The review leads Christ and the saints to conclude that God’s decisions were just. The wicked must be destroyed.

It is during the millennium that the saints are in heaven that the dead will be judged! They are the wicked dead who “destroy the earth” spiritually that come under review.

Expositor E. G. White grasped this time:

“After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened – the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death [parallels the seven-sealed scroll] contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. **The saints, in unison with Jesus, pass their judgment upon the wicked dead.** ‘Behold ye,’ said the angel, ‘the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names.’ This ... was the work of the saints with Jesus through the one thousand years in the Holy City before it descends to the earth.”<sup>10</sup>

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<sup>10</sup> White, Ellen G.; *Early Writings*, pp. 52-53 (emphasis added).

“During the thousand years between the first and the second resurrection, the Judgment of the wicked dead takes place. The righteous reign as kings and priests unto God; and ***in union with Christ they judge the wicked***, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is written against their names in the book of death. Satan also and evil angels are judged by Christ and his people.”<sup>11</sup>

Scholar G. K. Beale also grasped this event:

“The OT and Jewish writings expected the judgment of all dead unbelievers at the conclusion of history (e.g., Dan. 12:2). The parallel of Rev. 20:12-13 makes this interpretation explicit: ... (‘the dead were judged.... Hades gave up the dead ... and they were judged’). The end of v 18 expands on the nature of the judgment. God will ‘destroy’ ... the oppressors because they have been ‘those who destroyed ... *the earth*,’ that is, God’s people. The use of the same verb for both God’s judgment and the oppression it answers is to emphasize once again that divine punishment is patterned to fit the sin. Now the consummated punishment resembles the same ‘eye for an eye’ verdict. The gravity of the punishment equals the gravity of the crime. As with murder in the OT, so here the crime of destroying God’s people merits destruction by God. ‘Their sins have come back on their own head’ (e.g., Ps. 7:14-16).

“The judgment, as in 8:8 and 19:2, is patterned after Jeremiah’s announcement of the judgment of historical Babylon:

Jeremiah 51:25

... (‘the destroyed mountain,  
which destroyed the whole earth’;  
cf. Odes Sol. 1–2 ).

Revelation 11:18c

... (‘to destroy the ones destroying  
the earth’).

“Babylon is a type of the eschatological world community, which will be judged at the end. This ties v 18 with Babylon, ‘the great city,’ which is destroyed in 11:13.”<sup>12</sup>

“This expression brings to mind the identification of the antediluvians in Genesis 6:12-14 as the destroyers of the earth who did so by ‘filling the earth with iniquity.’ Just as the antediluvian destroyers of the earth had to be destroyed with the earth, so will be the fate of the end-time destroyers of the earth. This suggests that Revelation 11:18 does not refer to ecological concerns of destroying the earth by modern technology, a rather contemporary view, but to the activities of end-time Babylon filling the earth with sins which have ‘accumulated unto heaven, and God has remembered her unrighteous acts’ (Rev. 18:5). This assertion is further supported by the fact that Jeremiah identifies historical Babylon as the ‘destroying mountain, who destroys the whole earth’ (Jer. 51:25). In Revelation 19:2, end-time Babylon is judged because she has corrupted (or destroyed) the earth with her immorality (cf. Rev. 17:1-6).”<sup>13</sup>

<sup>11</sup> White, Ellen G.; *The Spirit of Prophecy*, p. 475 (emphasis added).

<sup>12</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1999), pp. 615-616 (the Greek text deleted in quotation).

<sup>13</sup> Stefanovic, Ranko; *Revelation of Jesus Christ*, p. 361.

The sentences will be pronounced before the “great white throne” and then will finally be executed (Revelation 20:11-15).<sup>14</sup>

**The “time” has come that God should give out His rewards**

(to servants, prophets, saints and then them that fear His name “small and great”)

The notice that it is time for God’s people to receive their rewards is sandwiched between two judicial statements against the wicked.

- This suggests that **before** the final completion of divine justice against the wicked, God’s saints will receive their eternal rewards.
- Contextually, the reward is at the onset of the seventh millennium (Revelation 20).

Scholars posture over the differences between servants, prophets and saints. We have simply taken the generic view that they represent God’s covenant community.

The chapter shortly ends with a view of the heavenly sanctuary. To this sequential point, in this apocalyptic book, we have had four distinct pictures of heaven’s activity.

1. Throne room – judgment of the living (Revelation 4:2-10; cf. 11:1)
2. Throne room – throne surrounded by the translated saved (Revelation 7:9, 14)
3. High Priest Jesus – accepting/accelerating the prayers of the saints before the altar of incense (Revelation 8:3-4). A censer reveals a Day of Atonement is pending.
4. Now – a view of the “most Holy” Place **when** all heavenly sanctuary activity has ceased (Revelation 11:19)

The amazing story that began in chapter 10 presents distinct affirming themes for God’s end-time people! Then it becomes “mission specific”:

- Must prophesy before world (10:11)  
*“I will give power unto my two witnesses to prophesy”* (11:3a, 4-6)
- Judgment of the living by a standard (11:1)  
The ark of His testament – law was the standard (11:19)
- Satan and his host initiate wrath against God’s witnesses (11:7-10)  
God’s wrath begins against the wicked (11:18)
- Persecution for 42 months (11:2)  
Successfully witnessing for 1260 days (11:3) – same period
- Time to reward the saints (11:18)  
Saints taken to heaven (11:12)
- Heavenly praise for completion of redemption (11:15-16)  
No more intercessory activity in the Most Holy (11:19)

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<sup>14</sup> Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago, 1995), p. 110.

***“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 11:19).***

This is an amazing verse. All prior heavenly scenes included celestial **activity**. This is without any “beings” in evidence. The work is completed! The center of God’s government remains eulogized by the Ark of the Testament, which contains the Decalogue.

- That is the standard upon which His covenant promises rest (Deuteronomy 4:13, 1:5-6; cf. Exodus 34:28).
- God’s mercy and justice rest on all its foundational principles.

The bolts of lightning, voices, peals of thunder and an earthquake with hail noted here are at the **same point in time** as the seventh vial (16:17-18, 20-21).

- There, a “great voice” came out of the temple and from God’s throne, saying: “It is done.”
- Our imagery of a silent Most Holy Place is the outcome. Yet – the ark of the covenant and its contents remain. Its sacred principles are holy and remain elevated forever.
- The mediatorial role of Christ and all heaven has ceased.
- The great “sanctuary purpose” has come to an end.

The lightning represents God’s power and presence; the voices mean a judicial decree has sounded; the thunder, judgment will begin or has begun – the hail punishment (cf. Revelation 16:21).

- From eternal destiny decisions (4:5) to
- Divine intercessory work (8:3-4) to
- Probation’s end (16:18) –
- A sweep of heaven’s concluding work of redemption is in view.

“Rev. 11:15-19 notes the end of the evil world kingdoms and the church’s reward in escalated typological fulfillment.”<sup>15</sup>

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<sup>15</sup> Beale, *op. cit.*, p. 619.

The “open” Holy Place echoes the tearing of the temple veil at Christ’s death (Mark 15:38). There, the purpose of the earthly sanctuary ceased. Its function was transferred to heaven.<sup>16</sup> Here, the purpose of the heavenly sanctuary has ended.

At the last trump (I Corinthians 15:52) the temple in heaven will be opened. That open sacred room visualizes the coalition of all Bible themes toward their redemptive finale. “Human language fails in an attempt to state its true significance.”<sup>17</sup>

“The temple of God is opened in heaven, and the threshold is flushed with the glory which is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne. When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assemblies of the saints. Murmuring and complaining over little disappointments and difficulties will cease. As we apply the golden eyesalve we shall see the glories beyond. Faith will cut through the heavy shadow of Satan, and we shall see our Advocate offering up the incense of His own merits in our behalf. When we see this as it is, as the Lord desires us to see it, we shall be filled with a sense of the immensity and diversity of the love of God.”<sup>18</sup>

The sin issue that God solved had to be done with “legal precision.” At the “redemptive end,” His universal rule is now shown to be unexcelled – perfect – and the desire of all beings!

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<sup>16</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 448.

<sup>17</sup> *Ibid.*, pp. 449-450.

<sup>18</sup> White, Ellen G.; *Testimonies*, vol. 6, p. 368.

## **PREFACE TO CHAPTER 16**

Revelation 10 and 11 opens to the student a vast array of knowledge required to be part of God's last cadre of advocates for truth. Within its sacred narrative other directives and prophecies create a remarkable view of redemptive history's final years.

God has another burden for the student of this book. He is engagingly interested in and concerned about the personal spiritual health of each person. Though addressed to the "seven churches," Revelation 2 and 3 are focused on an individual's walk.

Before the Holy Spirit can be poured into His witnesses, they must be receptacles prepared to receive it. We, therefore, end this book with a look back to those early chapters. They eloquently answer what to do to be ready.





# GOD'S TRANSFORMING ADVICE

(REVELATION 2 AND 3)

(REVELATION 2–3 CORRELATES WITH CHAPTERS 10 AND 11)

## Introduction

Throughout this book cognitive preparation is heaven-mandated for those who will be earth's last evangelists. Within the many promises for God's special presence and power comes a sobering time when God identifies those witnesses through a judicial process, the judgment of the living. How have they met heaven's standards?

Revelation begins with messages directed to the seven churches (1:4, 11). Before the main body of prophecies start, spiritual concerns and directives are given to those key Christian churches. The narrative portrays a sweeping panorama of how God views and will judge those claiming to be His.

- From a preparation to be Christ's witnesses (Revelation 10–11), which requires knowledge of specific prophecies in Daniel, to a –
- Personal spiritual commitment (Revelation 2–3), a spectrum of passionate advice as to how to be ready is conveyed.

This "Preparation Manual" book now ends by going to that advisory beginning.

Christ's eyes of fire penetrate (Revelation 1:14) into the depths of everyone's heart. "I am he which searcheth the reins and hearts" (2:23). Man's motives and intents are in sharpest focus. On our behalf, before the final judgment and sealing occurs, he urges us to change:

- He is walking among the churches (candlesticks) (2:1), ministering, inviting, warning and giving incentives to fully identify with heaven.
- Each church displays unique characteristics that everyone is to study and take personally.

With each explanation, preparation urgency is emphasized.

- *"I will come unto thee quickly"* (2:5).
- *"I will come unto thee quickly"* (2:16).
- *"I gave her space to repent"* (2:21) (now it is too late).
- *"I will come on thee as a thief"* (3:3).
- *"Behold, I come quickly"* (3:11).

- “*I stand at the door*” (3:20).

Christ, acting as a pastoral custodian of His people is advising: “If your name came under final review today, this is how it would be seen!” Jesus is isolating out the issues that will keep Christians from eternity.

### **The Ephesian Counsel (Revelation 2:1-7)**

This church had been filled with loving activity for others. Christ had observed their patience and commendable work in face of evil opposition.

Expositor White penetrated their wonderful early experience:

“At the first the experience of the church of Ephesus was marked with childlike simplicity and fervor. A lively, earnest, heartfelt love for Christ was expressed. The believers rejoiced in the love of God because Christ was in their hearts as an abiding presence. The praise of God was on their lips, and their attitude of thanksgiving was in accord with the thanksgiving of the heavenly family.

“In every city the work was carried forward. Souls were converted, and in their turn felt that they must tell of the inestimable treasure. They could not rest till the beams of light which had illumined their minds were shining upon others. Multitudes of unbelievers were made acquainted with the reason of the Christian's hope. Warm, inspired, personal appeals were made to the sinful and erring, to the outcast, and to those who, while professing to know the truth, were lovers of pleasure more than lovers of God.”<sup>1</sup>

### **But God Later Warned:**

#### ***“Thou hast left thy first love” (Revelation 2:4).***

E. G. White had more to say about this church than any other. It epitomized the waywardness of so many people and Christian churches. In many writings she created a collective “list” of what losing that first love led to.

1. Their love for God and for one another waned.<sup>2</sup>
2. They didn't keep the commandments of God.<sup>3</sup>
3. Differences sprang up between members.<sup>4</sup>
4. They started to criticize fellow believers.<sup>5</sup>
5. Masses were left unwarned.<sup>6</sup> (Their lack of interest in the salvation of souls showed that they had lost their “first love.”)

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<sup>1</sup> White, Ellen G.; *Testimonies*, pp 421-423.

<sup>2</sup> White, Ellen G.; *Testimonies*, vol. 6, pp. 421-423.

<sup>3</sup> White, Ellen G.; *Testimonies to Ministers*, p. 189.

<sup>4</sup> White, Ellen G.; *Testimonies*, vol. 6, pp. 421-423.

<sup>5</sup> White, Ellen G.; *Testimonies to Ministers*, p. 189; *Testimonies*, vol. 8, pp. 298-299.

<sup>6</sup> White, Ellen G.; *Testimonies*, vol. 6, pp. 421-423.

6. They changed to a legal religion.<sup>7</sup>

“A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice—all proclaim to the world the testimony that the doer of these things considers himself righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great Offering that has been made is ample for all.”<sup>8</sup>

7. They were lovers of pleasure.<sup>9</sup>

8. They were ease loving.<sup>10</sup>

9. They cherished worldliness.<sup>11</sup>

10. They increased in knowledge of false theories.<sup>12</sup>

***“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Revelation 2:5).***

Here, Christ makes two corrective action points:

1. Remember from where you fell (2:5). Recall what you used to be like as converts! That is needed.
2. Then “repent.”

If you overcome, the Tree of Life (eternity) is waiting for you.

It is applicable to us right now.

**The Observations of Smyrna (Revelation 2:8-11)**

This group of believers was flawless in God’s eyes.

- They were poor in material goods.
- They often had to deal with people who were hypocritical to the point that Jesus said this opposition was from the church of Satan.
- They were opposed and persecuted.

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<sup>7</sup> White, Ellen G.; *Selected Messages*, bk 1, pp. 387-388.

<sup>8</sup> *Ibid.*

<sup>9</sup> White, Ellen G.; *Testimonies*, vol. 2, p. 293.

<sup>10</sup> *Ibid.*, vol. 8, p. 26.

<sup>11</sup> *Ibid.*

<sup>12</sup> White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 956.

Jesus encourages them not to fear – even prison or death. “I have a crown of eternal life waiting for you. The “ten days” (not a prophetic time) of tribulation symbolize a “complete period” or “the divinely appointed” period of time (symbolic).

- This ties directly to the “little season” of martyrdom noted in the fifth seal (Revelation 6:10-11).
- The divine “purpose” of the tribulation in its extreme must be accomplished.

### **Reacting to Pergamos (Revelation 2:12-17)**

Sharp words of condemnation come from Christ’s lips regarding any group or church that resembles Pergamos and minimizes its sins!

***“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication” (Revelation 2:4).***

- The members hold to the name of Jesus and did not formally deny their faith (2:13).
- But – they did not speak out against certain sins – a characteristic of God’s people at the very end of time (Ezekiel 9:4).

What wrongs were they indifferent to? The “doctrines” of Balaam were satanic “designs” to bring Israel into open rebellion.

1. Eating food sacrificed to idols – accepting things that were cursed
2. Adultery

Spiritual and physical fornication is represented in the significant prophecy of the harlot and the beast in Revelation 17. The imagery there reveals how such apostasy will lead to the Revelation 13 horrors. The importance of addressing wrong within the body of Christ was also addressed by E. G. White:

“Here are lessons which God’s people at the present day should take to heart. There are grievous sins indulged by individual members of the church,—covetousness, over-reaching, deception, fraud, falsehood, and many others. If these sins are neglected by those who have been placed in authority in the church, the blessing of the Lord is withheld from his people, and the innocent suffer with the guilty. The officers in the church should be earnest, energetic men, having a zeal for God, and they should take the most prompt and thorough measures to condemn and correct these wrongs. In this work they should act, not from selfishness, jealousy, or personal prejudice, but in all meekness and lowliness of mind, with a sincere desire that God may be glorified. Inhumanity, false dealing, prevarication, licentiousness, and other sins, are not to be palliated or excused; for they will speedily demoralize the church. Sin may be called

by false names, and glossed over by plausible excuses and pretended good motives, but this does not lessen its guilt in the sight of God.”<sup>13</sup>

Christ, with a special air of urgency, tells these church members, “Repent.” He is going to act/react quickly.

- His language is strong – war-like.
- He is about to “fight” those who are sinning, represented by the “sword of His mouth” – the pointed/sharp Word from God.

Contextually, this occurs at the Second Coming.

- This is a warning to every Christian today.
- This group of people will be dealt with sternly at His soon return!

Urgent issue: This joins with the very first revelation of Jesus in chapter 1. All the things in this book relate to that time:

- “shortly come to pass” (1:1)
- “the time is at hand” (1:3)
- “Behold he cometh with clouds” (1:7)

### **The Thyratira Factor (Revelation 2:18-29)**

God’s advice to this group of believers is the longest of all the churches. The message comes from the “Son of God,” described with those discerning flame-like fiery eyes. Nothing is hidden from His view.

- Its works of charity, patience and faith are commended.
- But – “I have a few things against thee” (2:20).

There is a religious leader named Jezebel, who calls herself a prophet. She’s a harlot.

- She teaches and seduces God’s people to commit fornication.
- She teaches that it is wise to eat things sacrificed to idols.

Pagan Jezebel was the wife of Northern Israel’s king, Ahab. She was the impulse – the very essence of those abominable sins in a literal historical nation, who had been part of God’s people.

- She became a metaphor for a “group of Christians” at the end of time.
- This imagery morphs into the harlot Babylon – detailed in Revelation 17.

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<sup>13</sup> White, Ellen G.; *The Signs of the Times*, January 20, 1881.

- That is centered in the city of seven hills (Revelation 17:9).

God's use of "fornication" reveals an illicit relationship with apostate beliefs. It is a defiance of the covenant relationship God had with His people.

- This draws on the "vile person" imagery in Daniel (11:21, 30-32) – becoming the "king of the north" at the end (11:45). He blasphemes God.
- It ties to rebellion within the marriage God had/has with His people (Leviticus 17:7, 20:5-6; Numbers 14:33; Deuteronomy 31:16; I Chronicles 5:25; Psalm 73:27).

The teaching of falsehood is similar to sharing the "wine of her fornication" (Revelation 17:2b) with the kings of the earth (Revelation 17:2a).

- Tied in with this seductive worship and teaching is paganism.
- Jezebel was the daughter of the pagan King of Tyre.

It can be persuasively argued that this group parallels most closely the Roman Catholic Church. Expositor White described the heinous beliefs this Queen endorsed:

1. Erecting heathen symbols within the church.<sup>14</sup>
2. Promoted seductive forms of idolatry and worship.<sup>15</sup>
3. Arranged for marriages between church members and non-believers.<sup>16</sup>
4. Molding the character of others.<sup>17</sup>
5. Promoted mysticism.<sup>18</sup>
6. Adherents have a determined spirit to promote wrong.<sup>19</sup>
7. Threatens God's true people.<sup>20</sup>
8. Not consecrated to God – even defies God.<sup>21</sup>
9. Special agent of Satan.<sup>22</sup>

God's people will be tested and blessed by accepting the counsel of this message.

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<sup>14</sup> White, Ellen G.; *Patriarchs and Prophets*, pp. 114-115.

<sup>15</sup> *Ibid.*

<sup>16</sup> White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 2, p. 1038.

<sup>17</sup> White, Ellen G.; *The Great Controversy*, p. 204.

<sup>18</sup> *Ibid.*

<sup>19</sup> White, Ellen G.; *Testimonies*, vol. 3, p. 262.

<sup>20</sup> White, Ellen G.; *The Review and Herald*, October 16, 1913.

<sup>21</sup> White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 2, p. 1033.

<sup>22</sup> White, Ellen G.; *Testimonies*, vol. 3, p. 262.

	Little Time of Trouble – Three and a Half Years			Jacob's Trouble
Elijah's Day:	Sun-god Jezebel	Period of warning Probation	Standoff between good and evil Showers	Confronts trial of faith
Remnant – Last Day:	Sun-day worship Papacy	Period of warning Probation	Standoff between good and evil Latter Rain	Confronts trial of faith

This “group” does not repent (Revelation 2:21-22). Yet, God identifies those within its persuasion who have not identified with the satanic depths she has gone (Revelation 2:24).

### That Sardis Group (Revelation 3:1-6)

Immediately, when introducing the “believers” of this church, Jesus said; “you’re dead” (Revelation 3:1).

- Sardis, as with Laodicea, had no identified foes in or out of the church.
- Their Christian experience was ready to die. The gospel had lost its power.

This group is also admonished to repent (Revelation 3:3). Specific deeds of evil or alternative beliefs are not mentioned. Their “corrective change” must come from their recollection of their conversion experience. “Hold fast,” Jesus said, to that!

- God honors those within this backslidden group who have still remained faithful.
- They have not defiled their “garments” (Revelation 3:4). The Spirit of Christ was with them.

This group is especially addressed at the time of the latter rain as Jesus identifies Himself as the one who has the “seven spirits of God” (cf. Revelation 5:6) (a wonderful study).

### That Special Philadelphia Church (Revelation 3:7-13)

This group represents the incredible forward troops who are the first group to be engaged in heaven’s final work. It was depicted as the small horn of the ram beast of Daniel’s amazing prophecy in Daniel 8:3. Jesus identifies Himself with each church – uniquely apropos to how a given church must elevate or refine their thinking.

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

- Here, the imagery is beautiful. Jesus identifies Himself uniquely to this body of believers. But, to encompass His key area, He is:

1. Holy
  2. True
- } This is “high Christology”  
and implies deity
3. Has the keys of David (cf. Isaiah 22:21-22). David was a type of Christ, supreme ruler of the kingdom of heaven. David’s house was symbolic of Christ’s kingdom (Psalm 72:5).<sup>23</sup>
  4. Those “kingdom keys” means that He has charge of the entryway to the kingdom.

This group has been promised the door to that kingdom which is already open to them (Revelation 3:8)!

- They have kept His Word (obeyed).
- They have not denied His name.

In this “church” are individuals who represent Satan – yet claim to be chosen of God. God says that they will someday “worship at thy feet.” They will in the time of the end realize that your loyalty was right – but it will then be too late for them.

“Then ... the voice of God which shook the heavens and earth, and gave the 144,000 the day and hour of Jesus’ coming. Then the saints were free, united and full of the glory of God, for he had turned their captivity.’ And I saw a flaming cloud come where Jesus stood and he laid off his priestly garment and put on his kingly robe, took his place on the cloud which carried him to the east where it first appeared to the saints on earth, a small black cloud, which was the sign of the Son of Man. While the cloud was passing from the Holiest to the east which took a number of days, ‘the Synagogue of Satan worshiped at the saints feet.’ (Ellen G. Harmon, *Day Star*, March 14, 1846).<sup>24</sup>

- The assurances of protection and help during the tribulation period is rich and wonderful (Revelation 3:10).
- In a “reminder mode” which is interjected often in this book is this “time orientation,” the student is to recall:
- **“Behold, I come quickly” (Revelation 3:11a).**

Jesus, in a priestly, yet paternalistic Savior, urging Philadelphia:

- **“Hold that fast which thou hast, that no man take thy crown.” (Revelation 3:11b,c).**

This is the group who will be sealed first in that informative Revelation 7 interlude. Now Jesus tells us partially what that “seal” means.

<sup>23</sup> Vincent, R. Marvin, D.D.; *Vincent’s Word studies in the New Testament*, vol. II (Hendrickson Publishers, 1886), p. 464.

<sup>24</sup> Harmon (White), Ellen G.; *Experience and Views*, 54, p. 44.



- ***“The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on them my new name.” (Revelation 3:12 – NIV).***

### **Laodicea Makes God Sick (Revelation 3:14-15)**

The last Christian group that Jesus described is one whom He revealed as “lukewarm.”

- This is a “state” where individuals are blind to their needs.
- They are neither rejecting the gospel nor on fire for Jesus Christ.
- They are “spiritually dull.”

“Oh, how few know the time of their visitation! How few, even among those who claim to believe present truth, understand the signs of the times or what we are to experience before the end! We are today under divine forbearance; but how long will the angels of God continue to hold the winds, that they shall not blow? ...

“Today a large part of those who compose our congregations are dead in trespasses and sins. They come and go like the door upon its hinges. ***For years they have complacently listened to the most solemn, soul-stirring truths, but they have not put them in practice. Therefore they are less and less sensible of the preciousness of truth....*** While making a profession, they deny the power of godliness. If they continue in this state, God will reject them. They are unfitting themselves to be members of His family.”<sup>25</sup>

- Jesus notes that this group has no clue of how spiritually destitute they are (Revelation 3:17).
- He describes them as poor, naked and blind.

Jesus introduces us to three remedies. Clearly, we have to ask Him for them! “Buy them from Him” (3:18):

1. Gold tried in fire – faith that is tested with the most difficult trials. This will make one “rich.”
2. White raiment – His righteousness, which comes with true faith and dependency on Him. Then the “nakedness” will be covered.
3. Procure “eyesalve” and “anoint” for your own eyes. Here self-deception is to cease. We are to seek for the illuminating grace and sensitivity of our conscience and accept the witness of the Scriptures.

Jesus finally, in a summation imperative, orders the group to “repent.” Then, in words of warning and pathos, “As many as I love, I rebuke and chasten” (3:19).

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<sup>25</sup> White, Ellen G.; *Testimonies*, vol. 6, pp. 426-427 (emphasis added).

## **Concluding Thoughts**

In Revelation 10 and 11 it is pristine clear that we must “master” the unsealed portion of Daniel to be part of earth’s final witness.

Here, in sweeping counsel to the seven churches (not numbered), it is God’s revival call to all Christians, to personally get ready. From many angles Jesus addresses things that are at variance to His directives and mandated ideals. Corrective measures are, for some, not needed. Others must recognize their deficiencies. For those like Laodicea, it will be a painful change that requires special bonding with Him.

The greatest impediment for those who choose to study these “teaching manuals” will be time. The clock is running out.

# **APPENDIXES**



## APPENDIX I

### “THE DAILY” – *HA TAMID*

(See associated Appendix VIII – Abomination of Desolation)

#### Background

As conveyed through the prophet John, “eating” the unsealed portion of Daniel would create “bitterness” (Revelation 10:9-10). That portion of Daniel relates to the *ha hazon* (vision) prophecy oriented to the “time of the end” (8:17, 19; 12:4, 9) (ram, he-goat and little horn – Daniel 11:29-12:13).

- The “daily” issue is within that now unsealed area.
- In turn, it would be impossible to understand those prophecies until the “time of the end” alluded to in Daniel.

Intriguingly, after it (Revelation 10 – open little book) could be understood, it would relate to a segment of prophecy that would be contentious. As predicted, this has been the case among many Christians. The *ha hazon* area of Daniel remains an emotional area of debate, along with its “daily” references.

