

EndTime Issues ...

PUBLICATION

CHRISTIAN RESOURCE – MINISTERS, TEACHERS, BIBLE STUDENTS

Number 91

Issued July 2008

A Publication of
Prophecy Research Initiative
Member ASI

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EndTime Issues... Publication

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EndTime Issues... is published monthly through the Internet by the Christian Heritage Foundation, a corporation sole registered in Nevada July 26, 2001. *EndTime Issues...* is produced as a lay ministry to Christians with focused interest on the times in which we are living. This ministry is Seventh-day Adventist supportive. Support comes from donations made to the Christian Heritage Foundation, CS. We invite you to copy articles and the magazine to share with others.

Manuscripts are welcomed for consideration. They should relate to end-time events that have recently been occurred to a clearer view of prophetic truth or have a deep spiritual concern, be simply written and well documented with a focused interest to Christians. Length should be limited to 10 double-spaced pages. The ongoing appeal: "Issues of concern to the last generation."

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SABBATH VS. SUNDAY: THE REST OF THE STORY

“DECEPTION”: CHRISTIANS WAR OVER WORSHIP DAY

Centuries-old clash continues over disputed commandment

By Joe Kovacs – WorldNetDaily – 2008

Posted: March 16, 2008
5:24 pm Eastern

Two thousand years after [Jesus](#) walked the Earth, Christians are at war with each other concerning – as strange as it may sound – a day of the week mentioned in the Ten Commandments.

The issue boils down to: "When is God's Sabbath?" In other words, what is His holy day of rest?

Most Christians today think it's Sunday, when the majority of churches hold services.

But others confidently say it's Saturday, calling Sunday worship "the most flagrant error of mainstream Christianity," believing Sunday-keepers are victims of clever deception.



This sign at the Mesa Avenue Church of Christ in Grand Junction, Colo., is typical of churches announcing their worship services on Sunday.

Some high-profile evangelical pastors such as California's Greg Laurie say it's simply ["wrong to set Saturday apart as a special day for worship."](#)



[Scottish](#) sprinter Eric Liddell

Today, some high-school sports teams [refuse to play in state tournaments](#) for the sole reason the events are held on Saturday – what they say is God's Sabbath.

Conversely, the 1981 film ["Chariots of Fire"](#) was based on the true story of [Eric Liddell, a Scottish sprinter and Christian missionary](#) who disqualified himself from his best event at the 1924 Olympics because the race was on Sunday – the Sabbath in his view.

Christians seem irreparably split, as this issue goes back to the beginning of time itself.

In the beginning ...

There are seven days in a week, but historians have no consensus about the cycle's origin, since it has no basis in astronomy.

The Bible, though, indicates God created the Earth and its life forms in six days, and then rested on the seventh.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it." (Genesis 2:2-3)

Biblically speaking, the first six days of the week had no special name. They were simply identified by ordinal numbers, such as the first, second and third day. But the seventh day was given a unique name. In Hebrew, it's "shabbat," meaning "rest." In English, the word is "Sabbath," and it's detailed in the Fourth Commandment.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day." (Exodus 20:8-11)

In many languages, the word used for the seventh day of the week – what we call Saturday – is actually the same word used for "Sabbath." In [Greek](#), it is sabbaton; Italian, sabato; Spanish, sábado; Russian, subбота; Polish, sobota; and Hungarian, szombat. Even the French "samedi" is from the Latin "Sambata dies," for "day of the Sabbath."

Names of days in today's English come from ancient paganism, where they were originally associated with celestial objects and heathen gods.