Many hold the meaning of the daily to its “pagan” association, based upon one quotation from E. G. White<sup>1</sup> and supported by S. N. Haskell, a pioneer of the Adventist Church. Others, such as W. W. Prescott, A. G. Daniells, L. R. Conradi and W. A. Spicer, held to a different concept, seeing Christ’s ministration in the heavenly sanctuary as explaining the “daily.” It is not the intent of this article to review this tumultuous history that that *Early Writings* quotation brought. But – it eventually became necessary for Mrs. White to “neutralize” all speculation regarding what the “daily” meant. That became an important milestone since the Biblical context clearly revealed that it could not be understood for many more decades; it was sealed!

As early as 1908 she had destroyed the pioneer assumption that the Early Writings statement was an exegetical pronouncement. She wrote to both Prescott and Haskell that she had no special light “on the point presented for discussion”<sup>2</sup> (i.e., the “daily”).

Again, in 1920 she requested that her writings “not be used as the leading argument to settle questions over which there is now so much controversy.” In noting that she had no specific light or instruction on the “point under discussion,” she urged that her writings not be used in the debate.<sup>3</sup>

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<sup>1</sup> White, Ellen G.; *Early Writings*, pp. 74-75.

<sup>2</sup> White, Ellen G.; Letter to W. W. Prescott, July, 1908; DF 202, Daily; to S. N. Haskell, August 28, 1908.

<sup>3</sup> White, Ellen G.; The Testimony, “Our Attitude Toward Doctrinal Controversy,” July 31, 1910.

## The Hebrew Word for “Daily”

The word “daily” (*tamid* or *tamiyd* – H) as used in Daniel is preceded by “*ha*,” meaning “the.” *Ha tamid* – *the daily* – thus it is a noun. Daniel is the only place in the Bible where it is substantive. Everywhere else *tamid* is either an adjective or an adverb. In spite of this, most translators have incorrectly added the word “sacrifice” after “*tamid*,” assuming it related to the cultic morning and evening sacrifices (Exodus 29:42; Numbers 28:6, 10, 15, 23; Ezra 3:5; Nehemiah 10:34). “Sacrifice” is even in the Septuagint. Over 150 years ago Expositor White correctly shared with her readers that it was a mistake, that the word “sacrifice” was added.<sup>4</sup>

In the Old Testament, *tamid* is translated as *continually* (53 times), *continual* (26 times), *daily* (7 times), *always* (6 times), *ever* (3 times), *perpetual* (2 times), *continual employment* (once), *evermore* (once), and *never* (once). The context governs the best expressions, which the varied translators certainly tried to capture. *Tamid* conveys the concept of “never stopping,” “ceaseless” or “perpetual.” *Ha tamid* in Daniel, then, is unique since it says that “**the** ceaseless” or “**the** perpetual” or “**the** never stopping” is an **object** that can be defined or described.

Example: “*From the time that the daily [tamid] [sacrifice] is abolished and the abomination that causes desolation is set up, there will be 1,290 days*” (Daniel 12:11 – NIV).

Daniel’s use of the word “daily” is tied to end-time prophecy – in fact, to the *very end* (*es qes*), during **the appointed time** (*moed* – 8:19) when God begins His strange act [Daniel 8:17 (*zaam*); cf. Isaiah 28:21]. A wicked power (the “little horn” or “king of the north”) “harms” “**the** perpetual?” Every place *ha tamid* is used, an antichrist or rebellious “Babylonian” type of power is contextually inflicting harm against “the daily.” Logically, only God can set up something that is “endless” or a “forever.” Thus, it is against a divine object. Concomitantly, that “power” sets up its own substructure.

Our first “daily” clue comes from an interesting observation that wherever it is used, it is associated with either the word “transgression” (*be pasha*) or “abomination” (*shiqquwts*). That “transgression” is related to rebellion against *God’s authority, law and covenant*. The use of “abomination” is God’s word, revealing His **feelings** towards that sin!

When the Roman armies went into battle, they carried an *emblem*, flag or standard on a pole, which announced who they were. They also displayed symbols of their gods right under their flag who allegedly would help them conquer their enemies. Every tribe of Israel had an emblem or insignia (Numbers 2:2). That identified who they were, what their position in the camp was and revealed the symbolic *character* or *nature* of their family group.

The antichrist sets up a sinful (transgression) **emblem** which defies God. That’s the “abomination” that “the daily” is associated with. He’s a leader against something God has “forever” established. These two words, *transgression* and *abomination*, distinctly portray setting up a standard or insignia that is reprehensible to God.

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<sup>4</sup> White, Ellen G.; *Early Writings*, p. 74.

## How Daniel Uses *ha tamid*

Notice the verbs that are associated with “the daily.” Something happens to it!

### “Daily” Texts

### Verbs Associated with the “Daily”

1. **Daniel 8:11-13:** *“Yea, he magnified himself even to the prince of the host, and by him the daily [*ha tamid*] sacrifice [added] was **taken away**, and the place of his sanctuary was cast down. And an host was given him against the daily [*ha tamid*] sacrifice [added] by reason of transgression [related to the abomination], and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily [*ha tamid*] sacrifice [added], and the transgression [related to the abomination] of desolation, to give both the sanctuary and the host to be trodden under foot?”*  
*rum - ruwm*
2. **Daniel 11:31:** *“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away** the daily [*ha tamid*] sacrifice [added], and they shall place the abomination that maketh desolate.”*  
*sur - cuwr*
3. **Daniel 12:11:** *“And from the time that the daily [*ha tamid*] sacrifice [added] **shall be taken away**, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”*  
*sur - cuwr*

From this we can see that the words *transgression* and *abomination* are in opposition to the *daily*. A sin, transgression, which God calls an abomination is associated adversely with the “daily.”

Looking deeper into those noted verbs, it is helpful to look outside of Daniel.

***Rum* (Daniel 8:11-12)** is used elsewhere in a non-cultic way.

Examples: “took off [*rum*] their chariot wheels, ...” (Exodus 14:25); “Moses went in before the Lord ... took off [*rum*] the veil until he came out” (Exodus 34:34); “take ye up [*rum*] every man of you a stone” (Joshua 4:6; remove from Jordan river); “take [*rum*] it [the ax head] up to you” (II Kings 6:7); “take up [*rum*] the stumbling block out of the way” (Isaiah 57:14); “take away [*rum*] your exactions from my people” (Ezekiel 45:9); “as they that take off [*rum*] the yoke off their jaws” (Hosea 11:4); “Remove the diadem, take off [*rum*] the crown” Ezekiel 21:26)

*Rum* in these verses means “take away” or “lifted up and removed.”

In the *hophal* verb form, as originally used here in Daniel, it expresses a passive action,<sup>5</sup> and in *that* setting, one would see the “daily” being lifted up from its place by someone or something, which *results* in the place of the sanctuary, or the spiritual meaning of God’s true church, being “cast down.” Something that is supposed to be everlasting is lifted “up,” “removed” and “taken away.”<sup>6</sup>

In Daniel, whether in the Aramaic section (5:19-20, 23) or Hebrew area (11:12, 36; 12:7), the use of *rum* has a similar meaning. Some translations say “heave.” In cultic imagery noted in Leviticus 1-7, *rum* is used as a sacrificial technique, related to “lifting up” the fat out of an animal (lifted up from the animal and placing it on the altar) or “lifting up” the ashes from the altar and placing them where they can be removed.

Contextually, then, in Daniel 8, the Little Horn lifts up, takes out of its place or removes “the perpetual” or “the forever.”

### ***Sur* (Daniel 11:31, 12:11) is a different verb.**

The primary meaning of *sur* is to “turn aside from” as a verb of motion. The imagery reflects “departing from” (Judges 16:20; Samuel 16:14; 28:16; II Kings 10:31; 13:2, 6, 11). In the *hiphil* stem here in Daniel, it suggests “turning away from” or “putting away” the daily (II Chronicles 15:16, 30:14; II Kings 18:4; Amos 5:21-23). It, again, is “taken away.”

Daniel 8–12 is a Hebrew unit that unfolds repeated apocalyptic themes and issues. As the “transgression” or “abomination” associated with “desolation” refers to the same event in those chapters, so does “the daily.” Thematically, the Little Horn and its later descriptive symbols, the vile person and the King of the North, lifts out of its usual place “the perpetual,” then takes it away or removes it. If it represented paganism, there would be contextual and interpretive problems. Those antichrist symbols act as if they were God. They are anti-God and anti-covenant by Daniel’s description of their behavior. What is this anti-God power trying to lift out of its place and remove? Is it paganism? Is it the sanctuary ministry in heaven? What does the Bible reveal?

### **Looking Deeper:**

There are helpful clues. Daniel 8:12 notes a host (different from the “host of heaven” in verse 10) was given to the Little Horn, which waxed great. The word “host” (*saba*) usually relates to fighting. It is an army that is fighting on behalf of the Little Horn, which is already in a battle against the Messiah (Prince of the host or Prince of princes – vs 11, 25) and His host (host of heaven – vs 10) or God’s people.

Daniel says that the Little Horn was able to get or obtain his host “by reason of transgression” or “by transgression” (*be’pasa*). This is a strong Hebrew word for rebellion against God. Contextually, once again, it is against His authority, law and covenant (Exodus 34:7, Numbers

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<sup>5</sup> Harris, R. Laird; *Theological Wordbook of the Old Testament* (Moody Press, Chicago), vol. 2, pp. 837-838.

<sup>6</sup> *Blue Letter Bible* on *rum* (internet).



14:18, Joshua 24:19, I Kings 8:50, Proverbs 19:11, Micah 7:18), which brings estrangement (Psalm 89:32, Amos 3:14).<sup>7</sup>

*This host meritoriously earned its service to be in the Little Horn's army by rebelling against God's authority, law and covenant.* Interesting – when Gabriel came to Daniel to outline what corrective action “his people” needed to bring in everlasting righteousness (Daniel 9:24), the first thing mentioned was to make an end to *be pasa!* Why?

Daniel's people were in captivity because they had defied the *Shemita* or Sabbath rest of each seventh year (Leviticus 25). In Daniel the *pasa* or *pesha* is related to this *Shemita* sacred year and, by definition, the seventh-day Sabbath.

The Hebrew people had missed 70 *Shemita* Sabbaths. They were in captivity 70 years. They had rebelled against God's authority, His law and covenant. Not only was the seventh-day Sabbath a perpetual requirement (Exodus 31:16), but that “week of years” and its sacred seventh year was an imperative. So important was this that God warned them that their land would become *desolate* if they defied His Sabbatical request (Leviticus 26:14-34).

II Chronicles 36:20-21: “*And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.*”

### **The True Sabbath is Being Addressed**

The daily or “the perpetual” is again contextually associated with that “transgression” that, later, God called an *abomination* that leads to *desolation* – nothing left, the land, everything would then be at rest. It is most interesting that within the Sabbath commandment there is reference to:

- God's authority – Creator (Exodus 20:11)
- Embodied in His law – the Ten Commandments (Exodus 20:3-23, Deuteronomy 5:7-21)
- God's covenant – promises of deliverance and restoration (Deuteronomy 5:15, Exodus 31:16, Leviticus 24:8)

The evidence mounts that the rebellion (*be'pasa*), which brought *supporters* to the Little Horn, represents active defiance against God's Sabbath. God's church, His sanctuary, is polluted by lifting out of its place the Sabbath and putting in its place a false Sabbath, an abomination. “*And arms shall stand [host – army] on his part [King of the North], and they shall pollute the sanctuary of strength [God's church], and shall take away [remove] the daily [true Sabbath] {sacrifice}, and they shall place the abomination [false Sabbath] that maketh desolate [curse that God said would come to those defying His authority, law and covenant!]*” (Daniel 11:31). It is noted that this end-time force that is against God, has “indignation against the holy covenant” and works and plans with those who “forsake the holy covenant” (Daniel 11:30).

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<sup>7</sup> Harris, *Op cit.*, pp. 742-743.

By this action of the Little Horn's supporters, *"truth is cast to the ground"* (Daniel 8:12). Who are the players in this act on the world's stage? Though a different study, this Little Horn represents the second rise of the papacy. Its followers (called "host") are apostate Protestantism, supporting the papacy by its rejection of the Sabbath, casting "truth to the ground." This is precisely what unfolds in Revelation 6, 13–18. There, repeatedly the issue of defiance against the Sabbath is presented and relates to two apostate powers – the papacy and apostate Protestantism (the false prophet)!

Daniel 8 through 12 reveals that all this cannot happen until the 2300 atonement evenings and mornings (Daniel 8:14, 17, 19) are **past**. Is there a "perpetual" or "forever" message related to the Sabbath?

*"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a **sign** between me and you **throughout your generations**; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 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 31:13-17).

Since Daniel is the only place [*tamid*] it is a noun and the context draws on the covenant principles and the Sabbath, we see powerful ties to Exodus 31's verses. The sin or *be'pasa* that casts truth to the ground challenges God's authority, law and covenant. That is exactly what defying the Sabbath does!

There, God said that the Sabbath was a "sign" (*owth*):

1. **That** He was the Lord (His authority) – and Creator
2. **That** He was the Lord that sanctifies or makes us holy (cf. Ezekiel 20:12 – observing the law was the basis for God to exercise this right).
3. It is **the ensign** or *standard* God's people are to use to show that they are the covenant people (the agreement between God and man, which He legally uses to restore them).

Twice within the context of these verses God conveys two most interesting thoughts:

1. Observing the Sabbath is one of man's obligations in that covenant agreement.
2. It is a sign "forever" that identifies the God of deliverance and restoration.

### **The Forever "*Tamid*"**

The words "forever" and "perpetual" used in Exodus 31 relating to the Sabbath come from the Hebrew word *olam*. It, too, represents "indefinite continuance." Not even the future can confine it. The Septuagint uses the word *aion* with basically the same meaning. *Tamid* or *ha tamid*,

used in Daniel, also suggests that the future cannot confine it. It has been suggested (*Bible Works* software) that its origins were Arabic, meaning *fixed* or *established*.

The word “established” means that it won’t change. It is something that God has indefinitely put in place. The Little Horn or King of the North (8:12, 11:31) lifts out of place “the established.” Its followers fight “the established” because they rebel against God’s authority, law and covenant found in the fourth commandment. His followers even take the Sabbath away and put in its place an abominable false Sabbath (11:31). This action is wicked and against the covenant (11:32; cf. Exodus 31:15). From the time “the established” or true Sabbath is taken away (something formal is decreed to cause that to happen – it involves a corporate act – “host”) and the abomination is “set up” (12:11) (that means some law or decree creates it – a false standard), it will last or be in effect 1290 days (12:11). [The Hebraic “day” (*yom*) **with** a number is literal.]

The context, the linguistics, the tie to the abomination all point to the “daily” as representing the true Sabbath, which is a resisted issue at the end of time.

### **Summary**

It is being increasingly recognized in the prophetic messages that a pivotal end-time matter will be the Sabbath. Daniel’s *tamid* **begins** to unfold this amazing fact. The last-day antichrist will make the Sabbath and God’s everlasting covenant a legal issue. Its “host” will be pitted against the Prince or Commander of heaven’s “host.” New insights are now unfolding that show the seventh day is prophetically unveiled as an end-time crisis issue! “The daily” represents God’s true Sabbath. Daniel is the first prophecy to present that apocalyptic truth.

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## APPENDIX II

# THE JUDGMENT OF THE LIVING

### PART I

#### Foundational Text

***“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein” (Revelation 11:1).***

John’s first task, after being “recommissioned” to “prophesy again” (10:11), is to measure the temple. John is frequently asked to participate in his visions (1:12; 5:4; 7:14; 10:9-11; 19:10; 22:8). He now performs a symbolic act to demonstrate what God is doing ***just before*** the witnessing/prophesying is to occur (11:3-7). There is precedence for messengers to act out a prophecy! Isaiah walked naked and barefoot as a sign of Egypt’s impending captivity by Assyria (Isaiah 20:2-5). Ezekiel dug through a wall and carried his luggage out in the sight of Israel as a sign of the coming exile (Ezekiel 12:1-7).

***“To measure”*** is prophetically depicted in many narratives. Examples include the temple in Ezekiel (chapters 40–48), the new Jerusalem (Revelation 21:15-17), a people – Moabites (II Samuel 8:2) and God’s chosen (Micah 2:5). Measuring characterizes:

1. A metaphor for protection or preservation (Isaiah 28:16-17, Jeremiah 31:38-40, Ezekiel 29:6 LXX, Zechariah 1:16)
2. A metaphor for judgment (II Samuel 8:2, II Kings 21:13, Lamentations 2:8, Ezekiel 40, Amos 7:7-9, Zechariah 2).<sup>1</sup>

“It is ... obvious that obtaining physical dimensions was not the purpose of John’s assignment.... The preservation view is hard to support [in this context].... Measuring in Zechariah 2 and Ezekiel 40 was a symbol for future judgments and the restoration of Israel.”<sup>2</sup> Such a judicial act of “determination” is in view in Revelation 11.

The ***“rod”*** that is given to John to use is a reed of defined length (10 ft. 4 in. likely<sup>3</sup>). It represents a ***“standard.”*** Since it appears to have originated from God and Christ in the context of chapter 10 and 11 setting, it is a ***“divine standard.”*** Since the ***remnant*** and the ***saints*** who will be chosen are noted later as “keeping the commandments of God,” this standard must be God’s law (Revelation 12:17, 14:12; cf. Matthew 19:17, John 14:15, I John 2:3, Matthew 2:13). This echoes the temple measuring by a “man appearing like ***bronze***” (Ezekiel 40:3, 5).

<sup>1</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 559.

<sup>2</sup> Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago, 1995), vol. 2, p. 80.

<sup>3</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 409.

Contextually, we can appeal here in 11:1 to a judgment scene. A point in time has come where eternal decisions are being made relative to the church and its worshipers – the living. A judicial imperative. A case is to close. God is choosing those who comply with His eternal rules that characterize the kingdom of God. The outcome will be a church, a people with leaders that reflect the ideals presented in Ezekiel's temple vision (chapters 40–48), the eternal gospel, the very character of God.

**Why is John the one doing the measuring?** He is laying out the standard before the church, before the people. There is no record indicating that he is the one interpreting the judicial results or in any way executing a sentence. He is doing what God wants us to do, witnessing to all the standards of righteousness.

This is a compelling contextual theme here in Revelation 11:1! **Before** that final work of the three and a half years (11:2-3), a group of worshipers and leaders – a body – a temple – are measured. Will there be a group of people chosen and ready to finish the work and bring in a great multitude? John has already described that group in the first Seal, a horse representing people in military action (Song of Solomon 1:9, Isaiah 63:13, Zechariah 10:3, Joel 2:1-4). A white horse is a pure group of people. They symbolize the 144,000. Before that three and a half years, a “group” is made up (11:1). Then we see them in action going out “conquering and to conquer” (Revelation 6:1-2) as His witnesses.

Before the final work of “giving” the gospel to all the world, the “givers” are to be chosen, measured, set aside and seen in God's eyes as a white horse – a corporate body filled with the righteousness of Christ. A judgment must convene for that group to be God's “special forces,” ready to “go out” on His behalf. This will be the church, made up of saints, active in this final period. “When they are ‘measured’ they are identified as belonging to God and ‘overcoming’ the world ... ‘by the blood of the Lamb and by the word of their testimony’” (12:11).<sup>4</sup>

**That Temple?** For John, this could not be a literal building. By the time he wrote this book, Jerusalem had been sacked and the temple destroyed. Thus, the imagery is a metaphor. What might it represent? There are many designations for a “temple” in the New Testament: ourselves (II Corinthians 6:16, Ephesians 2:19-22, Hebrews 3:6), Christ (Revelation 21:22) and His church (I Corinthians 3:16-17).

Here, it represents the “Christian community who worship God.”<sup>5</sup> It is the “body of believers,” the people of God (I Corinthians 3:16-17, II Corinthians 6:16, Ephesians 2:19-22, I Peter 3:5).<sup>6</sup> The corporate imagery in 11:1 suggests His church – it is being judged – purified – set aside.

The “**altar**” is felt to be representative of the golden altar of incense. Its imagery is directly tied to the worshipers. An inanimate object would not be judged. That is where the priests, the “church leaders” appealed to God on the worshipers behalf. This suggests that the church leaders are being reviewed.

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<sup>4</sup> Osborne, *op. cit.*, pp. 410-411.

<sup>5</sup> Boring, M. Eugene; *Interpretation – A Bible Commentary for Teaching and Preaching* (John Knox Press, Louisville, Kentucky), 1989, p. 143.

<sup>6</sup> Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), p. 213.

The “**worshippers**” are actively engaged in relating to God in His church. The “chosen” will be the “overcomers” (chapters 2 and 3) and those who “conquered by the blood of the Lamb and by the word of their testimony” (12:11). They are **living saints**. The **judgment of the living** is in view. “**They shall prophesy** a thousand two hundred and threescore days” (11:3). The measuring is the choosing, the setting aside of that group of individuals who will finish the work. It is the judgment of the living preceding that last three and a half years of time.

### **The Two Witnesses – The Byproduct of the Measuring**

***“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth” (Revelation 11:3).***

“**I will give**” reveals God’s control and support of this chosen group of people. The church, worshipers and leaders that emerge out of the measuring are these witnesses. The word “**power**” is supplied but certainly implied. God is providing special power and authority to these two witnesses.

What kind of “power” is given? “Authority and power” **to prophesy** (10:11). They fulfill what John was ordered to do. Prophecy (*pheteusousin*) means that they will proclaim what God wants to make known, especially regarding pending future events.<sup>7</sup>

They convey urgent prophetic messages. What allusion helps to verify the content of those messages? John ate the unsealed portion of Daniel<sup>8</sup> (10:10). He is *immediately* told to “**prophecy again**,” even though it is turning into a bitter experience. The sealed and now unsealed portions of Daniel are part of the final message of the two witnesses – the 144,000. The 1260 days is their window to operate in at the end of time. This ties directly to the three and a half years of Daniel 12:7. John’s next verse reveals that power source.

***“These are the two olive trees, and the two candlesticks standing before the God of the earth” (Revelation 11:4).***

They are individual **trees**. Olive oil symbolizes the work of the Holy Spirit. This is described more in Zechariah 4:2–14. The Qumran community saw the olive trees as “royal priests” filled with God’s Spirit (1QS9.11). They are part of the redemptive priesthood first promised in Revelation 1:6. This symbolizes Spirit-filled evangelists.

Even more specific is the explanation John gives that the two witnesses are **two lampstands**. Jesus had already notified us that those lampstands or “candlesticks” were the seven churches (1:20). Here, there are only two left! What churches “survive” and become His two witnesses? Smyrna and Philadelphia. Several scholars conclude that the “two” at Christ’s transfiguration (Moses and Elijah) may also typify these churches.<sup>9</sup>

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<sup>7</sup> Friberg Lexicon

<sup>8</sup> White, Ellen G.; *Selected Messages*, bk 2, p. 105

<sup>9</sup> Thomas, *op. cit.*, p. 88.

These two represent those last-day churches of suffering (Smyrna) and triumphant (Philadelphia),<sup>10</sup> who are filled with the Holy Spirit, going out to finish the work.

What happened to the other five? They are now of the “outer court,” which is not to be measured (11:2). The **“two witnesses”** echo the Old Testament requirement for any competent legal testimony to secure a conviction (Deuteronomy 17:6, 19:15; Numbers 35:30). This setting does not suggest an issue of criminal intent [from the persecution of God’s people that is simply a statement of fact]. Jesus did note that “two” would verify truth (John 8:17). This imagery reveals “two witnesses,” representing the truth as it is in Jesus to the world. How do we know? Later, they will be called “saints” and the “remnant” who hold the “testimony of Jesus” and exhibit the “faith of Jesus” (12:17, 14:12).

These are the 144,000 who will be purified and who will then go out to finish the work. They are the byproduct of the initial phase of the **judgment of the living** (11:1) – again which occurs **shortly before** the last three and a half years of earth’s history. How do we know? The White Horse, first Seal message (Revelation 6:1-2), reveals that there is a body of believers who are pure and white before they go out on their mission to bring victory to the “Lamb.” This whole interlude is integrally tied to the one of Revelation 7.

“These witnesses ... will prophesy for ‘1,260 days,’ a variant of the ‘forty-two months’ of 11:2.... Their ministry in this sense does not primarily connote the church of the interim period between Jesus’ two ‘comings’ but more the final period of history when the antichrist will both ‘conquer’ the church (13:7) and be ‘conquered’ by the church (12:11). Here, we see that their ‘witness’ is accomplished via a ‘prophetic’ ministry. Since this is closely connected with the command to John to ‘prophesy’ in 10:11, it should be understood in that light. That is more than simply to proclaim the gospel but likely means that they proclaim to the nations God’s message for the last days (cf. 10:10), built on the ‘little scroll’ of chapter 10.”<sup>11</sup>

The “prophetic voice” of these witnesses defines their priestly function. Their dress of sackcloth reveals that they are sighing and crying for the sins of the world (Joel 1:8, Amos 8:10).

### **The Inner Court**

***“But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles” (Revelation 11:2a).***

The outer court is not to be measured. It is identified with the Gentiles. It **is** part of the temple infrastructure. They represent the ones who have never made a commitment to go all the way with Jesus. They will even trample or persecute the saints (vs 3). Through inference, however, the **inner court** which is measured as part of the temple, its worshipers and the altar.

In a fascinating study of the scroll with seven seals (Revelation 5–6), it contains the reasons that the Gentiles or “outer court people” were rejected. Those records will be reviewed during the millennium after the seventh Seal is broken (8:1).

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<sup>10</sup> Osborne, *op. cit.*, p. 421.

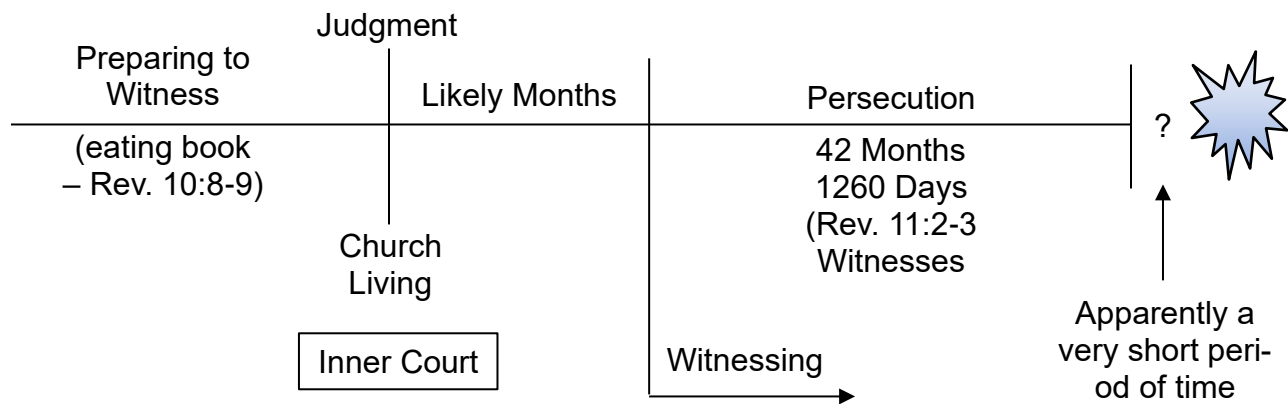
<sup>11</sup> *Ibid.*, p. 420.



- “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” (Revelation 11:18).

The “**inner court**” is a very important concept to understand. The “model” that appears to best illustrate John’s picture comes from Herod’s Temple – Israel’s last. This was a “remake” of the temple decreed by Cyrus the Great. That king’s restoration began in 18 B.C. and was finished ~ 8 B.C. But the **courtyards** were being finished and embellished even in Christ’s day. Everything was finally completed around 65 A.D. (Easton’s Dictionary – Temple, Herod).

The outer court was entered through eight gates. The eastern gate was called Susa or Golden Gate. **East** and **Susa (Shushan)** both represent “deliverance.” From there the first part of the inner court was the court of women. Each court division is entered by successive steps upward. The second part of the inner court is the court of Israel. There, the worshipers came with their sacrificial animals. The third part of the inner court was only where the priests worked. There, the altar of sacrifice and laver, **in line** with the eastern gate was placed. Thus, the inner court included the worshipers and leaders. Those who entered the Holy Place, functioning at the golden altar, were special priests or leaders worshiped before God.



### The Witnesses’ Priestly Role

This brings us to a special point. In the first chapter, a “greeting” comes from the trinity (1:4-5a). Jesus is identified in His role as Savior, King and Priest (vs 5).

- Savior – faithful witness, first begotten of dead
- King – the Prince of the kings of the earth
- Priest – loved us and washed us from our sins in his own blood

From that authority base (vs 6), He then makes us “kings and priests unto God and His father.” That is an inner court experience where he can meet the saints. By measuring (selecting) the worshipers, the “corporate body” (temple and the altar), God is “making up” the number that will serve Him in that “inner court.” The Zadok priests of Ezekiel represent that same group.

These witnesses in Revelation and the Zadok priests represent the 144,000 (first noted in Revelation 7).

### **What happens when the measuring is complete? Ezekiel helps us to understand:**

*“Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is **toward the east**, and measured it round about”* (Ezekiel 42:15).

*“Afterward he brought me to the gate, even the gate that looketh **toward the east**”* (Ezekiel 43:1).

“On reaching Jerusalem the two disciples enter at the **eastern gate**, which is open at night on festal occasions. The houses are dark and silent, but the travelers make their way through the narrow streets by the light of the rising moon.”<sup>12</sup> At periods of special worship, the direction of “deliverance” is open to all.

*“And, behold, the glory of the God of Israel came **from the way of the east**: and his voice was like a noise of many waters: and the earth shined with his glory”* (Ezekiel 43:2) – deliverance comes from the east.

*“And the glory of the LORD came into the house by the way of the gate whose prospect is **toward the east**. So the spirit took me up, and brought me into the **inner court**; and, behold, the glory of the LORD filled the house”* (Ezekiel 43:4-5). This is a prophecy of when the Latter Rain comes to His people.

When the “priests” are chosen, glory and deliverance are theirs. The latter rain comes, and the final work on earth is finished. The “measuring” is an **immediate** sequel to understanding the unsealed portion of Daniel. That strongly suggests that **in the era** of increasing light regarding Daniel, the judgment of the “living” begins. This is clearly a symbolic act of God’s favor because the outer court is left out.

God’s favor is being extended towards His church, the worshipers and the altar. His disapproval is in evidence towards the outer court for persecuting the “holy city” (God’s people) during the last half of the 70<sup>th</sup> week – or three and a half years.

Revelation 10 and 11 are connecting chapters representing an “interlude” between the narrative (not the timing) of trumpets 6 and 7. Though not the purpose of this narrative to discuss the details of those chapters, the location of Revelation 11:1, the judgment within that narrative sequence, is important. This is the sequential outline:

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<sup>12</sup> White, Ellen G.; *The Desire of Ages*, p. 802.

## **Preface to the Prophecy**

Christ – imagery as judge	judicial executive	} 10:1-4
– sealed portion of Daniel opened <sup>13</sup>		
– seven thunders – seven judgments soon to begin		
Christ – imagery – superintends the world		} 10:5
– last message warning to be given <sup>14</sup>		
Christ – prophecy of pending events		} 10:6
– oath between divine Beings		
– tied to the Sabbath		
– tarrying time about to end		

[Break – verse 7 is a commentary insert]

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## **Actual Event-Driven, End-Time Prophecy Begins**

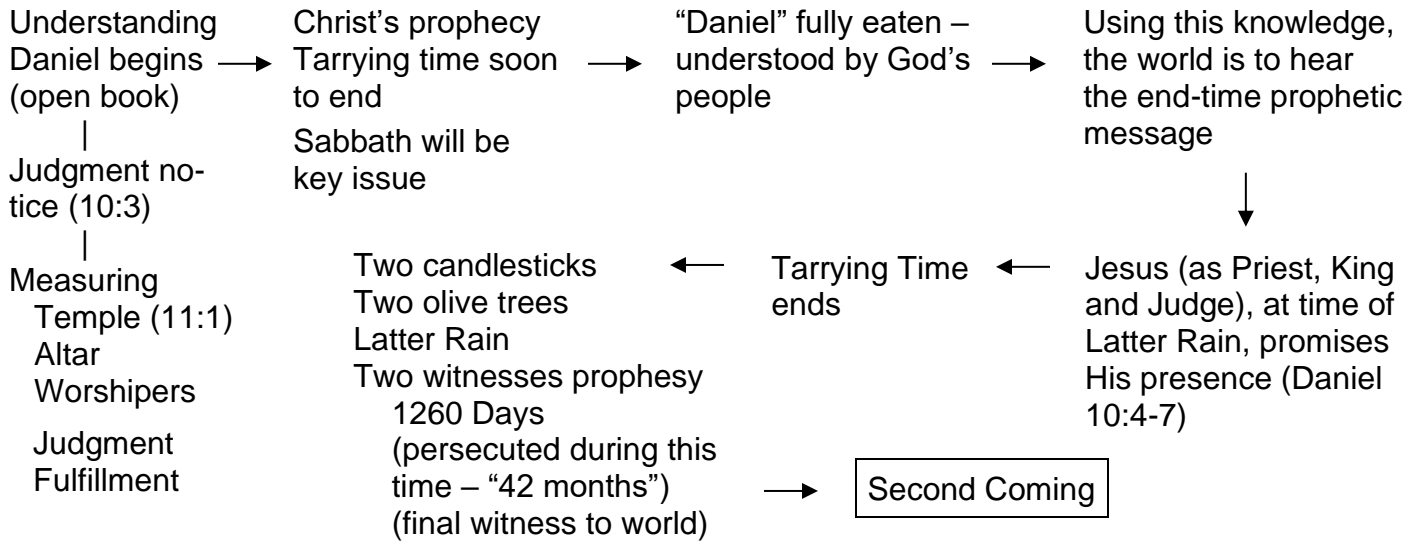
John – eats unsealed <i>chazown</i> vision – from Daniel (preparation to witness)	}	10:8-10
John – advised to prophesy again (symbolizes the work of 144,000 at end)	}	10:11
John – told to measure temple and its environs. That is the onset of seven thunders (10:1-4).	}	11:1 (judgment of the living)
Timing prophecies beginning three and a half years	}	11:2-3
Events during the timing prophecies	}	11:4-13
Second Coming	}	11:12

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<sup>13</sup> White, Ellen G.; *Selected Messages*, bk 2, p. 105.

<sup>14</sup> *Ibid.*, p. 107.

## Summary Graph



Note: The unsealed portion of Daniel is understood and to be part of the Loud Cry and three angels' messages (2MR20, 19MR320). This occurs **before** the three and a half years begins right at the end. Intriguingly – that is **when** the onset of the seven thunders is tied to the measuring of the temple (i.e., before the onset of that time period). An amazing picture of judicial discovery is underway. The witnesses are being chosen and prepared before the three and a half years. How much before?

## When the Judgment of the Living Begins

There is a dramatic judgment scene earlier in Revelation. It is directly tied to what we have been reviewing. Revelation is built on repeated themes with varied imagery. Judicial review is first introduced in Revelation 4.

1. John sees an open door – it was opened in the past (4:1) (past tense).
2. A trumpet-like voice talked with him (a key to timing information we'll review shortly (4:1).
3. He was invited to “come up” through that open door to see the “future” (4:1).
4. John then goes into vision (4:2). Apparently, the imagery in verse 1 was of a different type of revelation.
5. Now comes the court room scene:

***“And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne” (Revelation 4:2).***

The phrases “a throne was set” means that it had been previously placed in position. Many trace this to Daniel 7:9a when thrones were “set up.” That portrays the onset of a judgment

scene. Here in 4:1 John is told that what he will see is associated with a future vision related to the second coming (Revelation 1:1, 3, 7).

- The words “one sat on the throne” allude to God the Father – the Ancient of Days.
- “set” and “sat” are prophetic judgment words (Psalm 9:4, 122:5; Judges 5:10; Revelation 20:4).

God is described as “sitting on the throne” often in the Book (4:2-3, 9-10; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 20:11; 21:5). The imagery here alludes to the supreme Potentate sitting in final judgment upon the world.<sup>15</sup>

The sequence of vision missives in chapters 4 to 6 is as follows:

1. Judgment scene – related to the very end of time
2. 24 elders and 4 living creatures preparing for end-time activity in the heavenly courts
3. A scroll with seven seals – Father is author
4. Breaking of seals

The breaking of the seals begins earth’s final drama between good and evil. This, plus the timing, is another study. When the first seal is broken, it begins the three and a half years noted in 11:2-3.

### ***What starts this judicial process related to those living?***

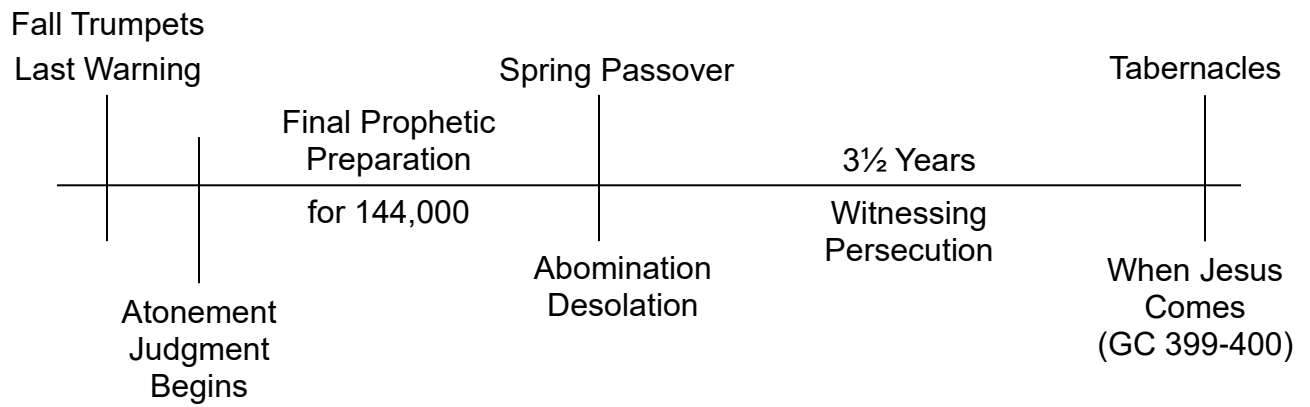
- The answer is associated with the trumpet-like voice in 4:1.
- That *is* a continuation of the voice that was first recorded in 1:10.

John first heard Jesus with a trumpet-like voice on a Sabbath day. The contextual picture – “trumpet like” and “Sabbath” draws on the Feast of Trumpets – a judicial ten days of final preparation. That feast occurred in the fall. Another in-depth study shows that the three and a half years begin in the spring at Passover.

It is very clear from many studies beyond this article to discuss, that the Feast of Trumpets, the fall of the year before that following spring Passover is when the judgment of the living is anticipated. There is stunning data to show that shortly before the “abomination that leads to desolation,” this judicial process begins.

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<sup>15</sup> Osborne, *op. cit.*, p. 266.



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# APPENDIX III

## THE JUDGMENT OF THE LIVING

### PART II

– It *Begins* at a Fall Atonement –

*“Saying with a loud voice, Fear God, and give glory to him;  
for the hour of his judgment is come” (Revelation 14:7).*

#### Introduction

At the onset of Pentecost (or Feast of Weeks) the firstfruits of the wheat harvest were celebrated. The barley firstfruits had been celebrated 50 days before. These became symbolic of the two apocalyptic groups at earth's end – the 144,000 (barley) and the great multitude, the final “harvest” (wheat). The harvest typology of Revelation 14 is, in turn, divided into two other groups:

1. Grain – assumed to be both barley and the wheat (Revelation 14:15) – the righteous
2. Grapes (Revelation 14:18) – the wicked

Regarding that grain harvest, Jesus was commanded: “The time is come for thee to reap; for the harvest of the earth is ripe” (14:15). For the vintage it notes: “for her grapes are fully ripe” (14:18). This all occurs typologically when every person has made his eternal decision. Nothing can be changed.

- The crops are ready for harvest.
- It is associated with the time when the “Son of man” is on a white cloud (14:14) – His second coming – with a sharp sickle (the “harvesting tool”).
- This parallels another picture of when the sheep and goats are separated (Matthew 25:31-32) – everyone can then be divided into one of two camps.
- Sheep equivalent to grain – saved  
Goats equivalent to grapes – lost

These are great symbols, revealing that when God draws to a close earth's final scenes, judicial sentencing and separation (judgment) are or have occurred. A “great multitude in heaven” (Revelation 19:1) then cries for joy that God has finished this legal task: **“for his judgments are true and just”** (Revelation 19:3).

- Paul characterized the second advent as a time *“when God's righteous judgments will be revealed”* (Romans 2:5).
- *“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom”* (II Timothy 4:1-2).

Before the sickle begins harvesting, the differences between the grain and the grapes – the sheep and the goats – must be made. A search for every bit of grain must be made – even in unlikely places such as the highways and byways.

- The fall Feast of Trumpets begins a final warning.
  - This period of the Feast of Trumpets is when man's final chance to repent and prepare for the sentencing (Atonement) occurs.
  - It is depicted as a sacred time when judicial decisions of the **living** are about to move forward.

### **Feast of Trumpets – Last Day Understanding**

One of the **end-time periods** begins at this feast (its first day is always identified as a Sabbath regardless of the day of the week):

- *"I was in the Spirit on the **Lord's day**, and heard behind me a great **voice, as of a trumpet**"* (Revelation 1:10).
- *"After this I looked, and, behold, a door was opened in heaven: and the **first voice** which I heard was **as it were of a trumpet talking with me**; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit; and, behold, a throne **was set** in heaven, and one **sat on the throne**"* (Revelation 4:1-2).
- The great themes of Revelation begin in the setting of a judgment in anticipation. This language is distinctly judicial and a warning, revealing that the "measuring" of God's church, ministry and worshipers is soon to be underway!
  - **A continuing** link with those verses above is:
  - *"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein"* (Revelation 11:1). Judgment begins.
- All this is a new phase of what began in Daniel 7:9-10.

Following the imagery given us by John, we can note:

1. Feast of Trumpets warning – time to prepare our hearts. This is further substantiated by the urgent, "I know" bulletins Jesus gives to the seven churches (Revelation 2–3).
2. The trumpet voice of Jesus invites John into the throne room of heaven where sentencing has just begun. This is Day of Atonement imagery (just like Christ's garb in Daniel 12)!
3. When John is given the mandate to measure, it shows when this will all occur (Revelation 11:1).

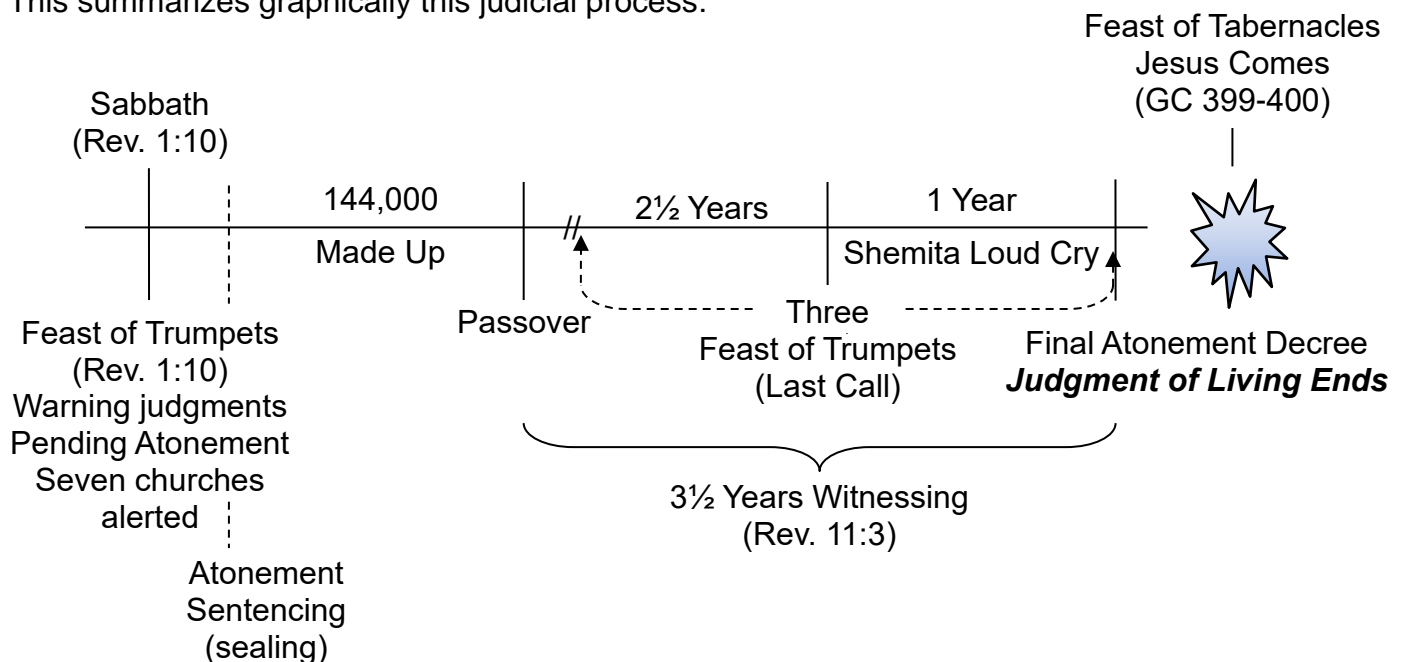
**Why is this crucial to know?** In the first angel's message in Revelation 14 we are to warn the world that the *"hour of his judgment is come"* (14:7). Then, we know from these prophecies that an end-time application has been activated.



This is man's last chance before the curtain of opportunity eternally closes.

- "Seek ye the LORD **while he may be found**, call ye upon him while he is near" (Isaiah 55:6).
- "And if it seem evil unto you to serve the LORD, choose you **this day** whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD" (Joshua 24:15)
- "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, **now is the day of salvation.**" (II Corinthians 6:2).

This summarizes graphically this judicial process:



When the Trumpet ends, this is the court's decree: "*He that is unjust, let him be unjust **still**: and he which is filthy, let him be filthy **still**: and he that is righteous, let him be righteous **still**: and he that is holy, let him be holy **still***" (Revelation 22:11).

- To those unprepared:

*"The harvest is past, the **summer is ended**, and we are not saved"* (Jeremiah 8:20).

There are many summary calls in Scripture. The Feast of Trumpets is the last.

### Old Testament Reflections

*"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation"* (Leviticus 23:24).

- The first day of the seventh month of special holy convocations was **Tishri 1**.

- It was the beginning of a lunar cycle or lunar month.
- Tishri 1 was at a **new moon**.

There was something special at this **new moon**. It was to be a Sabbath rest.

- *Shabbaton* – a Sabbath observance
- This is riveted by the words “holy convocation.”
- It wasn’t necessarily on the seventh day.

A new moon, a sabbath, a time of rest, when there is to be no work (Numbers 29:1).

- It was to begin a period of introspection, meditation, commitment.
- Final judicial case decisions lay just ahead at Atonement.
- There were “ten days” – an “adequate period,” a “complete set” of days to make a commitment.

Pictures of Jesus in the Person of Isaac		
Parallels	Isaac	Jesus
A Hebrew	Gen 21:3	Matt 1:1
A son of promise	Gen 17:19	Luke 2:29-32
Foretold by an angel	Gen 18:10	Luke 1:26-33
Miraculous birth	Gen 18:13	Luke 1:34-35
A blessing to the world	Gen 22:18	Luke 2:29-32
Beloved by a father	Gen 22:2	Matt 3:17
Only son	Gen 22:2	John 3:16
Undeserving of capital punishment	Assumed	Heb 8:26
Carried wood to the sacrifice	Gen 22:6	John 19:17
Brought to a mount	Gen 22:2	John 19:17
Went willingly to slaughter	Gen 22:9	Acts 8:32
Sacrificed	Jewish	I Cor 5:7
Resurrected	Jewish	Acts 2:31
Lived to see offspring	Gen 25:21	Heb 2:10

Centuries before, a ram “came to the rescue” of Isaac (see associated table). There were parallels between Isaac and Christ. Yet, it was the ram – the Lamb of God – that typified deliverance.

- “Through type and promise God ‘preached before the gospel unto Abraham.’ Galatians 3:8. And the patriarch’s faith was fixed upon the Redeemer to come. Said Christ to the Jews. ‘Your father Abraham rejoiced that he should see My day; and he saw it, and was glad.’ John 8:56, R.V., margin. The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, the Father, looking upon His Son, said to the sinner, ‘Live: I have found a ransom.’”<sup>1</sup>
- Later, the horn of a ram became symbolic for deliverance. There it became a musical instrument, blown to call a sacred time. It reminded the people of the Ram that took Isaac’s place.
- It became known as the **Shofar Horn**, and when used, the “blowing of the Shofar.”

<sup>1</sup> White, Ellen G.; *Patriarchs and Prophets*, p. 15.

This was blown each morning during Trumpets as an urgent call to repent. On the Atonement Day of sentencing it was blown in the afternoon to end the fast and announce that all sins have been cleansed.

- The ancient Bible expositor Maimonides (1135-1204) said of this trumpet call:
- “Rouse ye, rouse ye from your slumber; awake, awake from your sleep, you who mind vanity, for slumber most heavy has fallen upon you. Take it to heart, before whom you are to give an account in the judgment.”<sup>2</sup>

Many Bible scholars understand that this first of the fall feasts has eschatological significance.

- Christ’s trumpet-like voice is a final call to repent before “He comes.”
- It means that the last chance to be a citizen of the Messianic Kingdom is pending.
- This creates the setting for the whole book of Revelation; and its many “loud cries.”

In an end-time setting, it is the “last call” to the marriage supper of the Lamb (Matthew 22:8-9).

- “All are to hear the last message of warning. The prophecies in the book of Revelation, chapters 12 to 18, are being fulfilled. ***In the eighteenth chapter is recorded the very last call to the churches.***”<sup>3</sup>
- ***“This is mercy’s last call.*** Next will come the vengeance of an offended God.”<sup>4</sup>
- “The solemn, sacred message of warning must be proclaimed in the most difficult fields and in the most sinful cities, in every place where the light of the great threefold gospel message has not yet dawned. Everyone is to hear the ***last call to the marriage supper of the Lamb.*** From town to town, from city to city, from country to country, the message of present truth is to be proclaimed, ***not with outward display, but in the power of the Spirit.*** As the divine principles that our Saviour came to this world to set forth in word and life, are presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, ***a new life, coming from the Source of all life, is to take possession of every laborer.*** O, how little do we comprehend the breadth of ***our mission!*** We need a faith that is earnest and determined, and a courage that is unshaken. ***Our time for work is short, and we are to labor with unflagging zeal.***”<sup>5</sup>

This is so solemn – so serious – that the period of ten days between Trumpets and Atonement are called the “Days of Awe,” sometimes called the “Days of Repentance.”

### **Turning from Evil**

The Bible often says that “God repented.” This is simply a metaphor for His mercy. He will give man another chance.

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<sup>2</sup> Edersheim, Alfred (19<sup>th</sup> century scholar). Quote: <http://www.freewebs.com/lineuponline/feastdays.htm>; and publisher: [http://philologos.org/\\_eb-ttms/temple15.htm](http://philologos.org/_eb-ttms/temple15.htm)

<sup>3</sup> White, Ellen G.; *Manuscript Releases*, vol. 15, MR 1182, p. 321 (emphasis added).

<sup>4</sup> White, Ellen G.; *Testimonies*, vol. 2, p. 225.

<sup>5</sup> White, Ellen G.; *Gospel Workers*, p. 27 (emphasis added).

- “*God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*” (Numbers 23:19).
- Repentance is a task for sinful man.
  - We have the history of pagan Nineveh repenting and averting its doom (Jonah 3:10).
  - Peter pled with his hearers, “*Repent and be baptized*” (Acts 2:38).
  - John the Baptist cried for repentance (Matthew 3:2).
  - Jesus did also (Matthew 4:17).

Repentance is turning away from evil – sin.

- It is not a cosmetic gesture.
- It is a decision – a change – a genuine commitment.
- “*For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death*” (II Corinthians 7:10).

The story of the Prodigal Son is a beautiful illustration of true repentance (Luke 15:21):

- He left a sinful life
- Headed to his Father
- Willing to be a servant – just to be with Him

This change in mind/spirit/attitude/deeds is a command, the “final imperative,” which will be given in this last period of history. For the 144,000 it comes before the last three and a half years.

- “*And the times of this ignorance God winked at; but **now** commandeth all men every where to repent*” (Acts 17:30).

There are urgent parameters around this time.

1. God can forgive us only in accordance with our spirit to forgive others (Matthew 6:12).
2. He places a time limit on His grace:

*“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, **but that all should come to repentance. But the day of the Lord will come** as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up”* (II Peter 3:9-10).  
Chance for total submission is time limited.

A time follows when the unrepentant will perish. Peter’s message implies an important **timing issue** that ties to the Trumpets and Day of Atonement!

- The “Day of the Lord” follows a final period of repentance.
- This is exactly what Zephaniah taught!

*“Gather together, gather together, O shameful nation, **before the appointed time arrives** and that day sweeps on like chaff, **before the fierce anger of the Lord** comes upon you, **before the day of the Lord’s wrath** comes upon you. **Seek the Lord**, all you humble of the land, you who do what he commands. **Seek righteousness, seek humility**; perhaps you will be sheltered on the day of the Lord’s anger” (Zephaniah 2:1-3 – NIV).*

The Day of Atonement comes after the defined period of blowing of the *Shofar*.