<i>dies Solis</i>	Sun day		Sunday
<i>dies Lunae</i>	Moon day		Monday
<i>dies Martis</i>	Mars's day	Tiw's day	Tuesday
<i>dies Mercurii</i>	Mercury's day	Woden's day	Wednesday
<i>dies Jovis</i>	Jupiter's day	Thor's Day	Thursday
<i>dies Veneris</i>	Venus's day	Frigg's day	Friday
<i>dies Saturni</i>	Saturn's day		Saturday

Table traces the seven days of the week from their pagan Latin origin through the names of Norse gods to their current names in English

In the King James Version of the Bible, the word "Sabbath" appears 137 times. The word "Sunday" is absent, though its equivalent, the first day of the week, occurs eight times – nine if the "first day" of creation is counted.

Some examples of the use of Sabbath include:

- "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." (Exodus 31:15-16)

- "But pray ye that your flight be not in winter, neither on the sabbath day." (Matthew 24:20)
- "Therefore the Son of man is Lord also of the sabbath." (Mark 2:28)

Most biblical scholars have little disagreement when asked what day the Bible specifically calls the Sabbath.

"The seventh day, Saturday," says [Richard Bauckham](#), professor of New Testament at the University of St. Andrews in Scotland. "No other day is called the Sabbath in Old or New Testaments."

In 2001, Jan Marcussen, a Seventh-Day Adventist from Thompsonville, Ill., was so sure there was no Bible verse declaring the first day to be the Sabbath, [he offered up to \\$1 million](#) for clear, Scriptural proof.

"I didn't get even one response claiming the \$1 million from any [theologian](#), bishop, cardinal, pope or anyone else," Marcussen, author of ["National Sunday Law."](#) told WND. "Why not? Because they can't. [Observing Sunday as the Sabbath] is the biggest hoax the world has ever seen."



Prof. Richard Bauckham

But while the Bible never calls the first day of the week a Sabbath, the vast majority of Christians today gather for worship then. Many think Sabbath-keeping was either abolished or moved to Sunday once Jesus rose from the grave.

"There's not a simple answer," said Dr. Roger Felipe, a Baptist preacher from Marco Island, Fla., who is also director of programs for [Trinity Evangelical Divinity School, part of Trinity International University](#). "From [today's] Christian point of view, the Sabbath is Sunday."

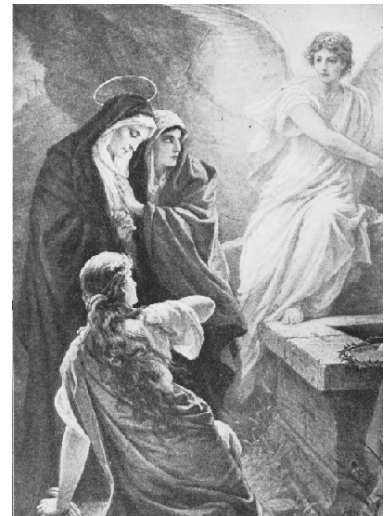
There is little, if any, argument Jesus and His fellow Jews observed the Sabbath on the seventh day of the week, as the Bible states, "as his custom was, he went into the synagogue on the sabbath day, and stood up to read." (Luke 4:16)

But it's what took place after His death and resurrection that's key.

The rising of the Son

One reason many Christians provide for gathering on Sunday is the belief Jesus rose from the dead on the first day of the week.

"It's a powerful symbol," says Felipe.



An angel informs women that Jesus is not in the tomb, but has already risen.

His sentiments echo a [1998 writing by Pope John Paul II](#) in which the pontiff referred to the origins of Sunday-keeping.

"In the weekly reckoning of time, Sunday recalls the day of Christ's Resurrection," the pope stated.

But the idea Jesus rose from the dead on a Sunday is not universal.

The Bible is actually silent on the precise moment of resurrection. Jesus' followers came to His tomb before dawn on the first day of the week (Sunday), but they did not witness Him coming back to life. They merely found an empty tomb.

A tomb with a view

"Why seek ye the living among the dead? He is not here, but is risen," is what an angel told the women. (Luke 24:5-6)



John Pinkston, Congregation of God
Seventh Day

"Christ was already gone!" exclaims [John Pinkston](#), a retired Air Force navigator who is founder and president of the [Congregation of God Seventh Day](#) in Kennesaw, Ga. "So that shoots in the foot the belief that He was raised on Sunday."