- Tishri 1-9 was the time allotted.
- This final probationary period is emphasized again by Zephaniah:

***“The great day of the LORD is near – near and coming quickly.** Listen! The cry on the day of the LORD will be bitter, the shouting of the warrior there.*

*“That day will be a day of wrath, a day of distress and anguish, a day of trouble and ruin, a day of darkness and gloom, a day of clouds and blackness, a day of trumpet and battle cry against the fortified cities and against the corner towers. I will bring distress on the people and they will walk like blind men, because they have sinned against the LORD. Their blood will be poured out like dust and their entrails like filth. Neither their silver nor their gold will be able to save them on the day of the LORD’s wrath. In the fire of his jealousy the whole world will be consumed, for he will make a sudden end of all who live in the earth” (Zephaniah 1:14-18 – NIV).*

### **The Grand Finale of the Days of Awe**

For the individual, the Days of Awe will be a final time for supplication and prayer – the last chance to get ready for the “man with the sickle”:

- “The gospel dispensation is the last period of probation that will ever be granted to men. Those who live under this dispensation of test and trial and yet are not led to repent and obey will perish with the disloyal. **There is no second trial.** The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the *condition* of gaining eternal life. **Christ imparts His righteousness to those who consent to let Him take away their sins.** We are indebted to Christ for the grace which makes us complete in Him (MS 40, 1900).”<sup>6</sup>
- **“It is the duty** of the people of God **to have their lamps trimmed and burning**, to be as men that wait for the Bridegroom, when He shall return from the wedding. You have **not a moment to lose** in neglect of the great salvation that has been provided for you. **The time of the probation of souls is coming to an end.** From **day to day the destiny of men is being sealed**, and even from this congregation we know not how soon many shall close their eyes in death and be habited for the tomb. We should now consider that our life is swiftly passing away, that we are not safe one moment unless our life is hid with Christ in God.”<sup>7</sup>
- “But before the Lord punishes men for their iniquity, He sends them a message of warning. **Before He visits them with His judgments, He gives them a chance to repent.** He remembered the sins of the Noatic world, but He did not punish them without warn-

<sup>6</sup> White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971 (emphasis added).

<sup>7</sup> White, Ellen G.; *Selected Messages*, bk 1, p. 189 (emphasis added).

ing them. For one hundred and twenty years this warning was sounding in their ears; but they did not repent. **The last year of their probation found them more stubborn and defiant than ever.** ‘And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.’ ‘And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come up before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.’ The inhabitants of Sodom, also, perished by fire, which was rained upon them from heaven, because they turned from God, and corrupting themselves, filled the earth with their polluted wisdom.”<sup>8</sup>

That brings us to a pivotal Trumpet issue. That “fall of the year” time begins our **last chance to warn the world.**

- “Our duty is **not to be looking forward to some special time for some special work to be done for us, but to go forward** in our work of warning the world; for we are to be witnesses of Christ to the uttermost parts of the world.”<sup>9</sup>
- The final year of evangelizing is called the Loud Cry by some.
- It is a Sabbatical Year (another study) when we will be totally dependent on God. Probation closes during its final days.

### **The Final Loud Cry**

In Israel, each new moon was announced by **short** blasts of a trumpet (*shofar*).

- But at the new moon of the seventh month – the Feast of Trumpets
- It began with a sacred day and was announced by **long** blasts of the ram’s horn.
- It became symbolic of God’s last call.

In fact, that first day of Tishri was so filled with the “cry of the *shofar*,” it was called a “Time of Blowing.”

- It is a time for God’s people to prepare to give the last warning to the world. Again:
- **“Cry aloud, spare not, lift up thy voice like a trumpet,** and show my people their transgression, and the house of Jacob their sins” (Isaiah 58:1).
- **“Shall a trumpet be blown in the city,** and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*? Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. **The lion hath roared,** who will not fear? the Lord GOD hath spoken, who can but prophesy?” (Amos 3:6-8).

In fact, God will be giving many warnings at this time. We are “witnesses” to explain to the world what they all mean!

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<sup>8</sup> White, Ellen G.; *Bible Echo*, February 1, 1897 (emphasis added).

<sup>9</sup> White, Ellen G.; *Selected Messages*, bk 1, p. 189 (emphasis added).

- “The word of the Lord came to me: ‘Son of man, speak to your countrymen and say to them: “When I bring the sword against a land, and the people of the land choose one of their men and make him their **watchman**, and he sees the sword coming against the land and **blows the trumpet** to warn the people, then if anyone hears the trumpet but does **not take warning** and the sword comes and takes his life, **his blood will be on his own head**. Since he heard the sound of the trumpet but did not take warning, his blood will be on his own head. If he had taken warning, he would have saved himself. But if the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and takes the life of one of them, that man will be taken away because of his sin, but I will hold the watchman accountable for his blood.” **‘Son of man, I have made you a watchman for the house of Israel; so hear the word I speak and give them warning from me’**” (Ezekiel 33:1-7 – NIV).

We are very soon to be asked to be His watchmen. Do you know what you will say? John told us that the unsealed portion of Daniel will be part of that “call.”

- “The **solemn, sacred message of warning must be proclaimed** in the most difficult fields and in the most sinful cities, **in every place** where the light of the great threefold gospel message has not yet dawned. **Everyone is to hear the last call to the marriage supper of the Lamb**. From town to town, from city to city, from country to country, the message of present truth is to be proclaimed, not with outward display, but **in the power of the Spirit**. As the divine principles that our Saviour came to this world to set forth in word and life, are presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, a new life, coming from the Source of all life, is to take possession of every laborer. O, how little do we comprehend the breadth of our mission! We need a faith that is earnest and determined, and a courage that is unshaken. **Our time for work is short**, and we are to labor with unflagging zeal.”<sup>10</sup>
- “The third angel is represented as flying through heaven, proclaiming the commandments of God and the faith of Jesus. **This message is to prepare a people for the coming of Christ**. If men should refrain from proclaiming it, the very stones would cry out. The people must be warned. The words of the prophet are, ‘Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.’ We have a solemn work to do to proclaim this message of warning to the world. Are we engaging in this work? Will men arise in the Judgment and say, ‘You never told me that these things were so’? Will the gates of the city of God be closed against us, or shall we dwell with Jesus through the ceaseless ages of eternity? We want to give to God all that there is of us. It is only to the faithful workers that the Saviour says, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’”<sup>11</sup>
- **“A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.”**<sup>12</sup> (Future to 1906!)

<sup>10</sup> White, Ellen G.; *Gospel Workers*, p. 27 (emphasis added).

<sup>11</sup> White, Ellen G.; *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, p. 234 (emphasis added).

<sup>12</sup> White, Ellen G.; *Manuscript Releases*, vol. 21, p. 437 (emphasis added).

## **The Shofar and Satan's Doom**

In a fall of the year that will come very soon, Satan will have only a brief time left to operate his deceptive schemes.

- He will be given shortly thereafter a final period of progressive freedom when he turns against God's people with a vengeance. That is the persecution in many apocalyptic prophecies.
- Will you be one of the saints "ready to take whatever comes"?

That final "little window" will see him in a frenzy never before witnessed.

"Satan is now seeking to hold God's people ***in a state of inactivity***, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."<sup>13</sup>

***"Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more.*** This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. ***His special work is to secure professed Christians in his ranks***, that through them he may allure and destroy souls."<sup>14</sup>

The last day of the Feast of Trumpets will draw probation to a close.

***"When probation ends, it will come suddenly, unexpectedly – at a time when we are least expecting it.*** But we can have a clean record in heaven today, and know that God accepts us; and finally, if faithful, we shall be gathered into the kingdom of heaven."<sup>15</sup>

***"In the time when God's judgments are falling without mercy, oh, how enviable to the wicked will be the position of those who abide 'in the secret place of the Most High' – the pavilion in which the Lord hides all who have loved Him and have obeyed His commandments! The lot of the righteous is indeed an enviable one at such a time to those who are suffering because of their sins. But the door of mercy is closed to the wicked. No more prayers are offered in their behalf after probation ends.–3BC 1150 (1901).***"<sup>16</sup>

## **Our Trumpet Challenge**

"The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation.... Before the Flood God sent Noah to warn the world, that the people might be led to repentance, and thus escape the threatened destruction. ***As the time of Christ's second appearing draws near, the Lord sends His servants with a warning to the world to prepare for that great event.*** Multitudes

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<sup>13</sup> White, Ellen G.; *Testimonies*, vol. 1, p. 260 (emphasis added).

<sup>14</sup> White, Ellen G.; *The Watchman*, February 19, 1907 (emphasis added).

<sup>15</sup> White, Ellen G.; *The Faith I Live By*, p. 215 (emphasis added).

<sup>16</sup> White, Ellen G.; *Last Day Events*, p. 235 (emphasis added).



have been living in transgression of God's law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ are offered pardon.”<sup>17</sup>

“As the world have been living in transgression of the law of God, **in mercy he sends a message of warning to arouse their attention** and hold before them the law of God as a mirror into which they can look and discover the defects in their moral character. If **they will make** [this suggests a time when the window to repent is brief] earnest efforts to remedy these defects, by repentance toward God and faith toward our Lord Jesus Christ, they will be pardoned through the merits of his blood, for this is the only hope of the transgressor of the law of God. But as in the days of Noah, there is with the majority a total disbelief of the testimony God has in mercy sent to warn the world of her coming destruction.”<sup>18</sup>

### **When does this Trumpet Feast occur?**

In the fall (September or October), at a Tishri 1, preceding a passover that begins the last three and a half years. The onset this first Trumpet Feast will be the last chance for the 144,000 to get ready. The Day of Atonement, which quickly follows, will seal their eternal destiny that begins the judgment of the living. It will be their final chance to prepare to give the midnight cry. A sifting will occur at the onset of the three-and-a-half-year period. This **feast** message is why, when the first angel's message sounds during that three-and-a-half-year period, we will be able to say, “the hour of His judgment has come” (the judgment of the living). We will know that **precisely** – because of these distinct clocks He has given. There should be **no** guesswork about what now lies **just ahead**. Study, study, study! Know these things!

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<sup>17</sup> White, Ellen G.; *Patriarchs and Prophets*, p. 102 (emphasis added).

<sup>18</sup> White, Ellen G.; *The Signs of the Times*, January 3, 1878 (emphasis added).

# THE FINAL COURTROOM SCENE – SACRED FEAST PROPHECY

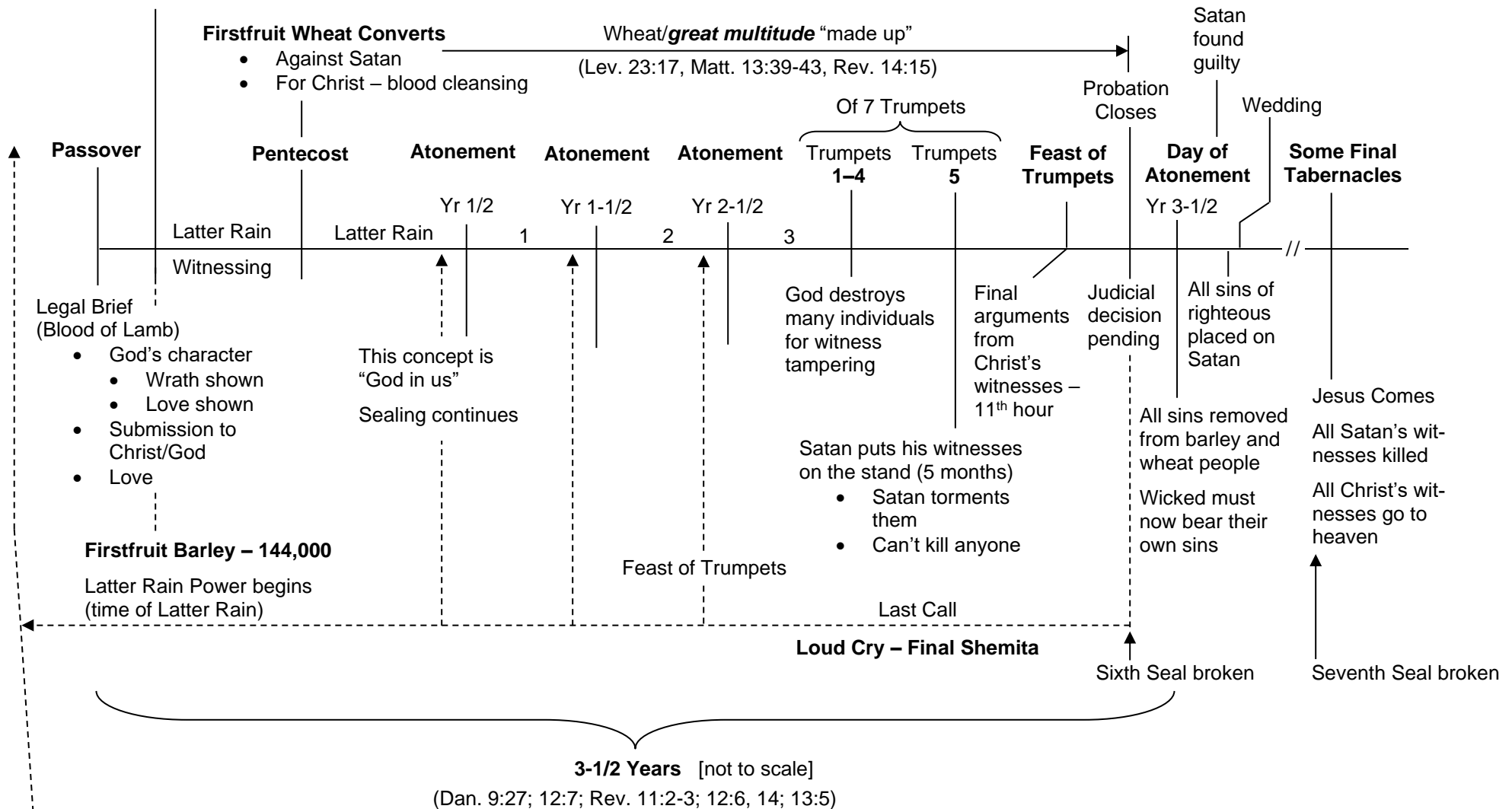
God puts His **firstfruit** witnesses on the stand

Barley witnesses – **144,000** – begin first  
(without sin) (Rev. 14:1-5, Lev. 23:10)

- No identity with Satan
- Submitting fully to Christ
- Blood of Lamb has cleansed

Sides: 1. Attorney Jesus and His witnesses  
2. Attorney Satan and his witnesses

## Unleavened Bread



Note: A Feast of Trumpets occurs in the fall before the 3½ years (Rev. 1:10, 4:1-2; 10:1). That is the final warning, heralding the soon onset of Atonement – or judgment of the living. That is different from the Seven-Trumpet message.

## APPENDIX IV

# THE “TIME OF THE END” BEGINS WITH THE “ABOMINATION”

With the message still resonating that the **end** comes when the gospel penetrates the whole world (Matthew 24:14), Matthew suddenly moved into another apocalyptic arena. Some **abomination** is going to enter the precincts of the Christian church as a pivotal warning to the saints. When its influence rises with controlling force, God’s people are advised to flee, to escape from its coercive supremacy. Jesus invites us to clearly identify **what** that **evil** is!

This “**abomination**” is not labeled as a “sign,” but it is perhaps the most dramatic focused issue in end-time prophecy. When it legally arrives (a Danielic report), timing periods are introduced and dramatic events begin that continue during its terrible tenure. Christ’s portrayal of Jerusalem’s literal fall choreographs what Babylon’s fall (apostate Christianity) will be like at the end. This evil’s eschatological implications will threaten the very foundation of the church, which God details in great depth! Jesus then invites us to confer with Daniel, where a vast amount of information unfolds regarding this abominable “transgression” or sin.

Many scholars (e.g., Turner, p. 576, Keener, pp. 573-575) correctly associate the abomination with the terminal antichrist. He is actually characterized in several ways in Daniel’s prophecies. Jesus envisions a future desecration of His church through that tainted leadership. His apostasy is profound and is central to most apocalyptic discourses! “This is what everyone must grasp.” He noted: “*Whoso readeth, let him understand*” (Matthew 24:15).

***“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)” (Matthew 24:15).***

### **“When ye therefore shall see” (vs 15)**

This is an interesting phrase. There is no preceding narrative that even hints as to what the abomination might be. In the previous verse an “end” (*telos*) was “featured,” unrelated to this verse.

“Therefore” (*oun* – G), in this setting, must “indicate a transition to **something new**.”<sup>1</sup>

In our vernacular: “Moving on to another thought, whenever you see ...”

To “see” means that one can literally observe, experience or witness that this abomination is occurring!<sup>2</sup> It is a materializing **event** at a **point of time** that transitions prophetic history!

### ***What are we to “see?”***

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<sup>1</sup> *Gingrich Lexicon* (cf. John 1:22, Acts 25:1).

<sup>2</sup> *Bible Works, Frieberg Lexicon*.

**“The abomination of desolation spoken of by Daniel the prophet” (vs 15)**

In the next phrase, this “abomination” will be personified by standing in the Holy Place. Referencing similar statements in Daniel now becomes crucial to our interpretation. “This expression comes directly from the LXX, in the exact words of Daniel in 12:11; without definite articles in 11:31; and with the plural ... of desolations in 9:27.”<sup>3</sup> The “desolation” sin is first mentioned in 8:13. Those are the reference areas Jesus invites us to go to, to understand.

Intriguingly, in Daniel 11 and 12, where the “abomination” is elucidated, a “daily” is concomitantly **taken away**.

1. The “vile person” (Daniel 11:21) has a cadre of supporters (described in military terms) who pollute the sanctuary and take away the **“daily”** (*hatamiyd*) (Daniel 11:31).
  - a. **Then** the abomination is “placed,” which God warned would lead to desolation.
  - b. “Placed” (*nathan* – H) in this setting is best translated “set up” (NET, NIV, NRSV, NAB). It has become a **legal mandate – a law**.
2. Recapitulating, at the **“time of the end”** (Daniel 12:4, 9), the **daily** will be taken away and the **abomination** “set up” (Daniel 12:11).
  - a. “Set up,” again, has the earmark of a new law, a legal standard that has just been put into place. Christ’s calling it an **“abomination”** means that **God hates it!**
  - b. Combining chapters 11 and 12, the antichrist, initially called the “vile person” (11:21), and later “king of the north” (11:40), is identified as the force behind this spiritual travesty.

The “sin” or “behavior” that God calls abominable is described in Daniel 8:12-13 (“the transgression of desolation”):

1. Because of a **transgression** (*be pesha* – H), truth is cast to the ground (vs 12). This is what God later calls an “abomination.”
2. This **transgression** is what leads to **desolation**.
3. Verse 11 notes that when the “daily” is taken away, the “place” or role God has in His plans for His church (sanctuary) is cast down.
4. Gabriel later observes that this sin (*bepesha*) causes God’s church (sanctuary) to be “trodden underfoot” or persecuted (Daniel 8:13; cf. Revelation 11:2).

This is identified as the **one key rebellion** that God detests, calls it an abomination and He decrees that it will lead to annihilation (desolation) of its perpetrators. What does this sin or “the transgression” (*bepesha*) allude to?

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<sup>3</sup> Hagner, Donald A.; *Word Biblical Commentary* (Nelson Reference and Electronic), 33B, p. 699.

A resumé of this word was presented by Gleason J. Archer, Jr., in the *Theological Wordbook of the Old Testament*, pp. 741-742. It is rebellion against God's law, authority and covenant. This is pointedly summarized in the Sabbath commandment of the Decalogue.

- Authority – He is the Creator (Exodus 20:11).
- Law – The Sabbath, within the Ten Commandments, asks us to “Remember,” “to keep” it (Exodus 20:11). Within that “holy keeping” is God's set-aside time to recall the great meaning of “deliverance” (Deuteronomy 5:15) – physical and spiritual – to His people.
- Covenant – This sacred day is a perpetual covenant sign that total restoration of man will occur (Exodus 31:16-17).

***“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits” (Daniel 11:31-32, 12:11).***

The “imperative” by Jesus to study these issues in Daniel reveals, **for the first time**, a prophecy that clearly states the Sabbath will be an end-time issue, associated with an antichrist! Briefly, summarizing this in Daniel:

1. “Abomination”
  - a. Will be used as a controlling power by the antichrist and his followers
  - b. Will be associated with the time of the end and consummation
  - c. Is a false Sabbath that will be enforced by laws
  - d. Will cover a period of 1290 literal days
2. “Daily”
  - a. Will be removed – this represents the true Sabbath
  - b. This will be one of the “acts” by this antichrist and his followers
3. Sanctuary – Temple – Church
  - a. Defiled by casting truth to the ground
  - b. The coercive arena of this apostasy infiltrates the Christian world.
  - c. God's true church will, therefore, be wiped under the feet of the rebellious.<sup>4</sup>

This “movement” will be so strong that the antichrist is depicted as controlling God's church:

***“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that **man of sin** be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; **so that he as God sitteth in the temple of God**, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?” (II Thessalonians 2:3-4).***

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<sup>4</sup> Fowler Jr., Franklin S.; *End-Time Secrets of Daniel 8–12* (Christian Heritage Foundation; Lucerne Valley, CA; 2005).

## The Tarnishing Infiltration

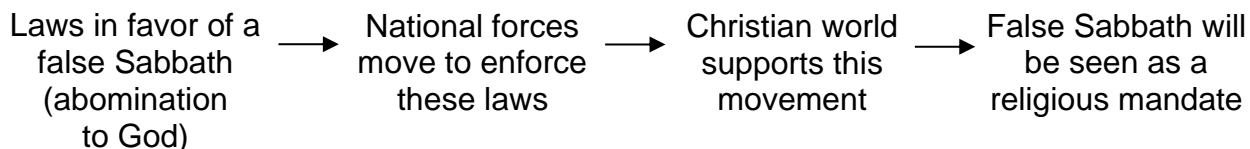
The next phrase in Matthew 24:15 bears further review.

The abomination will **“stand in the holy place.”**

We conclude from Daniel’s prophetic narrative that the antichrist’s rebellion against the Sabbath penetrates the inner precincts of the Christian church. And that would be true. But there is more to this issue. Note this fascinating sequence:

1. When you see Jerusalem (God’s people – the Christian Community) surrounded with armies (forces opposing the Sabbath) (Luke 21:20)
2. When you see the abomination **“standing** where it ought not” (Mark 13:14)
3. When you see the abomination **“stand in** the holy place” (Matthew 24:15)
4. Finally, it takes a ruling seat in the “temple of God” (II Thessalonians 2:4)
  - “sitting” in prophecy means ruling over.<sup>5</sup>

This is a progressive narrative of how an alternative sabbath issue will move into the Christian precincts right at the end. Collectively and ever so briefly, coalescing these three gospel writers to Daniel:



The antichrist becomes the “leader,” the “head” of the Christian Church. Billy Graham noted: “Since his election, Pope John Paul II has emerged as the greatest religious leader of the modern world, and one of the greatest moral and spiritual leaders of this century ... The Pope came [to America] as a statesman and a pastor.... Pope John Paul II [is] indeed a bridge builder, and that is something our divided world desperately needs.”<sup>6</sup> This is alarming, since John Paul II and Benedict XVI have both written and spoken about laws to re-establish Sunday as a mandated worship day. Pope Francis said on July 5, 2014: “Keeping stores open on Sunday is not beneficial to society.”<sup>7</sup>

It is good that we briefly pause at this point to address an issue that controls the thinking of much of the Christian world. The desecration of the temple is interpreted by the Christian majority as referring to the Seleucid king, Antiochus IV Epiphanes (ruling 175-164 B.C). In 167 B.C. he attacked Jerusalem and did desecrate the Jewish temple. But that was ancient history! Jesus is giving us prophecies and a narrative that are associated to the future of His prophetic discourse associated with the Second Coming.

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<sup>5</sup> Aune, David E.; *52C World Biblical Commentary; Revelation 17–22* (World Books; Publisher, Dallas, Texas – 1997), p. 930.

<sup>6</sup> Graham, Billy; *The Saturday Evening Post*, January–February 1980.

<sup>7</sup> *Associated Press*, July 6, 2014.

Though the physical temple is to be destroyed, Jesus looks further into the future and deals with the “spiritual temple” – the body of believers. The horrors of rebellion against truth will take over its precincts. God directed Jeremiah and John to call such apostasy “Babylon.” That study, in itself, holds amazing keys to grasp end-time prophecy in Revelation.

There are **historic** illustrations of what occurs when God’s sanctuary or temple is desecrated (Psalms 74:3-7, 7; Isaiah 63:18). Israel suffered repeated judgments and religious humiliation (cf. 1 Macc. 3:45; 3 Macc. 1:29, 2:14; 2 Bar. 5:1). God often scattered His people (Deuteronomy 4:26-31; Jeremiah 29:12-14, 31:9).<sup>8</sup> But at the end, eternal “desolation” will occur.

Instructive is the Jewish history, where historians considered the secular Roman ensign of an **eagle** on a pole as the premier abomination or curse (Philo Leg. Gai. pp. 209-210; Jos. Ant. 18:55-59; War 2, 169-174; 3 Macc. 1:29).<sup>9</sup> It was that abomination that Jesus referred to in Jerusalem’s anticipated military fall in 70 A.D. But the desecration of the Sabbath will be a spiritual abomination or sign at the eschatological end! Thus, that “sacrilege will usher in the end of the age.”<sup>10</sup> This is why Jesus made the Danielic study an end-time imperative.

“Truth” will be cast to the ground by the abomination or transgression (Daniel 8:12). It becomes so pervasive that Mark notes it stands where it should not. It has entered the church. The issues and powers in Revelation also show a progressive story of how the papacy surrounds, enters and finally controls Christianity. There, abominable issues and blasphemous powers are depicted as a harlot and personified through a beast – all referring to the same anti-Christian, dragon-led, apocalyptic antichrist.

Jesus finishes this verse: **“whoso readeth, let him understand”** (vs 15).

Most expositors conclude that this counsel includes a thorough analysis of Daniel. Daniel chose to write these areas which discuss the **abomination** and **desolation** (chapters 8–12) in Hebrew (most other chapters were in Aramaic). This suggests that they are of immense value to God’s people! In the Apocalypse, the unsealed little book in Revelation 10 is this area from Daniel. We are to “eat it” – fully grasp it.

### **Matthew continues:**

***“Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes” (Matthew 24:16-18).***

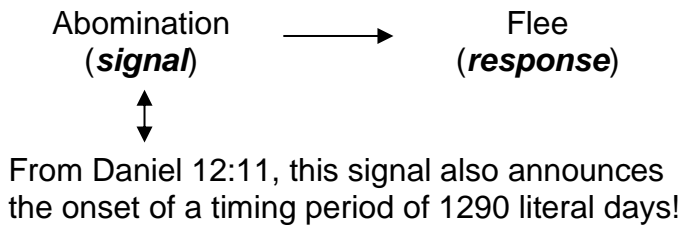
When the Roman eagle “standard” enters the precincts of Jerusalem or, at the end when the Sabbath day is attacked and a false worship day introduced as a legal mandate, “flee to the mountains.” When this **sin**, defined by heaven as an abomination, is “set up” or “put in place,” “flee.”

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<sup>8</sup> Keener, Craig S.; *A Commentary on the Gospel of Matthew* (William B. Eerdmans Publishing Company; Grand Rapids, MI), p. 575.

<sup>9</sup> *Ibid.*

<sup>10</sup> Nolland, John; *The New International Greek Testament Commentary* (William B. Eerdmans Publishing Company; Grand Rapids, MI), p. 970.



When the ensign or standard of Rome approached Jerusalem (two furlongs out was considered sacred), the Christians were to flee. A metaphor for the defiled Christian church at the end is “Babylon that great city” (Revelation 14:8). When this abomination has infiltrated the body of Christ (God labels it as in apostasy) – “flee.” Provocative is the note that the eagle Roman ensign was also the same banner for historic Babylon.<sup>11</sup>

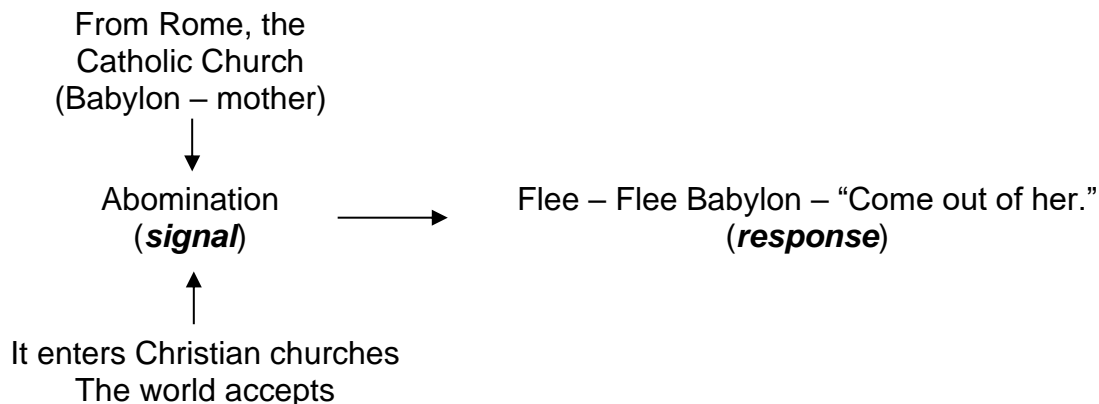
Focusing more deeply on these symbols is the end-time warning to all the world:

*“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen ... And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues”* (Revelation 18:2a, 4).

The cry to “come out” is to those still in end-time Babylon – that arena of rebellion. The imperative to those within Judea, housetops or the fields – wherever they are, whatever they are doing – escape quickly. “Get out – flee!” God’s people will embellish that urgent appeal: “Come out of her!”

Babylon is depicted as a “harlot” (Revelation 17), a church giving to the world the wine of her fornication (false doctrines). In her hands is a golden cup – full of those abominations (Revelation 17:4-5; cf. Hosea 4:10-19, Jeremiah 3:2-3). Riveting is the narrative in Revelation. This harlot is “sitting on seven hills,” which alludes to Rome, the “city of seven hills.”

Embellishing the previous graph:



<sup>11</sup> [http://www.boston-catholic-journal.com/a-primer-to-catholic-symbolism.htm#The\\_Eagle\\_](http://www.boston-catholic-journal.com/a-primer-to-catholic-symbolism.htm#The_Eagle_)



Why the counsel to flee? There shall then be a “great tribulation” (Matthew 24:21), a great time of hatred against God’s people – but even more terrifying:

*“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration”* (Revelation 17:6).

“In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. See Revelation 13:11-17. But to the obedient is given the promise, ‘He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.’ Isaiah 33:16. By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. ‘They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.’ Psalm 37:19. To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: ‘Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.’ Habakkuk 3:17, 18.”<sup>12</sup>

### **What did Christ mean by “flee to the mountains?”**

Historically, when the Roman armies first approached Jerusalem with their ensign (likely with the lead cavalry horse), Christians saw that as a signal to literally flee. Eusebius (H.E. iii, 5, 3) says that they did escape to Pella, 17 miles southeast of the Sea of Galilee (east of the Jordan River). Remains of that settlement exist today.

The literal escape of Christians to Pella and the fall of Jerusalem create word pictures and metaphors for us to see more clearly the meaning of Babylon and its “ensign” at the end – at which time God’s true people will leave that “great city” (apostate Christianity) and escape to a place of safety.

For those Jewish Christians, the hills of Pella became a refuge. What might be the spiritual refuge or “mountains” that Christ is alluding to just before the Second Coming (*parousia*)?

In the Old Testament, mountains (hills) did have wonderful symbolic meaning.

- They represented God’s power (Psalm 121:1-2), where God dwells (Mt. Zion) (Psalm 2:6, 135:21; Isaiah 8:18; Joel 3:21), where God’s people will go for security and worship (Genesis 19:30, Isaiah 2:2-4, Ezekiel 7:16, Revelation 14:1).
- Additionally, Zion or Mount Zion represented a Scripturally unique place for protection, a stronghold (II Samuel 5:7). It is where the “Lord our God” resides (Jeremiah 31:6). Zion is a mount that cannot be moved (Psalm 125:1). It is seen by Isaiah as a place of refuge (Isaiah 14:32), where God has located salvation (Isaiah 46:13)!

In this end-time period, escaping to the mountains means to **flee from Babylon** (apostate Christianity) to a place of **spiritual safety**. Go where God resides – a stronghold of God.

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<sup>12</sup> White, Ellen G.; *The Desire of Ages*, pp. 121-122.

Expositor White **initially** made a literal application to “flee:”

“The time is not far distant when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.–5T 464.”<sup>13</sup>

Symbolically, flee to the “mount of God” means a “stronghold of the Lord.” Escape to a spiritual haven, where the coercive influence of the abomination is not apparent! Eventually, it will be necessary to literally hide as did the Jewish Christians.

“The assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us.”<sup>14</sup> Escaping to secluded places in the mountains will not occur until close to the end of that final three-and-a-half-year period that Daniel so carefully describes in chapter 12.

The urgency is again depicted by the escape language from a *literal point of origin* before fleeing:

1. Judea – “open country” (likely depicting “any country” you may be in)<sup>15</sup>
2. Housetop – relaxing at home (I Samuel 9:25-26, II Samuel 11:2, Acts 10:9) – Don’t delay!
3. Fields – area remote from a house (Genesis 4:8) – “Don’t even go back to your home!”

Don’t delay – that terrible abomination, with its legal force, is about to come and inflict “punishment.” Get out of Babylon – escape for your physical and spiritual lives. Find a refuge away from this influence.

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<sup>13</sup> White, Ellen G.; *Testimonies*, vol. 5, p. 465 (1885).

<sup>14</sup> White, Ellen G.; *Maranatha*, p. 180.

<sup>15</sup> Marshall, I. Howard; *The Gospel of Luke* (William B. Eerdmans Publishing Co.; Grand Rapids, MI – 1978), p. 772.

## APPENDIX V

# YEAR–DAY PRINCIPLE

### An Aging Concept?

The “year–day principle” has been a mechanical rule that historicists use to encounter Biblical periods of the past. Its application restricts and, therefore, denies the rich allusions to eschatological prophetic time periods. Yet, it is one that many today defend. The defense of this “principle” comes from an aged methodology supported by two key texts: Numbers 14:34 and Ezekiel 4:6. These have been “hermeneutic tools” to define what selective prophetic numbers and periods mean. Yet – there is no contextual instruction that they are to be interpretive prophetic guidelines elsewhere in Scripture.

The concept that in certain time prophecies a “prophetic day” represents an entire calendar year is the distinguishing characteristic of the “year–day principle.” There has not, however, been any consistent rule as to when it should be applied. Some conclude that if a time period is contextually within a prophecy of surreal imagery, it is “prophetic time” (i.e., Daniel 7:25, 8:14). Others arbitrarily apply it to a myriad of numerical periods, justifying the application against the “rejection of literal time.” Daniel 12 is a premier example.

Others posture this way: “As early as the third century B.C.E., the 70 weeks of Daniel 9 were understood to be 70 ‘weeks of years,’ i.e.  $70 \times 7 = 490$  years. The LXX, in translating the Hebrew for ‘weeks’ in Dan 9:25-27, inserted the additional phrase ‘of years,’ providing the first published example of what would later be called the ‘year–day principle.’”<sup>1</sup>

Yet, little scholarly work seeks to discover other reasons expositors, especially of the Septuagint era, might have had for saying “of years.” Contextually, that prophecy is one of the most significant timing predictions of Scripture. Gabriel extended to Daniel’s people 70 weeks (yes, “of years” is implied) of probation to bring in everlasting righteousness. It relates to the reason the Jewish people were in Babylon. That is our first timing clue. It is associated with missed Shemitas and implies Sabbatical-year language, making “of years” accurate based on Leviticus 25 (not Numbers or Ezekiel).

How one interprets **time** prophecies will dramatically influence his or her historical or end-time views. In turn, that characterizes one’s “apocalyptic perspective.” Is the *Revelation* an urgent warning, a novelty message, a curious history or perhaps so distant in the future it is of no concern? If *predictive* timing messages have already been *fulfilled* in the past, there are few exciting residuals to share except “parables” of “has beens.” If, for instance, the Lisbon earthquake of 1755 is a pivotal sign of the Messiah’s coming, the “end of time” is lasting so long it is now devoid of meaning. Is the devastation from the earthquake and tsunami of December 26, 2004, of any eschatological merit? Only short-lived voices using this as an excuse to talk of the *parousia* (second coming) are briefly heard. Apocalyptic thinking without a timing clue offers

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<sup>1</sup> <http://sdanet.org/atissue/end/yearday.htm>. [L. E. Froom, *Prophetic Faith of Our Fathers*, 4 vols. (*The Review and Herald*, 1950), 1:170, 174-176]. Moon, Jerry; *The Year–Day Principle and the 2300 Days*.

little meaning or urgency to such a devastating event. The year–day issue, in how it has been applied, stands indicted for promoting apathy.

The Bible has specific cues to inform its students of *when* and *what events* are significant. Jesus, as an example, said that the “onset” of His *collective* end-time signs would be completed within *one generation* (Matthew 24:34, Mark 13:30, Luke 21:32) (a “timing” prophetic issue collecting dust with many expositors). That alone tells us that the end comes over a *restricted* period. Commensurate with an infatuation to the past is the Cross. If everything important to salvation occurred there, there appears to be excess material in the Canon that could be easily dispensed with. Aren’t there other issues couched within the framework of time that relate to the redemptive process that unfold after the Cross, even right to the very end within a time period? What do we do with all the prophetic clock periods, dates, sequences and appointments that somehow remain in a morass of uncertain passages? **Time** is a fourth dimension to predictive visions and auditions. There is something wonderful about a story when we know the “when” of it. Jesus knew that when He said “**When** ye therefore shall see ...” (Matthew 24:15).

Prophecy is event-driven, in sequence and *always* framed within a timing infrastructure. How we “tell time” determines how significant those Biblical passages are to us! That, in turn, relates to whether they are currently important or relics of the past and then only Biblical factoids. It is tenuous to determine what prophecy is relevant to Christ’s second coming unless we know what the Biblical clocks say. Prophetic studies must begin there!

Daniel 8, as one example, alludes to over ten timing issues, not one of which relates to Numbers 14 or Ezekiel 4. If only the linguistics, events and imagery are studied, they parallel Daniel 7. If *unrelated to the context of time*, we will conclude that they are a “chunk of the same” prophetic “real estate.” Those *timing* words and phrases (i.e., 8:17 and 19), **however**, place Daniel 8 in our era. Daniel 8 is loaded with deliverance, covenant and restoration language. God invites us into an elevated typological study that has *contemporary relevance*. The past becomes a beautiful metaphor for a greater message surrounding the great finale of sin’s conflict.

Thus, the issue demanding resolution by expositors is *how to tell time*. The Biblical clocks tick, have alarms, are divided into a myriad of fascinating digital periods (yes, some are 24-hour periods, a day, alluding to a year – but **unrelated** to Numbers and Ezekiel), and bond intimately to prophetic images and events.

One clock in Daniel 8:14, as an example, is expressed as an “*evening and morning*” – just like a Creation day. But this *evening and morning* clock relates to the **annual** Day of Atonement, which then suggests a year for that day! Those yearly feasts are loaded with clocks that often “tick” with prophecy! That, for example, helps us evaluate that 2300 number, where the word “day” doesn’t exist in the original, but the term “evening and morning” does! Interesting – the “2300” are years from the annual Day of Atonement *evening and morning* typology.

If we tell time in approximation, we might miss the train. That’s why most of God’s clocks are digital – they are precise and accurate – if we just learn *how to tell time*.

This is why the *year–day* matter must be resolved. Scholars posture as if it were sacred, but selectively determine which prophecies it might apply to and which ones it doesn’t. But the

prophetic clock rules are very definitive in the Canon. If one accepts the *year–day* principle as a valid tool, how does one pick and choose his prophecy? Appeals to great Biblical scholars of history who applied it cannot resolve that question. The sheer number of loyalists to the year–day camp can never validate that viewpoint as truth.

Linguists appeal to such verses as “for all our **days** pass away under thy wrath, our **years** come to an end like a sigh. The **days** of our **years** be three score and ten” (Psalm 90:9-10) to offer another proof of a year–day or day–year Semitic parallel to chronological prophecy. That is simply illogical! No Biblical permission is given to tie such texts to prophetic interpretation. Such expressions are *cultural expressions* totally unrelated to an interpreting hermeneutic tool. Numbers and Ezekiel relate to apostasy of God’s people and God’s judicial response. End-time prophetic key? Not in the least!

One group<sup>2</sup> that briefly dealt with this issue noted: “The year-day relationship can be Biblically supported, although it is **not** explicitly identified **as a principle** of prophetic interpretation.... Furthermore, the Old Testament provides illustrations of the year-day interchangeability in symbolism (Gen. 29:27; Num. 14:34; Eze. 4:6; Dan. 9:24-27).”<sup>3</sup> Which way do we go? Do we use it or not? It is a *culturally supported concept*, yet *not identified* in the Bible as a prophetic tool! If so, how do we apply it consistently? The textual illustrations involve a cultural expression, divine judicial sentencing for apostasy and *Shemita* language – all unrelated to each other.

There are many examples of a day for a year. But they relate to established annual events, such as the feasts.

Another scholar and administrator noted: “Although the year-day principle is not affirmed explicitly, the various examples quoted [Genesis 29:27, 41:25-30] show that a principle of calculation was employed from the patriarchal period at least to the time of the Exile that established a day-year, year-day, or even a week-year relationship. There are yet other relationships based on the same principle. This makes it perfectly correct to state that there is a biblical principle according to which ‘a day in prophecy stands for a year’”<sup>4</sup> It is “not affirmed explicitly” yet it is “perfectly correct to state.” That’s a problem.

These positions point out the challenge. There are year–day clocks. But there are also week–year, day–millennial and day–month prophetic timepieces. And – there are literal time prophecies that mean everything to God’s people right at the end. How do we know which clock to use? The answer is in the **prophetic context** and **using correct hermeneutics**.

### **The Beginning of “Time”**

God initially defined time by celestial objects to “divide the day from the night; and let them be for signs, and for seasons, and for days, and years” (Genesis 1:14). The sun and moon, by God’s original design, became time pieces for mankind. Their broadest application in a sinless world is not revealed because the story of sin begins in Scripture immediately after the Creation account.

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<sup>2</sup> *Sanctuary Review Committee of the Seventh-day Adventist Church*.

<sup>3</sup> *Adventist Review*, September 4, 1980, p. 14; *Ministry*, October 1980, p. 18 (emphasis added).

<sup>4</sup> Zurcher, Jean; “The year–day Principle,” *Adventist Review*, July 12, 1981.

God introduced another clock at Creation – the weekly cycle. It was based on seven *evenings* and  *mornings*. It embodied a sequence, and the seventh period was dedicated, set apart, as holy. That was the origin of the Sabbath. Man was to honor that day as sacred. It was to never change. Thus, Adam and Eve were to count 1 to 7 and preserve the integrity of this most unique time piece. Totally unrelated to any celestial object of creation, the Sabbath could not be worshiped as an object where one might say it “represented” what God designed. By design and decree the weekly cycle became a divine institution. Extending to our time, 6000 years later, that week has seven days based on counting the sequence!

When sin arrived, so did prophecy and promise. New clocks were introduced that became tools to understand *redemption* and predictive messages. The year was one of them – but not the only one. The weekly cycle – that heavenly appointed clock – became a *template* for other time pieces, all based on 1–7 with the seventh being set apart and sacred.

In the Biblical record, therefore, we find 7 days, 7 weeks, 7 months, 7 years, 70 times 7 and 7 millenniums presented as *defined periods*. The study of each one reveals amazing clues as to how to interpret a time period inside a prophecy.

We already illustrated a unique tool that comes from the 7 days of Creation. The *sequence* of “evening and morning” (not “morning and evening”) has great significance. When that *sequence* is presented, it is typological. It represents a *sacred appointed time*. That means the Creation days are sacred. How? They form the typological foundation of **all** prophetic time.

Aaron’s two sons, Nadab and Abihu, offered strange fire “before the Lord” (Leviticus 10:1). This was apparently in the Most Holy Place of the Tabernacle. Fire “went out” from the Lord and killed them (Leviticus 10:2). Shortly thereafter the Lord spoke to Moses regarding the incident. He was to convey to Aaron that entering the Most Holy Place was not to be a casual experience. God was going to make His presence above the mercy seat, so a new statute was instituted called the Day of Atonement. Only on that day, specifically set aside on the tenth day of the seventh month (Tishri), would entering the Most Holy Place even be possible, and then only by the High Priest (Leviticus 16).

That would be a Day of Atonement for the *nation*. Israel’s place of meeting God was to be the tabernacle, with the nation’s representatives being the priests (Leviticus 16:33). The Hebrew word for atonement is *kaphar*. It comes from an Arabic root meaning to “cover” or “conceal.”<sup>5</sup> It is related to a similar word used in Genesis 6:14 where Noah was to waterproof the ark by “covering it” (*kaphar*) with pitch. God told Moses that the Day of Atonement was to be an “everlasting statute” “to make an atonement for the children of Israel for all their sins [to cover them over] *once a year*” (Leviticus 16:33-34).

That day was to be a Sabbath (Leviticus 23:32). Intriguingly, its sacredness began on the ninth day (and here it is) – the *evening before* the tenth (Leviticus 23:32). That is stunning. That sacred day, when sin would be *covered over*, then removed, started on the *evening before*. The 2300 *evening and morning* prophecy of Daniel 8:14 was given by Jesus as a partial response to Gabriel’s question of 8:13. “How long” or “until when” would the transgression of desolation

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<sup>5</sup> Harris, R. Laird; *Theological Wordbook of the Old Testament* (Moody Press; Chicago, IL), 1980, vol. 1, p. 452.

occur? Jesus made it clear that the prophecy of the little horn (prophetically tied to the ram and he-goat) would not occur until the end of, or after, 2300 *evenings* and *mornings* were finished (8:17, 19). Then, in legal language tied to a covenant and Daniel 9, he described precisely **when** sin would be removed. That is atonement language when sin is covered over (by redemptive blood) and then removed. But (and this is so beautiful) there it is – related to these Sabbatical years, which in turn, tie to the Jubilee when everything is restored. We don't need a "year–day principle." All we need to understand is the *annual* atonement restoration theme and the meaning of the great Shemita cycles. It then all remarkably comes into place.

Again, the word "days" is missing from the original in Daniel 8:14. It simply says: Until 2300 *evenings mornings* holiness vindicated (or adjudicated). That portrays a legal process that judicially resolves sin (and this is amazing) through the vindication of holiness. The word for vindication (adjudication) is *nisdaq*. It is a passive verb. Something makes it happen. This is now beautifully described in 9:24, where God's people are to give up sin. When they do, everlasting righteousness (*tsedeq* – noun) comes in. Holiness is vindicated by God's people giving up sin! It is the ultimate story of how He gets a bride. The love story that began in Daniel 9 (a prophecy), ends in 8:14!

Some argue that the evening and morning were only a half day. The beauty of a holy message is thereby lost – period. The Creation model is our reference – and "the evening and the morning were the ... day" (Genesis 1). Subjectively and objectively, the theme of 8:14 simply conveys that after 2300 atonement days (they were annual, therefore represented years), something legal, holy, dramatic would begin that would lead to everlasting righteousness when the Most Holy would be anointed – no sin left (9:24). The sanctuary is then anointed.

The year–day principle as described by Ezekiel and Numbers doesn't fit and cheapens the incredible message within these prophecies. God is preparing a people to be His. It is presented in covenant–restoration language when sin is forever "covered over."

He is choosing witnesses to God's character who will be everlasting representatives of who that Leader of the universe really is! That starts at the end of or shortly after the 2300 atonement *evenings* and *mornings*.

Another interesting concept relates to the Hebrew word for "day" (*yom* or *yowm*). If it is alone, it could have all kinds of symbolic significance. But when it's associated with a number, it is always literal.<sup>6,7,8,9</sup> That is so simple a rule and so profound to prophetic understanding. That means the 1290 "days" and 1335 "days" of Daniel 12 involve literal days of time! A year–day principle for Daniel 12? No! It would totally destroy the meaning and shred the end-time *context* the Bible associates with the deliverance of God's people and the special resurrection (12:1-2).

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<sup>6</sup> Cassuto, Umberto; *Genesis I* (1961), p. 29, as quoted by Harris, R. Laird, et al. in *Theological Wordbook of the Old Testament*, vol. II, p. 694.

<sup>7</sup> Hasel, Gerard F.; *The "Days" of Creation in Genesis 1: Literal "Days" or Figurative "Periods/epochs" of Time?* (Andrews University, Berrien Springs, MI).

<sup>8</sup> Stambaugh, James; *The days of Creation: A semantic approach* (Evangelical Theological Society papers, ETS-0152, 1996), pp. 3-4, 10, 12.

<sup>9</sup> Gentry, Kenneth L, Jr.; *Ordained Servant, "In the Space of Six Days"* (extract), vol. 9, no. 1 (January 2000), pp. 12-16.

## Does the “year–day” principle have a prophetic application?

Absolutely! But we turn to the model of time God has designed. There is a week of days (the weekly cycle), a week of months (the sacred festal time – Leviticus 23) and next a week of years (perhaps the most solemn clock in the Old Testament), the seventh year being a Sabbath.

Three prescriptions were to be observed during that year (Exodus 23:10-11; Leviticus 25:1-7; Deuteronomy 15:1-11, 31:10-13):

- The land was to lie fallow and all agricultural labor was to be suspended. There was to be neither plowing nor sowing, nor were the vines and olives to be attended to. The spontaneous yield was not to be garnered, but was to be left in the fields for common use, and what was not used was to be abandoned to the cattle and wild animals (Exodus 23:10-11, Leviticus 25:1-7). Of the fruit trees the olive is alone mentioned, because its oil was one of the three great agricultural products; but the law probably applied also to other trees.
- With no crops being reaped during the sabbatical year, the payment of debts would have been a great hardship, if not an impossibility, for many. Hence the creditor was commanded “to withhold his hand” and not to exact a debt from an *Israelite*, though he might demand it of strangers, who were not bound to abstain from agricultural pursuits (Deuteronomy 15:1-3, Hebrew text). The **Talmudists** and many after them understood the law to mean the remission of the debt; but modern commentators generally hold that it merely suspended the obligation to pay, and deferred the creditor from extracting the debt during that sacred year.
- During that sabbatical year the Law was to be read on the **Feast of Tabernacles** to all *Israel* – men, women, and children – as well as to the stranger within the gates, that they might know and fear the **Lord**, and fulfill all the words of the Law (Deuteronomy 31:10-13).

During this Sabbatical or seventh year one could not behave as an owner of land. The poor had free and full access to the crops and orchards. *It was one year when everyone became equal.* Together – as one – they could worship God.

This was so important that God noted they would be exiled from the land if that Shemita or Sabbath was broken. The year–day typology of the creation week was instituted **by this seven-year statute**. The seventh year represented unity, cleansing, deliverance and dependency. It was a time of utter trust in God. Through resting on that Sabbath, man learns that it is really God who is directing and perpetuating life.

In the Garden of Eden there was no concept of ownership or possession. During the Sabbatical year all the produce of the trees and fields became ownerless so that everyone could experience the earth as belonging to all, *just as at the beginning*. For someone who works six years to build up his land or estate, it is no easy task to admit that one does not ultimately really own his land. It is on loan from the true Owner and is really for the benefit of all. Finally, there is an awareness of a connection between eating from the Tree of Knowledge of Good and Evil and



the exile from the Garden to the expulsion of the Jews from Canaan, exiled to Babylon, for not observing the Sabbatical year. This association itself alludes to the essence of the Holy Land resembling the primordial Garden of Eden. Breaking the Sabbath was like eating of the forbidden tree. Canaan was to symbolize the “land of promise,” restoration, where the evil of the past is gone forever. In turn, that Shemita year was an enactment of the future imagery of the “heavenly Canaan.”

God provided a commentary on how Israel followed His will. The breach in honoring the Sabbatical year led Jeremiah to prophesy: *“And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years”* (Jeremiah 25:11).

*“For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place”* (Jeremiah 29:10).

More than a generation was lost to the Babylonian captivity. The sacredness of the Creation Sabbath day became a great metaphor for unity and dependence in the Shemita year. **That** is the year–day concept that is the true basis of most prophecy – especially in Daniel 9 and 12 as a “week of years!”

*“And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years”* (II Chronicles 36:20-21).

At the end of time, within one generation, the world will be given the chance to come out of Babylon to return to the promised land. The focus of much end-time prophecy is on the **last period of that generation** called the “appointed time.” That is, in turn, associated with the abomination that leads to desolation (Matthew 24:15) as spoken by Daniel the prophet.

Where does the true year–day principle tie to prophecy? There are numerous allusions to that. Jesus Himself used both in Luke 13:6-33. But the premier prophecy relates to the 70 weeks of Daniel 9:24. Israel had been in captivity for 70 years – one year for each Shemita dishonored. Daniel was studying the prophecies and understood that, which led to his Daniel 9 prayer. Then Gabriel gave the “70-weeks” prophecy. It related to the restoration of a nation – a people. It was a second chance for Israel – but also the last chance. Israel was once again required to traverse another 70 Shemitas or Sabbatical years. They represented 70 weeks “of years.” The **context** is related to this statute, and ties directly to covenant fulfillment and is in Jubilee language of Leviticus 25, when everything is redeemed. The prophetic calculation is not from Numbers or Ezekiel. That would be out of context. It is beautifully derived from the Shemita statutes.

This is reinforced by Daniel 11. Gabriel returned, and in a summation prophecy, revealed the key kings and leaders who would arise during that probationary period right up to the one who would be a raiser of taxes, which led Mary and Joseph to go to Bethlehem during the time of Caesar Augustus. Each king was like a clock ticking, indicating that probation was getting shorter (Daniel 11:2-20).