Pinkston is typical of many Sabbath-keepers, believing Jesus was neither killed on a Friday, nor raised on Sunday. He believes Jesus was actually put to death on a Wednesday, and remained in the grave 72 hours until Saturday evening. When the women came to the tomb early Sunday, they

found it empty, indicating Jesus arose prior to their arrival.

Even the late [Rev. Jerry Falwell](#), a Sunday-keeper and chancellor of Liberty University in Lynchburg, Va., agreed with that timetable, [telling WND in 2001](#), "I personally believe He was crucified on Wednesday evening ... and rose after 6 p.m. Saturday evening."

Most Christians today think Jesus died on a Friday and rose on Sunday. They point to Scriptures indicating a Sabbath day followed Jesus' execution. But Sabbath-keepers claim it was not the weekly Sabbath of Saturday approaching. Rather, they say it was an *annual* Sabbath, a "high" holy day in the Hebrew calendar known as the Feast of Unleavened Bread, which supposedly occurred on a Thursday the week Jesus was killed. The Gospel of John mentions that Sabbath was the annual type.

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,)" (John 19:31)

In other words, Sabbatarians say there was more than one day of rest that week. Their timeline has Jesus slain on Wednesday – the day before the "high day" annual Sabbath on Thurs-

day. They believe Jesus was in the grave for a full three days and three nights, finally arising Saturday evening, the second Sabbath of the week.

The mention of "three days and three nights" is important for many, as Jesus used that phrase to prove His divine identity:

"For as Jonah was in the belly of the great fish for three days and three nights, so I, the Son of Man, will be in the heart of the earth for three days and three nights." (Matthew 12:40, New Living Translation)

There's disagreement if that phrase means a full three days and three nights – 72 hours – or merely parts of three days and three nights, leading many to stick with the Friday-evening-to-Sunday-morning timeline.

The last shall be first?

Beyond the resurrection issue, there are several Bible references to "the first day of the week," none of which are clear on the Sabbath issue.

"The New Testament evidence is not conclusive, and nowhere 'ordains' or instructs [Sunday-keeping]," said [Margaret M. Mitchell](#), professor of New Testament and Early Christian Literature at the University of Chicago Divinity School.

Mitchell says the "evidence is, historically speaking, tantalizing but not absolutely clear."

She notes the apostle Paul, for instance, in 1 Corinthians 16:2, "calls on the Corinthians to treasure up on the first day of the week."



Prof. Margaret M. Mitchell

"He does not explicitly say there whether the envisioned context is a gathering of the assembly, or if this refers to what people do in their own homes," Mitchell said.

Another mention of the first day is in Acts 20:7, as Paul is shown breaking bread with fellow believers in ancient Troas, a peninsula in modern-day Turkey: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them"

Mitchell told WND: "This text appears to show a particular Sunday eucharistic gathering, but it does not tell us if this replaced the Sabbath observance or stood alongside it, [i.e., people observed both]."

Interestingly, while most Bible versions use the phrase "first day of the week" in Acts 20:7, a 1990 word-for-word translation of the same Scripture by Greek experts Robert K. Brown and Philip W. Comfort in the [New Greek English Interlinear New Testament](#) from Tyndale House Publishers, actually renders it as "one of the Sabbaths."

Their version reads: "And on one of the Sabbaths having been assembled us to break bread, Paul was lecturing them"

If the Tyndale translation is accurate, it could heighten the Saturday-vs.-Sunday controversy, since this alleged evidence for Sunday worship may not have been a Sunday at all, but the usual Saturday Sabbath.

'The Lord's Day' – or is that 'Day of the Lord'?

And then there's something called "the Lord's Day." Though mentioned just once in the Bible, many today assume it means Sunday.