To simply state that it was a year–day principle of Numbers 14:34 and Ezekiel 4:6 sells short the incredible weeks of years or Sabbatical week. End-time redemptive history is bonded to our grasp of Leviticus 25 and Daniel 9.

Thus, each prophecy must be studied in context and without an ill-defined hermeneutic formula. Beginning in Daniel and moving then to Revelation, there is a stunning continuity of timing prophecies. Which clock to use becomes clear. The literal time periods of Daniel 12 envelop the repeated three and a half year periods in Revelation. Prophecy and its timing framework leave no room for arbitrary formulas, anecdotal applications or opinions. God's rules are precise, lean on the Jewish theocracy for typological instruction and create beautiful keys to unlock the future.

This is only a brief résumé of issues related to time within prophecy. The use of Numbers 14 and Ezekiel 4 to create a way to deal with the vast network of prophecy cheapens a large segment of Scripture. The incredible tools given to Israel in their statutes clearly open the doors to the apocalyptic prophetic periods – so important to God's people – right now.

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# APPENDIX VI

## IDENTIFYING THE EARTH BEAST

### (REVELATION 13)

#### Introduction:

The prophetic story of Revelation 12, showing the dragon's (Satan's – vs 9) rage against the pure woman (vs 1) (God's true church) leads to war against her offspring (a remnant who identifies with God's commandments and with Jesus) (vs 17).

- Chapter 13 shows how that war will be waged.
- There, the dragon uses two “agents” – a sea beast and an earth beast – to fight that remnant.
- Chapter 14:1-5 further identifies God's victorious saints – that remnant.

Our focus is on the earth beast. To clarify its identity and mission, we must briefly look at the sea beast. It parallels the beast in Revelation 17 and the fourth “earth beast” of Daniel 7. Those prophecies clarify that it is a state power, centered in Rome, controlled by an apostate church (harlot), who has developed an illicit relationship with the world through an abomination (false doctrine) she holds in a cup.

- That “beast” comes center stage in 17:11 when it emerges as a geopolitical power with the collective support of ten horns:
  - **First** without kingdoms (geopolitical regions) (17:12-13).
  - **Later** – with identifiable crowns (13:1) – powers ruling geopolitical areas of the earth.

That descriptive coalition is of a “world order,” which is currently and rapidly evolving!<sup>1</sup> The papacy is predicted to be its “head.”<sup>2</sup>

*“The ten horns which thou sawest are ten kings ... these have **one mind** and **shall give their power and strength unto the beast**”* (Revelation 17:12-13; cf. Daniel 7:24a).

The bonding occurs through the harlot's sharing of her abominations: *“With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.... having a golden cup in her hand full of abominations and filthiness of her fornication”* (Revelation 17:2, 4c).

The world was recently (1942) divided into ten regions.<sup>3</sup>

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<sup>1</sup> Fowler, Franklin S., Jr.; *The Last Geopolitical “Order”* (Christian Heritage Foundation, Lucerne Valley, CA, 2014).

<sup>2</sup> White, Ellen G.; *The Faith I Live By*, p. 329.

***“We shall have a world government, whether or not we like it. The question is only whether it will be achieved by consent or by conquest.”*** (James P. Warburg, international financier and political scientist).<sup>4</sup>

Later, The Club of Rome refined those ten divisions.<sup>5</sup>

“World peace can be ours if we only submit to a one-world government that manages our lives and our finances.”<sup>6</sup>

There were voices that spoke out against papal global power:

“The Roman church–state is a hybrid – a monster of ecclesiastical and political power. Its political thought is totalitarian and whenever it has had the opportunity to apply its principles, the result has been bloody repression.

“The Roman church–state ... is an institution recovering from a mortal wound. If and when it regains its full power and authority it will impose a regime more sinister than any the planet has yet seen.”<sup>7</sup>

“The encyclical [Pope Paul VI’s, *Populorum Progressio*, 1967] is the manifesto of an impassioned hatred for capitalism; but its evil is much more profound and its target is more than mere politics: The Catholic church has never given up the hope to re-establish the medieval union of church and state, with a global state and a global theocracy as its ultimate goal. This is the spectacle of *religion climbing* ... in a desperate attempt to recapture the power it lost.”<sup>8</sup>

Enamored, prophecy says that all the world will wonder after that papal beast with ten crowned horns (Revelation 13:3). Her world control, however, won’t happen easily: She will employ “every device to extend her influence and increase her power in preparation for a **fierce and determined conflict** to regain control of the world.”<sup>9</sup>

### **The Sea Beast Activities**

The dragon gives it its power, seat and authority (Revelation 13:2), currently (2014) functioning as a church/state with 179 ambassadors, defined in Revelation 17.

- The world becomes so enticed that it even worships this beast (13:2-3, 8). Thus, it has a religious image/influence.
- It blasphemes God – it is the antichrist (13:5-6).

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<sup>3</sup> [http://www.his2ndcoming.org/joomla/index.php?option=com\\_content&view=article&id=57&Itemid=66](http://www.his2ndcoming.org/joomla/index.php?option=com_content&view=article&id=57&Itemid=66)

<sup>4</sup> Warburg, James P.; Testimony before the *Senate Foreign Relations Committee*, February 9, 1950.

<sup>5</sup> <http://conspiracywiki.com/documents/club-of-rome-report-regionalized-and-adaptive-model-of-the-global-world.pdf>

<sup>6</sup> Pope Benedict XVI, *Caritas in Veritate*, 2009.

<sup>7</sup> John W. Robbins, *Ecclesiastical Megalomania* (The Trinity Foundation, 1999), p. 195.

<sup>8</sup> Rand, Ayn; *An Answer to the Papal Encyclical Populorum Progressio*, pp. 315, 362; 1967.

<sup>9</sup> White, Ellen G.; *The Great Controversy*, p. 565.

- It is the key agent of Satan's war against the remnant (13:7, 17:6) – it is "Babylon" (Revelation 17:5).
- Its evil power is permitted for 42 months (13:5) – just like the dragon (12:14).

Expositor White correctly saw a dual application to this beast prophecy:

"In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. ***Then will take place the final fulfillment of the Revelator's prophecy.*** 'And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and ***power was given unto him to continue forty and two months.***' (Revelation 13:4-5) [13:6-18 is quoted]."<sup>10</sup>

1. There is to be a new geopolitical order.
2. The papacy will be its head.
3. The world becomes enamored of its leadership and ***evil*** focus.
4. Satan has already appeared as an angel of light, affirming its abominable doctrine and sinister global power.

In this context, the earth beast can be addressed:

### **The Earth Beast**

John appears to have a second vision:

***"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon"*** (Revelation 13:11).

- Since this new "beast" has lamb-like horns, some see this as a parody of the Messianic Lamb or that it must be Christ-like.<sup>11</sup>
- The sea beast "ascends" (cf. Revelation 11:7, Daniel 7:17).
- This new creature "arises out of the earth" (*ges*) – naturally a "settled" or "fixed" geographic area. John uses this word in a variety of ways. Since it contrasts with the sea (restless waters – Isaiah 57:20-21 – unsettled wicked state of world), many see this as arising from a more peaceful area.<sup>12</sup>
- Together, the earth and sea convey a "global" prophetic picture such as represented in 10:5.<sup>13</sup> (Such Christ and Satan end-time contrasts are frequent in Revelation.)

<sup>10</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 282 (emphasis added).

<sup>11</sup> Stefanovic, Ranko; *Revelation of Jesus Christ*, p. 419.

<sup>12</sup> Barnes, Albert; NT Commentary (Revelation 13:1) software.

<sup>13</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 321.

The last phrase associates this beast with the “*dragon*,” and, stunningly, the Greek word for “*beast*” is *therion*, implying a vicious, savage, terrifying creature.

- Beast imagery symbolizes a world empire or a nation (Daniel 7:17, 23). Some geopolitical power is in sight. Since the prophetic context unfolds sequentially, a story is evolving within this chapter. **After** a global coalition is in evidence (sea beast with crowned horns), the **activity** of this earth beast emerges! It portrays a meek, lamb-like imagery, but it then speaks/directs/leads like Satan and acts viciously and terrifyingly.
- Its “**speaking like a dragon**” contrasts with its “lamb-like” horns.
- This is a “message by design,” given to John for us to understand.

Again, the imagery reveals:

From a peaceful area (earth, opposed to restless sea) → A nation arises (beast) → In its final **prophetic setting**, during a 42-month period (vs 5), then acts like a tyrant, revealing a vicious nature

This wild “savage” beast imagery (*therion*) means that we must identify which “nation” this represents! A prophetic change in its nature, that God wants us to anticipate, is in evidence in this end-time prophecy. Peaceful – then tyrannical.

***“And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed”***  
(Revelation 13:12).

John is revealing that a theo-political peaceful nation will later wield tyrannical power on behalf of the papacy (within a 42-month setting). This immediately precedes Christ’s coming (another study) (cf. Revelation 10–11).

- The prophecy relates to the time of the end (13:7; 12:17; 11:2, 7; 6:8-11) sometime during a three-and-a-half-year period (cf. Daniel 9 and 12).
- This nation is apparently established before the world is enamored by the sea beast (via the timing limitation).
- It must have worldwide influence and power.
- It must have an initial imagery of innocence and peace (that changes – but deceptively continues to “wear” those lamb-like horns. That introductory portrayal is a significant clue).
- It must be so unique that it can represent (though deceptively) the ideals of the “other Lamb,” elevated in John’s apocalyptic book as the “Lamb of God” and, later, called a prophet.

## End-time Paradox

Since we will see this beast/nation giving global support to the sea beast (Holy See – church/state), there is a coalition between the two. But a paradox is presented:

- This beast “speaks like Satan” – its nature has changed.
- Yet, it is called a “prophet” (Revelation 16:13, 19:20, 20:10) – thus it continues to portray a religious aura.
- Albeit – a “false prophet” according to John.
- A true prophet leads to the worship of God. This prophet leads to the worship of the antichrist.<sup>14</sup>

Jesus specifically warned against “false prophets.” They “come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matthew 7:15).

- False prophets appear within the church (i.e., Revelation 2:2, 14-15, 20-24).
- Even inside the “believing community” itself.<sup>15</sup>

An apostate religious aura flows throughout the world from both the sea and earth beasts. They are both given authority and power by Satan but are located in two different geographic areas. One is clearly Rome (Vatican – the sea beast – cf. Revelation 17). The other, that earth beast, arises from a place that was previously devoid of political turmoil (opposite of the sea).

## Exploring Additional Clues

The papal beast was given a geopolitical blow in 1870 when it finally lost the remaining Papal States along with the City of Rome.

- That occurred September 20, 1870, under General Giuseppe Garibaldi, on behalf of Italy’s king, Victor Emmanuel II.
- The nation/country of Italy was finally unified.

From 1870 to 1929 the Roman Catholic Church had no state. It was **not then** “beast” oriented.

- In 1929, under Pope Pius XI and Italy’s Benito Mussolini, the Lateran Accords were signed, giving the Church the Vatican City State.
- Ambassadors quickly began to be exchanged.
- The **beast’s** “deadly wound” was healed (not a head).
- The church then enters end-time prophetic history as having a beast/state in 1929!

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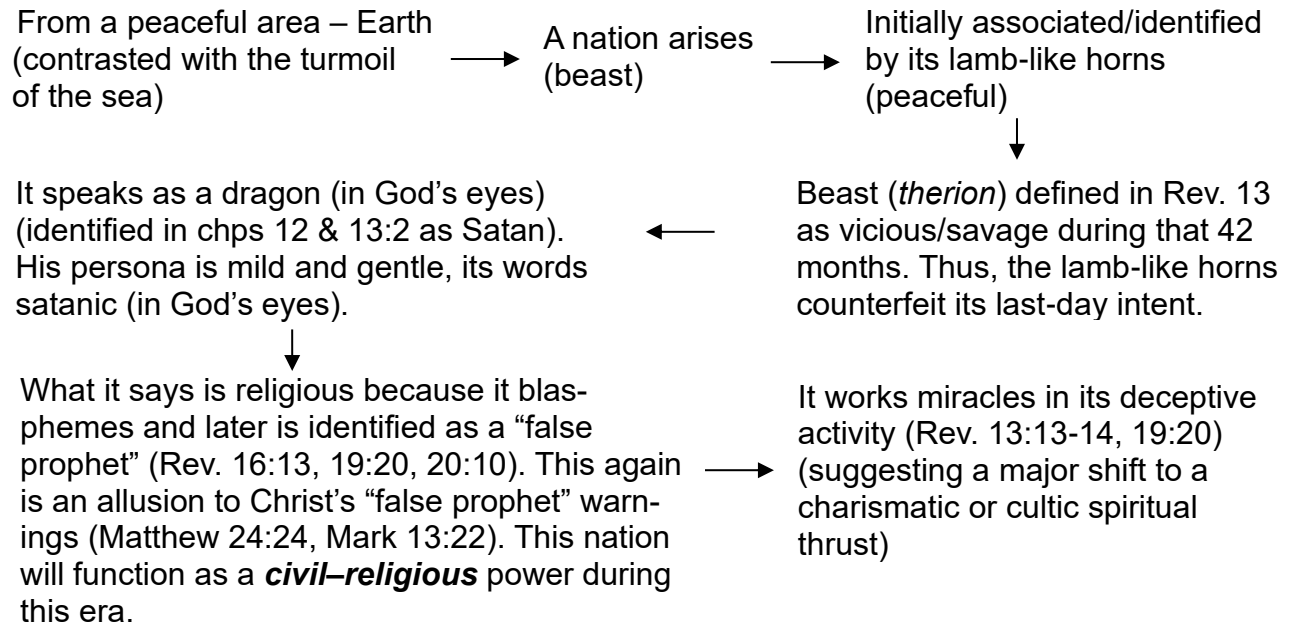
<sup>14</sup> Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 707.

<sup>15</sup> Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 512.

- In Revelation 13 it is *in* a world coalition with ten powers (crowned horns), during a 42-month period, **when the support of the earth beast arises.**
- Again, that occurs sometime during the 42 months (vs. 5).

### That Earth Nation

Summation to this point:



### What world power, prominent in today’s world, began as a peaceful nation but is changing?

We appeal to history that looks at the early United States of America – but is now becoming coercive.

#### **American Exceptionalism – The Lamb-like Past**

Five decades after America gained independence, French political writer and analyst Alexis de Tocqueville (1805–1859) remarked on the exceptional character of the United States. “Unlike other nations that were defined by ethnicity, geography, common heritage, social class, or hierarchical structures, America was a nation of immigrants bond[ed] together by a shared commitment to the democratic principles of liberty, equality, individualism and free enterprise economics.”

It came from a sparsely populated area without political upheaval or conflict.



G. K. Chesterton said that the “American creed” “is set forth with dogmatic and even theological lucidity in the Declaration of Independence.”<sup>16</sup>

Thomas Jefferson, the main author of that Declaration of Independence, and the least religious, wrote: “We are not in a world ungoverned by the laws and the power of a Superior Agent. Our efforts are in His hand and directed by it; and He will give them their effect in His own time.”

Ben Franklin issued this stirring appeal during an arduous debate in the Constitutional Congress:

“In the beginning of the Contest with G. Britain, when we were sensible of danger, we had daily prayer in this room for Divine protection.... All of us who were engaged in the struggle must have observed frequent instances of Superintending Providence in our favor.... Have we now forgotten that powerful Friend? Or do we imagine we no longer need His assistance? ... God Governs in the affairs of men (Daniel 4:17). And if a sparrow cannot fall to the ground without His notice (Matthew 10:29), is it probable that an empire can rise without His aid?”

Centered on the back of the dollar bill are the words, “In God we trust.”

Expositor White keenly observed:

“The beast with horns like a lamb is seen ‘coming up out of the earth;’ [Revelation 13:11.] signifying that instead of overthrowing other powers to establish itself, the nation thus represented arose in territory previously unoccupied, and grew up gradually and peacefully.

“Here is a striking figure of the rise and growth of our own nation. And the lamb-like horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, Republicanism and Protestantism. The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. These principles are the secret of our power and prosperity as a nation. Millions from other lands have sought our shores, and the United States has risen to a place among the most powerful nations of the earth.”<sup>17</sup>

- For those who love America and cherish her ideals and history, there must be a growing discomfort, an uneasiness, at its more recent changes.
- John said that it will exercise the same power as the sea beast (which came from Satan).
- Thus, it is in a coalition with “him.”

How can this prophecy of a savage, Satan-like beast, represent the United States? It just doesn’t seem possible! Let’s first look further at the other keys John shares.

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<sup>16</sup> Chesterton, G. K.; *What I Saw in America* (T. and A. Constable Ltd. at the Edinburgh University Press, London), 1922.

<sup>17</sup> White, Ellen G.; *Spirit of Prophecy*, vol. 4, p. 276, 1884.

1. It is a nation so strong that it tries to force **all** of earth's inhabitants to worship the papacy or something it stands for (Revelation 13:15, 12) – it is a **global** power, a dominant nation, which becomes coercive and tyrannical.
2. It uses its moral focus to deceive, as a tool to force the whole world to worship that sea beast.
3. Under its religious guise it will perform **supernatural miracles** (similar to what Elijah did on Mt. Carmel, representing “the” God above all gods – I Kings 18:36-39). A dramatic turn of events occurs when it functions as a “prophet.” Spiritualism is now a consideration. Since Satan will have already been appearing as an angel of light,<sup>18</sup> any supernatural possibility is present.
4. The papal sea beast looks to the earth beast to accomplish its geopolitical goals.

“Though Pius [XI] has little liking for our wicked ways and our heresies, he sees in us the nation [United States] that counts for most in the world today – the nation of the future. We are rich, young, strong, and our life is before us as a nation. He would have us; he needs us; he means to have us. He believes that the destiny of the Church will be fulfilled in America and that with the spiritual conquest of America the world-dominion of the Church will be regained.... Meanwhile through his Press he reminds Americans that to the Church alone belongs the right of reforming the social and moral order. [Ref. 1: ‘To the Church and to the Church alone belongs the leadership of social forces for reform and human improvement,’ said Pius XI.]”<sup>19</sup>

5. It is a leader in an emerging geopolitical order (ten crowned horns).

To the casual observer, the history and “being part of” the United States speaks against this understanding. **In fact, this prophecy could not be properly understood until recently.** But that is now changing – and quickly. In a recent article in *Forbes Magazine*, Bill Flax observes: “It has become evident Washington now embodies the gravest threat to freedom.”<sup>20</sup> There’s more!

### **The Emerging Drama**

In the Counter-Reformation the Roman Catholic Church eclipsed the rapid spread of Protestantism through the work of Ignatius de Loyola (founder of the Society of Jesus – Jesuits), the establishment of the Roman Inquisition and the Council of Trent.

- Their expressed objective was defined as wanting “control of the world,”<sup>21</sup> to be earth’s sovereign leader.<sup>22</sup>

<sup>18</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 282.

<sup>19</sup> Barrett, E. Boyd; *Rome Stoops to Conquer* (Julian Messner, Inc., New York – 1935), pp. 259, 263.

<sup>20</sup> <http://www.forbes.com/sites/billflax/2011/06/30/a-politically-incorrect-perspective-on-american-exceptionalism/>

<sup>21</sup> General Montholon, *Memorial of the Captivity of Napoleon at St. Helena*, vol. II (Paris: Paulin, 1847), p. 62.

Charles-Tristan Montholon was aid-de-camp to the Emperor Napoleon Bonaparte (as quoted in *Fifty Years in the Church of Rome* by Charles Chiniquy, chapter 59).

<sup>22</sup> *The Brothers Karamazou* (1821 – 1881) (New York: Random House, 1950, originally published in 1880), p. 309, 310. [http://hotfile.com/dl/211653233/ed1343e/The\\_brothers\\_Karamazou..pdf.html](http://hotfile.com/dl/211653233/ed1343e/The_brothers_Karamazou..pdf.html) The brothers Karamazou..pdf ebook, pdf (emphasis added).

- This goal was later set into a geopolitical agenda by Pope Leo XIII in *Rerum Novarum* (1891). This was an ingenious encyclical that created “victims” of the poor and working class and, using **spiritual** dogma, conveyed solutions.
- By this one document the Roman Catholic Church moved beyond its ecclesiastical realm into key issues of the secular world. Redistribution of wealth for the poor became a major part of their agenda.

After the Catholic Church regained its “nation” status (the Vatican City State in 1929), Pope Pius XI engaged psychoanalysts to guide in how the Church might dominate the world’s powers. A summary observation by Jesuit E. Boyd Barrett (one of those analysts) – again:

- “The Church, under Pius XI’s superb leadership, has become a world power again.”
- “He [the pope] believes that the destiny of the Church will be fulfilled in America and that with the **spiritual conquest** of America the world-dominion of the Church will be regained.”<sup>23</sup>
- America must be religiously dominated by “Catholic power” at the end of time. And through the United States global power will be regained.

That objective, through its “social” agenda, moves forward under the guise of a New World Order. Popes Pius XI, Paul VI, John Paul II, Benedict XVI and Francis all wrote encyclicals similar to Leo XIII’s *Rerum Novarum*. Each rendering its goals through increasingly coercive language. All documents undermine capitalism and elevate Marxist principles.

- Underlying all global objectives is the need to bring this country under its geopolitical “ideals.”
- In turn, their world dreams are being implemented through the New World Order agenda.<sup>24</sup>

How would the United States give Rome such an ideological “gift?” Through the grooming of Barack Obama. Coming up through community work in Chicago with the Catholic Developing Community Project, he learned about dealing with the socially and financially needy. Then he ran for the Senate, getting the endorsement of the Democratic Socialists of America organization with a large gift from Marxist ideologue George Soros.<sup>25</sup> Then Roman Catholic Emil Jones, president of the Illinois Senate, took on the role of being “senator maker.” Suddenly, a Jesuit professor of St. Peter’s College came out publicly as an activist for Barack’s Senate run.<sup>26</sup> Barack Obama won.

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<sup>23</sup> Barrett, E. Boyd; *Rome Stoops to Conquer*, pp. 254, 259.

<sup>24</sup> Fowler, *op. cit.*

<sup>25</sup> <http://www.theobamafile.com/BarackObama.htm>

<sup>26</sup> <http://www.crisismagazine.com/2008/a-jesuits-case-for-barack-obama>

## The Obama Presidency

On November 5, 2008, Senator Barack Obama became the first “Black” president of the United States. It wasn’t long after his inauguration (March 2009) that the documentary “The Obama Deception,” produced by Alex Jones Productions, hit the screens. It claimed that Obama was a puppet, that he would undermine the Constitution, that he would be a proponent of global chaos (like fascism) and make attempts to disarm America and bankrupt the country, and that “globalists” would be behind him, directing his administration.

- His former defense Secretary, Leon Panetta, told Senator Jeff Sessions (2011) and the Senate that the U.S. military answers to international bankers, the U.N. and NATO – not the Congress of the American people.<sup>27</sup>
- The Affordable Health Care Act would be a major means to redistribute wealth in America,<sup>28</sup> just as the Roman Catholic Church’s social doctrine envisioned.

The Marxist ideology went forward, claiming totalitarian control of the “communities of citizens.” By mid-2012 President Obama perpetrated the principle that he can pick and choose which U.S. laws he wishes to enforce. He claimed a legal basis for this, which he has frequently exercised.<sup>29</sup> ***This is a change in the nature of the “earth beast.”*** This is a form of tyranny. The power he is wielding spills over into the international scene through:<sup>30</sup>

- Economic restructuring and the IMF
- Immigration – limiting enforcement
- Fomenting unrest on foreign soils – arming revolutionaries (e.g. Syria, Libya and Iraq)
- Spying through NSA on other world leaders<sup>31</sup>
- Drone spying and killing

Jonathan Turley, a Constitutional law scholar at the Jesuit-run George Washington University Law School, notes: “In many ways President Obama has fulfilled the dream of an imperial presidency.” Constitutional Professor and Legal Advisor to Obama, Laurence Tribe, Harvard Law School, agrees that no one can stop what the president is doing.<sup>32</sup>

One of the key elements of Catholic social doctrine is the right of everyone to use what another has for the “common good.” “In a 2005 senatorial speech, Obama attacked the ‘ownership society’ and made an argument for the collective good of government action. This philosophy is opposed to the individual liberty ideals of the Founding Fathers and of Abraham Lincoln.

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<sup>27</sup> Saman, Mohammadi; [www.infowars.com](http://www.infowars.com)

<sup>28</sup> Johnson, Erika; New York Times, November 24, 2013.

<sup>29</sup> <http://libertycounsel.com/2014/04/the-growing-movement-to-impeach-obama-lcaction/>

<sup>30</sup> Hanson, Victor Davis; *National Review*, June 15, 2012. <http://www.nationalreview.com/corner/303037/are-we-revolutionary-times-victor-davis-hanson>

<sup>31</sup> <http://news.yahoo.com/u-taped-moscow-plotting-chaos-094500766--politics.html>

<sup>32</sup> Friess, Steve; *Politico*, “Obama’s Policy Strategy: Ignore laws,” June 6, 2012.

“Obama said that Americans must have a ‘sense of mutual regard for each other, the idea that everybody has a stake in the country, that we’re all in it together and everybody’s got a shot at opportunity.”<sup>33</sup> Yet, his actions undermine completely that “liberty” ideal.

The current trends within the Obama administrations are moving toward a “police state,” the very tyranny that Revelation 13 describes. In fact, Daniel Ellsberg, the man who leaked the Pentagon Papers in 1971, told the Huffington Post that the digital surveillance of every phone conversation, email, text message, utility bill, bank statement, credit card statement, chat log of this government “outmatches any police state in the history of humanity.”<sup>34</sup>

A major theme from the social papal encyclicals invites a central “world order,” decrying “income inequality” by encouraging redistribution of wealth. Robert Grady of the *Wall Street Journal* notes that President Obama’s concern over redistribution of American wealth is misguided – and he was siding with the Marxist ideology as did Rome (referring to the Vatican State)!<sup>35</sup>

Recently, Obama launched a chilling purge against political enemies by retiring seasoned military generals who opposed his policies. This was a “police state” tactic that targeted decency.<sup>36</sup>

Respected conservative Supreme Court Justice Antonin Scalia noted in a recent speech at the University of Hawaii Law School:

- “In time of ‘war,’ the law falls silent.”
- Then he said: Internment camps may be just around the corner here in America, as they were in World War II under Stalin.<sup>37</sup>
- The “earth beast” is quickly “claiming” its Greek name, *therion*.

No nation in recent history can match the description of Revelation 13:11ff as the United States. With the New World Order close to its full début, the Obama administration, closely allied with papal Rome and the world elites, shares a Marxist ideology. The “great changes” in the world that expositor White talked about are ready to burst into end-time prophecy.<sup>38</sup>

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<sup>33</sup> Stepman, Jarrett; July 24, 2013. <http://www.breitbart.com/Big-Government/2013/07/24/Obama-at-Knox-College>

<sup>34</sup> <http://www.newsmax.com/Newsfront/ellsberg-obama-police-state/2013/08/22id/521757#ixzz2cipyK3yP>

<sup>35</sup> Grady, Robert E.; *Wall Street Journal*, December 22, 2013.

<sup>36</sup> Watson, Paul J.; [infowars.com](http://infowars.com), January 26, 2014.

<sup>37</sup> Gehrke, Joel; *Washington Examiner*, February 2, 2014.

<sup>38</sup> White, Ellen G.; *Testimonies*, vol. 9, p. 11.



## APPENDIX VII

# THE RISE OF TYRANNY

### (EARTH BEAST – SEA BEAST OF REVELATION 13)

Just prior to his election as the 44<sup>th</sup> president of the United States, candidate Barak Obama promised he would “fundamentally transform the United States of America.”<sup>1</sup>

- That was a significant statement. His promised “change” brightened America’s “hope.”
- The earth beast of Revelation 13:11, understood as alluding to the United States, is intriguingly prophetically “transformed.”
  - Lamb-like horns – peaceful
  - Beast (*therion* – vicious, terrifying) – speaks like the devil
- Was Obama projecting changes of such Biblical proportions?

Columnist and talk show host Dennis Prager observed five years into the Obama presidency:

“America is engaged in a civil war. It is as divided as it was during the Civil War in the 19<sup>th</sup> century. The issue then was slavery – a huge moral divide, of course. But today, the country is divided by opposite views about much more than one major issue. The left and right are divided by their views of morality, politics, society, religion, the individual and ***the very nature of America.***”<sup>2</sup>

There is almost no area of American life in which the political elites’ influence is not transforming its citizens’ lives and the way they are governed.

During his first term in office Obama’s political focus was on the alleged “mending what his predecessor” had “torn,” especially in the economy and in job loss. But – another agenda was waiting in the wings, now beginning to emerge in his second term: centralize power in the executive branch.

#### **Changes During the First Term**

Contrary to main-stream media reports, these became significantly worse under Obama compared to his predecessor.<sup>3</sup>

- Jobs – 970,000 fewer jobs
- Unemployment (underemployed) – 14.4%
- Duration of unemployment – 34 weeks average

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<sup>1</sup> [http://www.realclearpolitics.com/articles/2008/11/will\\_americans\\_really\\_vote\\_to.html](http://www.realclearpolitics.com/articles/2008/11/will_americans_really_vote_to.html)

<sup>2</sup> Prager, Dennis; quoted by Charles Krauthammer, *World Tribune Life*, April 15, 2014.

<sup>3</sup> *The Free Patriot, Economic News*, January 14, 2014 (data from governmental sources).

- Food stamps – 47 million people are using
- Disability – 9 million people
- Debt – 16.4 trillion (100% of GDP – first time in history)

During his first term in office, Obama increased the national debt through fiat money as much as had all prior presidents from George Washington through George Bush combined.<sup>4</sup>

Though elected with a majority in the electoral college and popular vote, few knew that in the last year of his first term laws were being ignored, gay rights were promoted, lax drug enforcement was on the increase, illegal immigrants (now called “undocumented” or “migrants”) were not being deported under a “Dream Act,” educational standards were being loosened and concerns regarding Obamacare were only being questioned and seemingly unobserved. On July 6, 2012, Obama signed an executive order, giving him the right to listen in on private communications. Then on July 9, 2012, he provided the DHS power to effectively shut down or limit private civilian communications “when necessary.”<sup>5</sup>

This opened the door for him to quell any opposition “when necessary,” including what has now become apparent, a growing hatred for the “standards” of conservative Christians and Tea Party members.

“Commentator Pamela Geller of Atlas Shrugs, who repeatedly has waged battles over the First Amendment’s free-speech rights, was far more direct:

“There is no more crucial issue facing America than the war on free speech. Should the Obama administration move forward with legislation to repress speech (which is exactly what he sought to do in attacking a YouTube video in the wake of the Benghazi attacks), he will have a second American revolution on his hands.”<sup>6</sup>

Adding insult to the nation’s “right to know” was the loss of Lois Lerner’s emails from a “computer crash.” The **unique block of time** investigators needed was “lost.” Now it is reported that the IRS computer backup company was relieved of its responsibility shortly thereafter to eliminate their record.

## **Palpable Change**

An interesting “twist” in public policy began early in the President’s second term. At a small elite gathering of 60 guests, he announced that he wanted to “institutionalize” a “crisis atmosphere in America” to move forward his agenda.<sup>7</sup>

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<sup>4</sup> Ferrara, Peter; <http://www.forbes.com/sites/peterferrara/2012/06/14/president-obama-the-biggest-government-spender-in-world-history/>, June 14, 2012.

<sup>5</sup> <http://www.whitehouse.gov/the-press-office/2012/07/06/executive-order-assignment-national-security-and-emergency-preparedness->. Friess, Steve; *Politico*, “Obama’s policy strategy: Ignore laws,” June 16, 2012.

<sup>6</sup> Unruh, Bob; *World Net Daily*, “‘2nd American revolution’ looming over free speech,” May 7, 2014.

<sup>7</sup> Watson, Steve; *Infowars.com*, “Obama Tells Wealthy Gathering that He Wants to ‘Institutionalize’ Crisis Atmosphere,” May 14, 2013.



- Obama's former Chief-of-Staff Rahm Emmanuel had notoriously stated: "You never let a serious crisis go to waste. And what I mean by that is that it's an opportunity to do things you think you could not do before."<sup>8</sup>
- Former Secretary of State Hillary Clinton also previously said, "Never waste a good crisis."<sup>9</sup> Such a "political opportunity" began with 47,000 unaccompanied children crossing into the United States in the past fiscal year. Nanci Pelosi urged Americans to see this as an "opportunity" (to create chaos – then an excuse to "control" events).<sup>10</sup>
- In his book, *Liberal Fascism: The Secret History of the American Left*, which documents the origins and nature of fascist movements, columnist Jonah Goldberg notes that "The utility of terror was multi-faceted, but among its chief benefits was the tendency to maintain a permanent sense of crisis. ***It short-circuits debate and democratic deliberation.***" (42-43).<sup>11</sup>

Hans von Spakovsky, former official of the justice department, noted recently of Attorney General Eric Holder:

"This attorney general believes he can refuse to defend any law that he doesn't like, and that's the way he has approached his office. That is extremely dangerous. It violates separation of powers. It can tear apart the kind of constitutional structure we have, said von Spakovsky, citing Holder's refusal to enforce immigration law, mandatory drug sentences and the Defense of Marriage Act.

"Worse yet, ... Holder is encouraging like-minded state attorneys general to follow his lead and not enforce statutes that run contrary to their political beliefs."<sup>12</sup>

In an amazing change of how the political dominance game is played, under another administration Executive Order came "justification" for Obama to be able to seize all forms of private communication, at any time, for reasons of America's "safety":

"Such communications **must be possible under all circumstances to ensure national security**, effectively manage emergencies and improve national resilience....

"The wording and public announcement of this insane Executive Order is nothing like we've ever seen before."<sup>13</sup>

Michelle Obama recently told high-school graduates of Topeka, Kansas: Monitor your parents regarding racism.<sup>14</sup> The Secret Service has now asked developers to submit proposals for new software that will detect sarcasm in the social media (the internet).<sup>15</sup>

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<sup>8</sup> [http://www.youtube.com/watch?v=1yeA\\_kHHLow](http://www.youtube.com/watch?v=1yeA_kHHLow)

<sup>9</sup> <http://spectator.org/blog/19276/hillary-clinton-never-waste-good-crisis>

<sup>10</sup> <http://www.breitbart.com/Breitbart-TV/2014/06/28/Pelosi-on-the-Border-We-Have-to-Use-This-Crisis-as-an-Opportunity>

<sup>11</sup> Goldberg, Jonah; *Liberal Fascism: The Secret History of the American Left from Mussolini to the Politics of Meaning* (Doubleday, 2008).

<sup>12</sup> Corombos, Greg; *World Net Daily*, "Obama's 'Enforcer' Threatening Separation of Powers."

<sup>13</sup> Gucciardi, Anthony; <http://www.storyleak.com/obama-executive-order-control-of-all-american-communication-systems/>

Is a form of tyranny spreading its miasma over this country? Is Marxism knocking on the door?

## **Observing Public**

Daniel Ellsberg, the man who leaked the Pentagon Papers in 1971, reported in August 2013: "We have not only the capability of a police state, but certain beginnings of it right now."<sup>16</sup>

Could this be a "***preface***" to what John wrote in the Apocalypse: "*And he had power to ... cause that as many as would not worship the image of the beast should be killed and ... that no man might buy or sell*" (Revelation 13:15, 17)?

- Easy to ignore and fearful if not studied, such tyrannical power can't simply happen overnight! It is prophecy of a ***progressive change***, an ***incremental loss of freedom***.
- There has to be a ***gradual*** "transformation" of American ideals to eventually be able to coerce citizens without a dysfunctional backlash.

Late last year an angry retired judge spoke out:

"The government's greatest trick has been persuading us to surrender our liberties. Will we ever get them back? The answer to that depends upon the fidelity to freedom of those in whose hands we have reposed the Constitution for safekeeping. At present, those hands are soiled with the filth of totalitarianism and preoccupied with the grasp of power. And they seem to be getting dirtier and their grip tighter every day."<sup>17</sup>

Attorney Joe Wolverton II noted another disturbing issue: "A key tenet of the Obama administration's code of silence seems to require the thickest walls be built around the sectors of government that can take advantage of the cover to do the most damage to liberty.... One of the most egregious examples is the Trans-Pacific Partnership (TPP). Every round of negotiations are conducted in secret and even the content [is unknown]."<sup>18</sup>

The TPP is part of the world's elite, planning a soon-to-be-implemented New World Order.<sup>19</sup>

As will soon be apparent, the concepts of Marxism threaten the American democratic ideal. Disturbing is a similar dissection of democracy coming out of Rome.

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<sup>14</sup> Treacher, Jim; *Michelle Obama To High-School Grads: Monitor Your Parents For Thoughtcrime*, <http://dailycaller.com/2014/15/19/michelle-obama-to-high-school-grads-monitor-your-parents-for-thoughtcrime/#ixzz32JHFbahM>.

<sup>15</sup> Posel, Susanne; *The US Independent*, June 4, 2014.

<sup>16</sup> *The Huffington Post*, August 21, 2013.

<sup>17</sup> Napolitano, Andrew P.; a former judge of the Superior Court of New Jersey, is the senior judicial analyst at Fox News Channel.

<sup>18</sup> Wolverton, Joe, II, J.D.; *New America*, "Why Are Key Obama Politics Shrouded in Secrecy?" December 9, 2013. <http://www.thenewamerican.com/usnews/item/17124-why-are-key-obama-policies-shrouded-in-secrecy>

<sup>19</sup> Fowler, *op. cit.*, p. 88.

## Pope Francis and the Catholic Agenda

Ever since Pope Leo XIII's encyclical, *Rerum Novarum*, a Roman Catholic "social doctrine" has been extending its tentacles throughout the world. The concepts are Marxist and sympathize with the "Progressive" agenda here in the United States.

This is being studied by a growing number of political observers!

"Pope Francis has openly attacked capitalism in his recently released apostolic exhortation [*Evangelii Gaudium*], which for all intents and purposes is the Pope's 'manifesto.' ... Much of it could have come from the hand of Karl Marx himself, minus the critique of ideology." ... His positions "would not be out of place in a Communist pamphlet."<sup>20</sup> Stunning!

He has given support to the gay movement, publically advocated wealth redistribution, claims to be "cleaning up" "corruption" in the Vatican Bank and persistently touts the need to help the poor. The public imagery, especially among Catholics, is almost "worshipful."

- "Prior to Francis, if you asked someone on the street, 'What is the Catholic Church all about? What does the Pope stand for?' the response would be, 'He is against abortion, gay marriage and birth control.' Certainly in the media that was what has been portrayed, along with the horrendous scandal of cleric sexual abuse.
- "Today, the response would be different. 'He is concerned about compassion, love, especially for the poor.' He has even won over the media. The Church is making the front page for something other than criminal activity and scandal.
- "I will contend that Pope Francis is pointing the Church in a fresh direction – 'changing' it, if you will."<sup>21</sup>

This is a geopolitical smoke screen.<sup>22</sup> On May 9, 2014, the executive officers of the United Nations met with Pope Francis at the Vatican (over 55 individuals!), including those heading the IMF, WTO and World Bank. The topics varied but all were geopolitical. Francis focused on the New World Order paralleling the Catholic social doctrines (which are Marxist), with its merging agenda. Then he said, "To prevent the national leaders from wielding their considerable power unjustly the Catholic Church would also ... [need] major power [to direct the world toward peace – a similar plea to that of Pope Benedict XVI in *Caritas in Veritate*]."<sup>23</sup> Interesting!



<sup>20</sup> Self, Andrew; <http://andrewself.wordpress.com/2013/11/28/pope-francis-prioritises-the-poor-channels-marx-in-new-manifesto/>

<sup>21</sup> Vancouver Catholic Archbishop Michael Miller, The Search Intriguing, President Obama campaigned on "change" – this pope is changing the Roman Catholic World image! March 29, 2014.

<sup>22</sup> Kerwick, Jack (Catholic); "*The Real Pope Francis*," <http://townhall.com/columnists/jackkerwick/2014/04/13/the-real-pope-francis-n1821969>

<sup>23</sup> *The Trumpet Weekly*, May 16, 2014.

“That the Pope has refused to unabashedly, unequivocally repudiate communism (and/or socialism) is doubtless one big reason that some have viewed him as a communist sympathizer. Yet, there is another [concern]: His Holiness has adamantly repudiated that system commonly called ‘capitalism.’

“Now, Francis’ supporters have leaped to his defense on this score.... Daniel Doherty writes that while the Pope is critical of ‘unfettered capitalism and capitalism generally,’ his remarks on these matters ‘hardly’ constitute ‘a clarion call for Marxist revolution.’

“What Doherty says of the Pope can be said just as easily of almost any Democratic politician in the United States. Democrats, especially among election time when they are busy courting the Christian vote, spare no occasion to put a Gospel dress on their socialism — all the while refraining from criticizing ‘capitalism’ by name. They are all in favor of ‘a God-centered ethic’ then.

“There is more. This Pope has made comments regarding our economic system that can and have been made quite frequently by socialists of various stripes.

“For one, he has blasted ‘trickle-down economics’ for its ‘crude and naïve trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system.’

“Francis has also referred to ours as ‘an economy of exclusion and inequality.’ ‘Today,’ he explains, ‘everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence,’ Francis concludes, ‘masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape.’

“Where have we heard this lingo before?

“In fact, Francis has spoken out more forcefully than Obama or any other Democrat against our economy when he charged it with violating the commandment against killing. ‘Such an economy,’ Francis insists, ‘kills.’ (Emphasis added.)

“Though painful for people to admit it, the truth is that Pope Francis is no friend to the liberty that some of us Americans still treasure.”<sup>24</sup>

We are reminded that prophecy strongly portrays that a world coalition, headed by the papacy, will form and will bring persecution to God’s people (Revelation 17:12-13; 13:1, 7-8). This is evolving as you read this document.

- An earth beast leader is centralizing its power – false prophet.
- Soon to appear is a sea-beast leader – the antichrist. He will be jostling for geopolitical control, as he is more than “hinting” right now.

The Bible says that the United States will be the antichrist facilitator<sup>25</sup> – the false prophet. Former Jesuit priest, Richard Bennett and his colleague Robert Nicholson, noted:

“Donning the guise of a peacemaker, Francis was able to use the occasion of the fiftieth anniversary of Pope Paul VI’s visit to Israel in 1964 to launch his latest offensive for **papal domin-**

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<sup>24</sup> <http://www.thenewamerican.com/reviews/opinion/item/18012-the-real-pope-francis>

<sup>25</sup> See [endtimeissues.com](http://endtimeissues.com), May 3, 2014.

**ion**.... At the outset, Francis's visit to Israel was a bid for **world attention** under the guise of a plea for 'peace.'"<sup>26</sup>

### **The Sympathizing West**

Linda Feldmann, staff writer, *The Christian Science Monitor*, recently headlined a question: "Is Barak Obama an imperial president?"

"The president (or his administration) has **unilaterally** changed elements of the Affordable Care Act (ACA); declared an anti-gay-rights law unconstitutional; lifted the threat of deportation for an entire class of undocumented immigrants; bypassed Senate confirmation of controversial nominees; waived compliance requirements in education law; and altered the work requirements under welfare reform. This month, the Obama administration took the highly unusual step of announcing that it will recognize gay marriages performed in Utah – even though Utah itself says it will not recognize them while the issue is pending in court."<sup>27</sup>

"Looking across the landscape of Obama's bold record of executive action, highly respected Attorney Turley of George Washington University doesn't mince words.

"President Obama meets every definition of an imperial presidency."<sup>28</sup>

Bob Unruh recently observed that the forensic profiler, Andrew G. Hodges, M.D., had pointed concern for what Obama was saying and doing. He warned that "martial law" imagery constantly arises in the President's words and actions.

As examples, Hodges said that objective actions that fit this pattern include the government's purchase of 1.6 billion rounds of ammunition, the estimated 145,000 federal agents with fire-arm-carry authority, including the 65,000 agents for the Department of Homeland Security alone.

"Recall Obama's earlier words which, importantly, he made spontaneously, strongly pointing toward an unconscious confession. 'We've got to have a civilian national security force that's just as powerful, just as strong, just as well-funded [as the military].'

"What exactly was he thinking and why? Undeniably this was extreme: a civilian force just as well funded and strong as our military – implying majorly armed. The question is what exactly was Obama secretly confessing about his future plans?

"Remember, too, Obama was an Alinsky trainer. And Alinsky's motto was 'trick' – deception from within – followed by revolution and social chaos,' Hodges said."<sup>29</sup>

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<sup>26</sup> <http://www.bereanbeacon.org/articles/on-catholicism/as-spiritual-mediator,-francis-moves-his-geopolitical-agenda-forward.html>

<sup>27</sup> Feldmann, Linda; *The Christian Science Monitor*; <http://www.csmonitor.com/USA/Politics/2014/0126/Is-Barack-Obama-an-imperial-president>

<sup>28</sup> *Christian Science Monitor*, January 26, 2014, <http://www.csmonitor.com/USA/Politics/2014/0126/Is-Barack-Obama-an-imperial-president/%28page%29/4>

<sup>29</sup> Unruh, Bob; *World Net Daily*, "Picture of 'Martial Law' Alarms Forensic Profiler," March, 2013; <http://www.wnd.com/2013/03/picture-or-martial-law-alarms-forensic-profiler/#kFlf1CAqjhg8076z.99>

The following represents the preparation stages for the power-wielding earth beast described in Revelation 13. **Think** of how the federal government is “testing” the will of the people, and its attempts to manipulate society:

- The “Occupy Movement”
- The “standoff” with Nevada cattle rancher Cliven Bundy
- The IRS “attack” on the Tea Part movement and subsequent cover-up
- Harassment of Amish farmers in Pennsylvania
- TSA “pat-downs”
- Tax returns where one must declare that they have proper health insurance
- Executive orders that defy the Constitution and bypass Congress
- Unbridled printing of money
- Purchasing of “treasury debts”
- Manipulating the financial markets through the purchasing of equities
- Promoting voting without IDs
- Lax border enforcement with thousands of young people entering this country
- Pushing the gay agenda
- Arming Al Queda
- Obsession with non-existent global warming
- Permissive neglect of increasing terrorism

Wayne A. Root was a classmate of Obama at Columbia University. He said: “We were taught how to overwhelm the system until the economy collapses with spending, debt, and entitlements.” Obama is a “stealth Marxist” – continuing.

“As part of the new illegal ObamaCare directive to postpone the law for businesses with 50 to 99 employees, Obama put the IRS in direct control of critical U.S. business decisions. He demanded that businesses must ‘justify’ hiring and firing decisions to the IRS to qualify for the exemption.

“Plain and simple, putting government in charge of the decisions of a private business is the very foundation of socialism. It is how economies like North Korea, Cuba, the old Soviet Union and East Germany have always been run.

“The evil and terrible news is coming in waves. And it’s all coming from one man. A man no longer hiding the fact that he is a tyrant, dictator, communist, and hater of America, capitalism and Judeo-Christian values.”<sup>30</sup>

Rush Limbaugh warned that what president Obama is doing is “uncharted territory.” It is “way beyond a banana republic now. This is Stalinism.”<sup>31,32</sup>

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<sup>30</sup> Root, Wayne; <http://www.rootforamerica.com/webroot/blog/2014/02/>

<sup>31</sup> Limbaugh, Rush; <http://dailyrushbo.com/rush-this-is-way-beyond-a-banana-republic-now-this-is-stalinism/>

<sup>32</sup> Kathy Shaidle, *World Net Daily*, February 13, 2014.

Tom Delay, former Texas congressman, said: “Americans now live ‘under a government of tyranny.’ ... Redistribution of wealth is tyranny” [what we’ve seen in the Catholic Social Agenda].<sup>33</sup>

In an agenda that guides a growing number of the world’s leaders, a “bizarre happening” occurred at the International Nuclear Security Summit in March 2014. Centered in the large circle of delegates was a “table” with a hovering hologram (extending high into the air) of a pyramid, such as is on the back of the U.S. dollar bill. Intriguingly, that bill has the words:

- “NOVUS ORDO SECLORUM,” meaning “New Order of the Ages.”
- “ANNUIT COEPTIS” means “He approves of our undertaking” (“He” is the “eye”).
- That “He” refers to a god that will rise again in power. It is a “prophecy” intimating a “new order.”<sup>34</sup>
- Who will be the ultimate “head”? An overseer of a world coalition: “*These have one mind, and shall give their power and strength unto the beast*” (Revelation 17:13). The “antichrist” is posturing.

The tyranny of the earth beast expands. Eric Holder arrogantly testified before the House Judiciary Committee that he had a “vast amount” of discretion in which Federal laws are enforced!<sup>35</sup>

### **From Bad to Worse**

Elaine Huguenin and her husband, Jon (Christians and owners of Elane Photography, New Mexico), refused to photograph a lesbian wedding. They were taken before the New Mexico Human Rights Commission and charged with violation of the state’s “sexual orientation law.” The commission ordered them to pay the lesbian couple \$6,000.

- The Alliance Defending Freedom took up their case, which went to the New Mexico Supreme Court, and the U.S. Supreme Court has declined to hear the case.
- That Court (April 7, 2014) let the case stand as per the original charge – thus, violating the couple’s religious convictions.<sup>36</sup> They must now pay the fine, be willing to photograph homosexual couples or stop business.

Privileges have become rights, which have become law, which can be used to legally undermine freedom of conscience. Thus, a federal precedent has been made.

Adding deepening concern to this legal coercion invading our lives, Supreme Court Justice Antonin Scalia noted on February 4, 2014, in a speech at the University of Hawaii Law School, that “internment camps,” as seen in World War II, may be seen again.<sup>37</sup>

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<sup>33</sup> Delay, Tom; “Americans Now Live ‘Under a Government of Tyranny,’”

<http://www.newsmax.com/Newsfront/tom-delay-constitution-obama/2014/02/14/id/552917#ixzz2tKvK5MrH>

<sup>34</sup> *European Union Times*, “World Leaders Wear Bizarre Illuminati Pyramid at Nuclear Summit,” March 31, 2014.

<sup>35</sup> Goad, Benjamin; <http://thehill.com/blogs/regwatch/administration/202932-holder-claims-vast-amount-of-discretion-in-enforcing-law>

<sup>36</sup> <http://www.wnd.com/2014/04/a-government-every-american-should-fear/>

A chilling purge of Obama's political enemies has begun. The forced early retirement of many of America's best military leaders, the arrest of Dinesh D'Souza, the wiretapping of selected journalists and the public cry of New York governor Andrew Cuomo that conservatives have "no place in the state of New York," all reveal this country's moves toward tyranny.<sup>38</sup>

James Risen of the *New York Times* noted: "I think 2013 will go down in history as the worst year for press freedom in the United States."<sup>39</sup>

Jonathan Turley is one of the nation's most recognized legal scholars and civil libertarians. He holds the position of the Shapiro Professor of Public Interest Law at George Washington University. He told Congress: "The problem with what the president is doing is that he's not simply posing a danger to the constitutional system, he's becoming the very danger the Constitution was designed to avoid. That is the concentration of power in a single branch."<sup>40</sup>

The evolution of power, shown in Revelation 13, is well under way. Cries for justice and even impeachment will fall on deaf ears. The trajectory has been set. The momentum makes it unstoppable. We are in the "time period" of Revelation 17:11-13. Soon the Revelation 13 sea beast will "arise." The end will arrive soon thereafter.

"What happens when people are seduced by government through handouts, government checks, government promises, and more? In Nazi Germany, Germans in the early 1930s were promised a return to the 'glory days' after the devastation of WWI. Government then started to paint picture of the good life returning, but only if government could become their god.

"They hung onto every promise of 'hope and change.' ... Hope and change agents always promise utopia....

"This is horrible news, keep in mind that this is but a set-up for the Antichrist.... Paving the way for the ultimate government that will be god. The 'Man of Lawlessness' is waiting in the wings."

"Here's just a partial list of comparisons from Germany, 1938, to America, 2014.

- The demise of capitalism was fine, and the rise of socialism was accepted.
- Few blinked when prayer was taken out of school in 1935.
- Daycare raised the children of Germany in the 1930s and 1940s.
- Christmas and Easter were taken out of the German public schools.
- Socialized medicine ruined the German healthcare system. The elderly and handicapped were marginalized.
- Abortion became the new normal and was even expected.
- Private education was gone by 1938.
- Government spending skyrocketed and no one said a word. Taxation soared to 80%.
- First there was gun registration, but that was followed by gun confiscation by the Nazis.

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<sup>37</sup> <http://www.newsmax.com/TheWire/scalia-internment-camps/2014/02/15/id/551089/>

<sup>38</sup> Watson, Paul Joseph and Alex Jones; *Infowars.com*, January 26, 2014.

<sup>39</sup> Risen, James; quoted by Ben Shapiro, Senior Editor-at-large, Breitbart News, February 20, 2014; <http://www.breitbart.com/Big-Journalism/2014/02/09/Ben-Shapiro-Still-In-at-Breitbart-News>

<sup>40</sup> Turley, Jonathan; reiterated in an open editorial piece in the *LA Times*, March 9, 2014.



- Free speech gradually faded. The newspapers and other media proclaimed the pro-government side of a story.
- The green agenda was adopted as it was steeped in paganism.
- Government spying went off the charts.
- Children sang songs of praise to Hitler.
- Germans were spellbound by the great oratory skills of Hitler. He couldn't possibly be lying to them.
- The church in Germany did not want to make waves; it did not want to tackle controversy. Pulpits would never address serious issues or politics.
- The church in Germany was steered into mysticism such as today's American pulpits that are okay with Christian Yoga-type deceptions. Hitler knew this would weaken the church and make it ineffective. Most, but not all churches in Germany, were riddled with compromise.
- Many pastors in Germany wanted to be popular and find favor with the government. They did not want to offend anyone.<sup>41</sup>

"Pope Francis has accused communism of stealing its ideas from Christianity, and said its founding thinker Karl Marx 'did not invent anything.' He 'stole his best ideas from Christianity.'"

"The people in Nazi Germany saw Hitler's tactics as a means to an end. Even anti-Semitism was accepted as it was a means to an end to get the German glory days back.

"So what is the world coming to? What is America coming to? Exactly what the Bible predicted. We can delay the decay and be salt and light and spread the gospel while we have time. But government has become god to many in America and that is a bitter pill to swallow. God will stand for nothing or anyone coming before Him.

"It's easy to get comfortable with government. Human nature wants to be taken care of. It's easy to let compromise gradually turn into tyranny and that's a frog-in-the-kettle phenomenon. It never happens overnight.

"When the people fear government, that is tyranny. When the government fears the people, that is liberty."<sup>42</sup>

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<sup>41</sup> *Agence France-Presse*, June 29, 2014.

<sup>42</sup> Markell, Jan; *Olive Tree Ministries, Inc.*, "Hope and Change: Haunting Comparisons," pp. 3-4, [www.olivetreeviews.org](http://www.olivetreeviews.org).



## APPENDIX VIII

# ABOMINATION ASSOCIATED WITH DESOLATION

Only at the *es qes* – time of the end!

### Introduction

It may be one of the Bible's most frightening words! It describes how God **feels** about a behavior or a worship practice that He despises. When He calls something an "abomination," you know He has raised His voice. He uses such language against cross-dressers (Deuteronomy 22:5). Solomon lists seven things that the Lord hates: "Yea, seven are abomination[s] to him" (Proverbs 6:16-19). "Lying lips" are an abomination to the Lord (Proverbs 12:22). He also hates heathen idols – they are an abomination (Deuteronomy 12:29-32). That is an especially sensitive issue with our sovereign God!

There are many deep religious issues that God addresses with this word. Even "new moons," Sabbaths and church gatherings are abominations if the worship experience is filled with vain oblations or liturgical mysteries (Isaiah 1:13). Jeremiah noted that building edifices to worship Baal in "high places" and causing children to walk through fire to the god Molech (Jeremiah 32:35) was an abomination. Molech was a heathen deity of the Ammonites. Babies were placed into the red hot hands of Molech's statute and sacrificed. Baal had been adopted from the Phoenicians. It morphed into many forms in different cultures. But everywhere its place of honor was on a hill or an elevated eminence so the *heavens* could be seen and worshiped,

An abomination always represents something God **detests**. Frequently the issue relates to a *substitute* of Himself or something that tarnishes His character. The matters He abhors also include *changing what He has irrevocably instituted*. That is why homosexuality is an abomination to Him (Leviticus 20:13). It is a *substitute* for God's plan of sexuality. It changes the nature and meaning of procreation instituted in Eden.

### Jesus Points Out "the" Abomination

The pivotal time Jesus addressed a detestable matter was in His expose regarding the "end of time." The disciples had inquired what signs would tell them that the end of the world was about to arrive and what clue would reveal that His second advent was imminent. They also asked the "when" question. He unfolded crucial information in Matthew 24:15 (cf. Mark 13:14) that should rivet every Christian's attention. Those verses come right in the middle of other timing clues that tell "when" the end of time will occur. "*When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)*" Matthew 24:15.

Jesus revealed in literal and typological language that there would be two ends of time.

1. When **physical** Jerusalem would fall
2. When **spiritual** Babylon would fall

Each of those, He said, would be preceded by an “abomination” (*bdelugma*); the latter *had already been detailed* by Daniel. That tie is found in chapters 8–12 of his book. Then Jesus personified this abomination by saying, “It stands where it shouldn’t be” (Mark 13:14 – paraphrased). Matthew also said that the abomination is a sign of the end when it “stands in the holy place” (Matthew 24:15). Something God hates comes into the very precincts of the church. It will be specific and definable and becomes a warning to God’s true people – the remnant.

An additional clue to its meaning is: “*Ye shall see Jerusalem compassed with armies*” (Luke 21:20). That was a literal event in 68-70 A.D. A literal event often becomes a great spiritual metaphor for the very end of time! Often words or phrases illustrate deep truths which act like mini prophecies. They become God’s coded way of conveying, to a serious Bible student, wonderful messages about the future. The word “Jerusalem” is also in that category. It was literal. But Jesus personified it in Matthew 23:37: “*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*” There, Jerusalem is a symbol of *God’s people*. When enemies surround Jerusalem (God’s people), they will soon stand where they shouldn’t be and finally come right into the church.

The key introductory statement that begins Jesus’ “abomination” message is that timing word “when.” “When you see” – it will be apparent. It will be so obvious, it shouldn’t be missed. “When” you are aware that something detestable to God:

1. Takes its place among God’s people where it shouldn’t
2. Armies ready to impose their will or presence on them
  - You will know that a time of supreme danger has arrived.
  - It is time for you to act.

We can historically see that when Jerusalem, now seen as an apostate city, was surrounded by armies (beginning in 68 A.D.), it was about to fall (three-and-a-half-year period). To His faithful, that was the “when” sign that gave them a chance to escape, to “come out.” In Revelation there is a message to another apostate “city:” “Babylon is fallen, *come out* of her my people” – escape.

The “Holy Place” (Matthew 24:15), when apostasy comes in, refers to the sanctuary, temple or church – at the very center of religious activity. That “abomination” is what His people are to urgently distance themselves from – “come out of her.” What detestable *element* comes into God’s church that destroys its purity? In Matthew, Mark and Luke, Jesus doesn’t say. He only urges, “Go to Daniel.”

Originally, the Jewish phrase “abomination of desolation” was an expression of contempt towards the heathen deity Zeus or Baal. The pagans referred to Zeus as “Lord of Heaven.” The Jews referred to him as *siqqus somem* – the “abomination which desolates.” The sky, celestial bodies, especially the sun were part of that worship.<sup>43</sup>

We will find that worship in a way God didn’t command, tied to sun worship, is the abomination He is referencing.



Zeus

### Daniel Picks Up the Story

The word “desolation” (*somen* or *shamen*) is found in seven places in Daniel. It simply means **nothing is left**. Except for one (9:27), all the references *relate to* the consequences of an *abomination* or *sin*. This word is a helpful key in our quest to understand this “abomination.” It all begins when Gabriel asks Jesus about the little horn vision that Daniel just saw (8:13) (that relates to the end-time antichrist). His key question relates to the little horn and its behavior. Daniel was told *in this vision setting*:

#### **The Little Horn of Daniel 8:**

1. Came from the north (vs 9)
2. Had power against the host of heaven (vs 10) – mighty power not of himself (vs 24) (it came from Satan) – “Host” is God’s people
3. Persecuted them (vs 10) – even destroyed the holy people (vs 24)
4. Magnified himself to the prince of that host (vs 11) – Shall magnify (arrogant over another) himself (vs 25)
5. Then he stood up against the Prince of princes (Jesus) (vs 25)
6. This all caused the “place” of the sanctuary to be cast down (vs 11) – The place God’s church held in the world was tarnished. Gabriel now describes how!
7. Because of a “transgression,” truth was cast to the ground (vs 12). Now comes the **clue**: That “transgression” is what led to “desolation” (vs 13)!
8. All this occurs by a fierce-looking king (vs 23; cf. 11:40) (vicious in heart – another way to describe that “little horn”) at a time when “transgressors” (those promoting **this** abomination) are come in full (vs 23).

This description relates to the antichrist, who sets himself against God and sits “in the temple of God (the Christian church), showing himself that he is God” (II Thessalonians 2:4). There it is again. He “stands” or occupies a place where he shouldn’t be. He lords over the church in some remarkable way.

An antichrist, the “little horn,” not only tries to displace God, but Daniel alludes to how this is done! There is a “transgression” that casts truth to the ground. The church is filled with transgressors. More than that, in Gabriel’s follow-up timing question (8:13), he asked Jesus “when” this (the “transgression of **desolation**”) would happen. Gabriel uses a very specific word to

<sup>43</sup> Brown, Colin; *Dictionary of New Testament Theology* (Zondervan, Grand Rapids, MI) vol. 1, pp. 74-75.

render its meaning more precise: transgression or *pesha* (H) results in desolation. As we will see, *pesha* **is** the abomination.

*Pesha* is one of several Hebrew words for sin. It has a special connotation, describing man committing a willful deed to spite God. It symbolizes rebellion, defiance by resisting God's authority. It represents an act that goes "beyond the limits" of God's law.<sup>44</sup> It also describes sin against His covenant. All this was acknowledged as one of Israel's great failures in Daniel's prayer. In Daniel 9:24a it is the first "sin" that God's people must address.

We have the misdeeds of the little horn of Daniel 8 defying Jesus, His people and truth, taking over and destroying what the sanctuary or church really represents. Now Gabriel tells us how, in arrogance, that is done *through* his questions (8:13). The "sin" or "transgression" (*pesha*) challenges:

1. God's authority
2. God's covenant
3. God's law

Where is the center of those three things? Right in the center of the Decalogue. Study especially Deuteronomy 5:12-15. This foundational apocalyptic prophecy shows that the Sabbath will be a pivotal issue at the end. Gabriel notes that that is the transgression that leads to "desolation."

The next important use of "desolation" is in Daniel's prayer: "O my God, incline thine ear and hear; open thine eyes, and behold our *desolations*." Isn't that interesting? Daniel, in great humility, acknowledges their sin and now appeals to God to rescue his people from its desolating consequences. "Look God, how **desolate** our people and land are. Respond to this plea!"

How does God respond? Through Gabriel – while Daniel was yet praying. He outlined several steps that would bring *restoration*. Amazing, amazing, the very first issue that God's people must address is *pesha* or transgression against the Sabbath! We must discover even more what that refers to!

This is so vital! It ties directly to Jesus' counsel regarding the end of time! Let's look at more verses in this chapter where "**desolation**" is used.

#### **Daniel 9:26:**

Gabriel states that the end of resistance against Jesus and the "church" or "holiness" is *desolation*.

#### **Daniel 9:27:**

The covenant will be confirmed by the Prince and God's people. The last week of the seventy weeks is split into two. One half is set aside for God to complete His part of that covenant. The other is set aside for His people to finish the covenant obligation (a separate timing study). Then a distinct thought is introduced (really like a separate paragraph).

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<sup>44</sup> [http://www.hebrew4christians.com/Meditations/Chata\\_ah/chata\\_ah.html](http://www.hebrew4christians.com/Meditations/Chata_ah/chata_ah.html)

Paraphrased: “Because abominations have spread everywhere, God is going to make everything desolate (*shamen*) at the time Jesus comes again.” (The Second Coming is distinctly alluded to.)

That information is astounding. The Hebrew word there for “abomination” (*shiqquwts*) is the Greek equivalent of *bdelugma*, which Jesus talked about in the gospels when He said, “Go to Daniel!” It represents something detestable or abhorrent in God’s sight. Now that we have brought together many clues from the gospels to the words “transgression” and “desolation,” we know that some abominable sin will become universal, associated with the antichrist and against God’s authority, law and covenant. In Gabriel’s question of 8:13, he noted that it “cast truth to the ground.” We will discover that it relates to a worship issue that *substitutes* a false Sabbath, something in place of God’s directive to keep the seventh day.

“Desolation” will be a focus later in 11:31 related again to the antichrist and in a stunning timing prophecy that describes the very end of all things (12:11).

### **Background to the “Abomination”**

The word *shiqquwts* is a very strong Hebrew word. It is meant to illustrate the *extreme* seriousness and wickedness of a particular sin. God is appealing to all to see it from His perspective and not man’s (Deuteronomy 7:26).<sup>45</sup>

There’s more in Daniel that we will visit, but we have come to a point where we must discover what God specifically means by transgression/abomination. What exactly makes it so detestable? The story begins with the Creation week. Those seven days represent a divine clock. It was set into man’s flow of life by decree. Unrelated to any celestial body, God said right from the beginning that “days” would **be grouped into “sevens.”** That may seem simplistic, and perhaps it is. But God associated that week with three important issues:

1. The sixth day was related to man.
2. The seventh day was related to God.
3. The days were declared to be an *evening and morning*. That signals not only its sequence but, in sacred *redemptive thought*, they were *set apart*.

The week motif became a metaphor for many sequential prophecies of “seven.” There was a week of days (Creation week), week of months (Feast “year”), week of years (the key to understand end-time prophecy), seven weeks of years (related to man’s final probation) and a week of seven millenniums (a timeframe in which to finish the great controversy issues).

Our focus here will be on the “week of years.” God used language and phrases in that special seven-year cycle, which are like keys to unlock similar language concepts elsewhere, including the *abomination* and *desolation*. Jesus already told us that we must know those issues as it relates to the end of time.

The Sabbath was made as a grand finale to the Creation week. It was a day called “holy.” Uniquely set as a block of time within a group of seven, God designed it for the Creator and

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<sup>45</sup> Harris, R. Laird; *Theological Wordbook of the Old Testament* (Moody Press: Chicago, IL), 1980, p. 955.

the created to communicate and enjoy each other's company. When sin arrived, its meaning grew:

1. The Sabbath remained holy; therefore, it became a "sign" that man could become holy once again (Exodus 31:13).
2. It also became a *forever* promise of the covenant agreement God made *with* man that he could become holy (Exodus 31: 16-17).
3. It embodied a promise that within the Sabbath rest there would eventually come "deliverance" from sin into an eternal rest (Deuteronomy 5:12-15).

In that context we visit the "week of years."

*"And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat" (Leviticus 25:1-7).*

Every seventh year, called a *shemita*, the land was to rest. It was far more than an agricultural order. That year was a Sabbath. It brought also *deliverance* to all Hebrews who had been bought as slaves (Exodus 21:2). The "week of years" established several principles:

1. The seventh represented deliverance.
2. The seventh symbolized restoration.
3. The seventh characterized man becoming holy, like God is holy.
4. The seventh became a great symbol of finishing the everlasting covenant.

What did God do to assure that there was adequate food for the year the land was at rest and for the following year when new crops were started? God said He would give double crop production on the *sixth*. The land would produce enough food that it would last through the seventh, into the eighth, when the new crop would be planted to harvest the ninth! God made *supernaturally clear* on the sixth that the Sabbath rest *could* be observed. He provided evidence that preparations on the sixth could be so complete that the Sabbath *could* be kept holy (Leviticus 25:20): "And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*."

In this great illustration God revealed how all timing sequences of seven are to be viewed and applied. The *week of years* became typological and serves as a beautiful metaphor of redemption's story over seven millenniums – the "week of millenniums."



There is another amazing part to this story. Not only does the typology of the week of seven years define a success story related to the redeemed, it also includes elements which reveal the outcome of those who rebel and resist the “Sabbath” year provisions.

In Leviticus 26:14-39 God outlines what will happen to those who reject His decrees, abhor His commandments and, thus, violate the covenant. The:

1. Highways will become **desolate** (*shamen*) (vs 22)
2. Cities will lie in waste and churches will become **desolate** (vs 31)
3. The land will become **desolate** (vs 32)

Interesting! Resistance to God’s “seventh” would result in “nothing left” – desolation.

God then said: As long as it (the land) lieth desolate, it will *rest* and *keep the Sabbath* because *they* did not keep the Sabbath! The desolation curse is tied directly to the Sabbath – *the sacred seventh!* Over and over the Jewish dispersion and desolation warnings relate to the great Sabbath theme.

“The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes” (Leviticus 26:43).

When desolation (*shamen* – *Hebrew*; or *eremosis* – *Greek*) is used, it is the outcome of some sin or iniquity related to despising God’s laws and statutes, especially the Sabbath!

Break my sabbaths, statutes and laws (abomination)

Mock my messengers – despise their words

Scattered – bondage

Desolation

Land enjoys her Sabbaths

The *shemita* was so sacred it was the leading reason for the Babylonian captivity and desolation of Jerusalem! (II Chronicles 35:21). (When Jesus introduced us to the two ends of time, the Jews already had a lesson book from history regarding the pivotal abomination. But they weren’t very attentive students.)

*“But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.... And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay **desolate** she kept sabbath, to fulfil threescore and ten years”* (II Chronicles 36:16-17, 20-21).

***Desolation is the final outcome of rebellion against the Sabbath!*** The above sequence not only applied to the Jews, it became a symbol for how God will deal with apostasy against His Sabbath at the very end of time! This is a key prophetic concept.

### **Defining Look at Abomination**

God's throne relates to the "north" in direction: "*Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the **north**, the city of the great King*" (Psalm 48:2). Satan, once Lucifer, said in his heart (when he began to act on his passions) that he would ascend into heaven, exalt his throne above the stars, to be like the Most High and sit on the "mount of the congregation" (representing Zion), which is on the sides of the "**north**" (Isaiah 14:12-14).

Apostasy leads to displacement of God from His rightful place. It *stands where it ought not be*. A false leader or standard is set up symbolically in the "north," trying to either represent God or be God. This is referred to as an abomination [*towebah* (Ezekiel) – or *shiqquwts* (Daniel)].

Ezekiel was given additional insight into the meaning of abomination. It began by his going into vision, associated with a dramatic encounter with God (Ezekiel 8:1-4). He was about to **see** and **hear** examples of things that God despises. Actions of individuals that violated the fundamental principles of a covenant relationship: "You shall have no other gods before me" and "You shall not make any idolatrous images for yourselves to worship and serve" (Exodus 20:3-6; Deuteronomy 4:1-20, 5:7-12).

Ezekiel is brought in vision to Jerusalem, symbolic of the center of God's people. He was initially brought to the north gate of the inner temple court. The glory of God was supposed to be in that area. But in that gate was a seated statue, "an image of jealousy." That begins the story of things God detests. God's glory is contrasted with this pathetic statue. Yet, the statue guarded the gate that led to the inner court and temple! The Hebrew message seems to describe the statue from God's viewpoint: "The outrageous statue of jealousy." Its appearance provoked His jealousy, thus, the "statue of jealousy." Amazing! In the northern gate – trying to be like God is a detestable idol!

God takes Ezekiel on a temple tour, introducing him to what "drives Him out of the sanctuary." These are things that *stand where they ought not be*. Verse 6 begins by God asking him to "look up." This is an eschatological phrase. Whatever historic application it might provide, there is a greater end-time typological meaning. He was to look up to the north at the statue and *then contemplate the abomination* of the people in the temple he was about to see. God then said, "You're going to see even greater abominations."

The flow of thought at the onset of this vision creates an anticipation of reprehensible activity. It envisions a remarkable picture of what God is extremely emotional about! Maybe we should say, "things He hates!" Ezekiel is then shown seventy elders or leaders of God's people, each with an incense censer, worshiping crawling creatures, beasts and idols. Scene one was an idol at the north entrance to the inner court and temple. Scene two is where church leaders are worshiping idols and creatures in the temple. They were doing it in the "dark" and claimed that "God won't see us." But He does. He calls this another abomination (*towebah*).

The number seventy recalls the number of leaders who assisted Moses in guiding the affairs of His people (Exodus 24:1, 4; Numbers 11; 16, 24-25). Symbolically, it represents all of the key leaders of God's church here in apostasy. In the center of this group was another individual whose name was Jaazaniah, meaning "Yahweh listens." He apparently was a civic leader, suggesting a bond in apostasy between church and state. That is fascinating and has thematic ties to Revelation 13 and 17. God said, once again, that worse abominations were to come.

In the next scene, number three, Ezekiel comes toward the entrance of the north gate. He apparently had been inside the temple and now moves outside. The inner court is in full view. There are women sitting facing the temple (God's house), crying over the heathen god Tammuz. This god was raised to life annually. Their cry is for her virility and life to return once again.

The nature of the Hebrew expression, "*the* Tammuz," suggests that it is a chant for Tammuz, who is now dead. This means that these women are lamenting or even praying for or to the dead.

God again told Ezekiel that he would see even greater abominations. Though all are hideous and detestable to God, the last is worse than the previous!

He now is ushered into the east temple court and observes a ritual, a religious drama between the porch and altar of sacrifice. There are twenty-five men (not characterized) with their backs towards the temple. These individuals were prostrating themselves towards the sun. This represented physical homage to a celestial object. The imagery is specific – rejecting Yahweh, they gave obeisance to the sun (god). Solar or astral cults were strictly forbidden in Deuteronomy 4:19 and 17:2-5. Yet, these are God's people worshipping the sun.

Suddenly God says, "Does this all seem trivial to my people? This, along with violence occurring in the land, has now provoked me to anger. Mercy is ended, probation closed" (Ezekiel 8:17-18 – paraphrased).

What does this collectively state regarding God's hatred of all this specific behavior – abominations?

1. Man-made forms of worship are detestable – though it may be a tradition or even cultural.
2. Worship of nature, relics, and idols causes God to flee.
3. Prayer for and to the dead is abhorrent.
4. Worshipping the sun or any sun symbol disconnects man from God.

Worship on Sunday, the first day of the week, is a tradition that is idolatrous. It is a rebellious break from the sacred seventh. It is like turning one's back to God's Sabbath commands. Instead of honoring the resurrection of Jesus – something Christ never commanded – it's like honoring the resurrection of Tammuz, which mythologically occurred annually. Sunday was also the day when the sun was honored by worship. Even in Christ's day the Romans honored Mythrianism, where the first day was seen as sacred.

## Abomination in the Cup

The harlot named “Mystery,” “Babylon the Great” of Revelation 17 had a golden cup in her hand. Gold suggests purity, perfection or flawlessness. That was its veneer. It was in her hand so that it could be offered to others. The Word says that it was “full” (*geno* – unable to fit in anymore) of abominations. What abomination (*bdelygmation*)? Jesus used the same word to relate, once again, to significant end-time issues. He referred us to Daniel (which we will once more visit). But it has led us now to the end-time harlot, the apostate church, with abominations she spreads around the earth.

This time another clue is added to the meaning of “abominations.” It is described as the **“filthiness of her fornication.”** The Greek word for “filthiness” or “unclean thing” is *akatharta*. This is cultic and implies an illicit relationship and/or religious blasphemy. In Revelation 16:13 John saw three **unclean** spirits going out to deceive the nations. Some deceptive or illicit religious teaching enamors the world. The saints clearly reject it because the harlot is there depicted as drunk with the blood of the saints.

The abomination refers to a religious “rite” she idolizes. *Akatharta*, with fornication (*porneras*), reveals that she is intimately relating with others over this “rite,” belief or action.

What deceptive religious teaching or philosophy does the harlot bring to the world? The clues we have reviewed regarding the abomination, desolation and uncleanness all point to a false worship related to the “sun!” God’s sacred seventh is rebelled against. As ancient Israel broke that “sacred seven,” the *shemita*, and brought desolation, so at the end, apostate Christianity breaks a Sabbath, which will lead to desolation.

The beast is a political power. The woman/harlot represents a blasphemous religious system. Slandering the name of God permeates Revelation 17. The Sabbath commandment was designed for people to “remember” God as Creator; it was designed to be a sign of His sovereign power, to be a reminder of the covenant promises and, finally, to be a symbol of deliverance from this world and restoration to God’s original purpose. We are reminded that the harlot is the mother of the *abominations* on the earth resisting this truth. It is the *pesha* found in Daniel 8.

The collective evidence suggests that the harlot, epitomizing the antichrist, is a church that leads all other churches (her daughters) into rebellion against the Sabbath. This is end-time imagery. It becomes a mark of her power and authority since the world submits to her seductive influence. The world eventually seeks to kill the saints who resist this mark. This, then, fulfills a subsequent description of what is also in the cup – the blood of God’s people.

## The King of the North Connection

We were introduced to the antichrist – the papal little horn power (its second rise), back in Daniel 8. There is a sequel to that story. God uses varied symbols to describe prophetic powers and events. In chapter 11 the little horn is first referred to as a “vile person.” Then in another section, it is “king of the north.” The latter represents the *rest of the story* in Jesus’ command to look at Daniel.

This king hates God's covenant (11:30). His practices pollute God's sanctuary (because he *stands where it ought not be*). **Then it says that he places** or decrees the abomination that leads to desolation (11:31). This is amazing! The King of the North not only seductively pollutes the church but is associated with a decree or law that enforces it!

The "mother church" is the Roman Catholic Church. She admits it, and the Bible supports it. But – in the latter, only in a setting of apostasy! The question is raised: Is the Roman Catholic Church interested in civil decrees to enforce Sunday keeping? If it is, the issues of that church related to the abomination would raise an alarm of fearful magnitude. It would be a fulfillment of end-time prophecy that threads its way from the very words of Jesus back to Daniel and forward to Revelation!

On July 5, 1998, the late Pope John Paul II wrote an *apostolic letter, Dies Domini*, of 50 plus pages. These are a few quotations:

66. *"In this matter, my predecessor Pope Leo XIII in his Encyclical Rerum Novarum spoke of Sunday rest as a worker's right which the State must guarantee."* (110)
67. *"Therefore, also in the particular circumstances of our own time, **Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy**."*
47. *"Even if in the earliest times it was not judged necessary to be prescriptive, the Church has not ceased to confirm this obligation of conscience, which rises from the inner need felt so strongly by the Christians of the first centuries. It was only later, faced with the half-heartedness of negligence of some, that **the Church had to make explicit the duty to attend Sunday Mass: more often than not, this was done in the form of exhortation, but at times the Church had to resort to specific canonical precepts**."*

*"The present Code reiterates this, saying that 'on Sundays and other holy days of obligation the faithful are bound to attend Mass.' (82) **This legislation has normally been understood as entailing a grave obligation: this is the teaching of the Catechism of the Catholic Church, (83) and it is easy to understand why if we keep in mind how vital Sunday is for the Christian life**."*
48. Bishops must ensure that Christians appreciate Sunday. [Hmmm, how does that happen? By using the power of civil law – decrees!]

This document was a communiqué to Catholic Church leaders around the world and directly reflects the ties that Daniel predicted would come at the end of time! Rebellion against the Sabbath is a detestable issue with God. He ties it to the words *pesha* and *shiqquwts*, which prophetically leads to utter *desolation*.

This all happens when the "daily" or true Sabbath is taken away. Daniel's message is nearly finished. There is one more factoid that is vital to the understanding of the abomination. God tells us how long that decree to observe a false sabbath will last.

From the onset of the decree or command to take away the "daily" and set up the abomination which makes the desolation of the earth will be 1290 days (12:11). That represents the last segment of time before Jesus returns (another study).

What an amazing amount of information tucked into the crevasses of so many prophecies. They all have a *consistent* message. They all define how God addresses the Sabbath. It is clear – its holiness never changes. Equally important, it is the pivotal issue at the end of time.

Coming now full circle, we return to Matthew 24. In verse 20 Jesus invited His people to “pray that your flight (escape) be not ... on the Sabbath day.” Why? It would make observing that sacred day difficult. Jesus is consistent. This end-time issue is not Sabbaths (plural). The grand finale of history relates to a single holy day that began at Creation week a little over 6000 years ago.

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