The Scripture, written by the apostle John on the Greek island of Patmos, says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." (Revelation 1:10)

Some Sabbatarians like Pinkston believe the term has no connection to the first day of the week.

"It's not talking anything about Sunday," he said. "It's talking about the 'Day of the Lord' mentioned in the Old Testament. It's prophecy about when Christ comes back. The Book of Revelation reveals the events of the 'Day of the Lord.' It has nothing to do with a worship day."

Others think it is indeed a worship day, but not Sunday. They suggest "the Lord's Day" is actually a Saturday Sabbath, noting Jesus called himself "Lord of the Sabbath" (Mark 2:28) and that God referred to the Sabbath as "my holy day." (Isaiah 58:13)

Thus, according to this reasoning, if any day of the week were really "the Lord's Day," it's the seventh-day Sabbath, not Sunday.

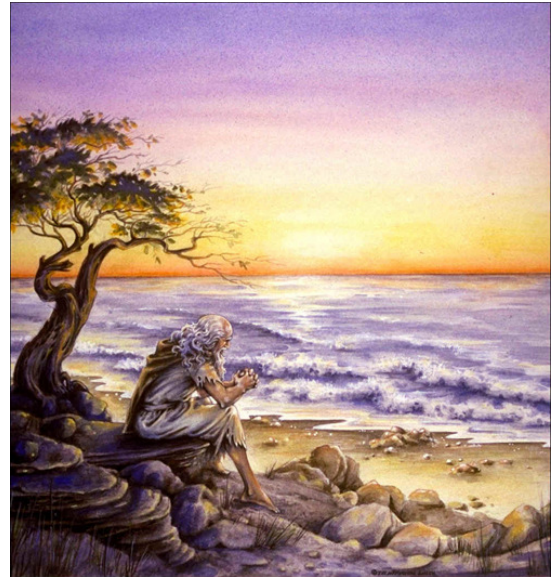
However, Prof. Bauckham in Scotland believes there's good evidence from early Christian sources the phrase does indeed refer to Sunday.

"John probably means that his visionary experience happened during the time when other Christians were gathered for worship," he said.

"The other interpretation [equating it with the 'Day of the Lord'] doesn't really make sense because the earlier parts of the vision are not placed temporally at the end of history. That is only approached over several chapters [into Revelation]."

The [Encyclopedia Britannica](#) equates Sunday with "the Lord's Day" in Christianity, stating, "The practice of Christians gathering together for worship on Sunday dates back to apostolic times, but details of the actual development of the custom are not clear."

The New Testament, penned within the first century, never specifically mentions a Sabbath change.



Depiction of John on Patmos by Pat Marvenko Smith -- Revelation Illustrated.

"From a logical point of view," says Pinkston, "if the New Testament had intended for us to start worshipping on the first day of the week, then we'd find ample evidence for it. Yet, it's not in there."

One example Sabbatarians point to is when Paul is shown preaching to both Jews and Gentiles (non-Hebrews) on a Sabbath, and not Sunday. He's then asked to preach again on the following Sabbath.

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. ... And the next sabbath day came almost the whole city together to hear the word of God." (Acts 13:42-44)

The argument is, if there were some kind of worship on the first day of the week, then Paul would have just told the people – especially those with no connection to Jewish customs – to simply come back tomorrow (Sunday) to learn more, rather than wait an entire week for the next Sabbath to arrive.

Man of the Sabbath

A well-known expert on the Sabbath is [Dr. Samuele Bacchiocchi](#), a retired [theology](#) professor at Andrews University in Michigan.



Dr. Samuele Bacchiocchi

Bacchiocchi earned his doctorate in Church History at the [Pontifical Gregorian University](#) in Rome and was awarded a gold medal by Pope Paul VI for his *summa cum laude* class work and dissertation, "[From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity.](#)"

Bacchiocchi, a Seventh-Day Adventist, believes there's no Scriptural mandate to change or eliminate Sabbath-keeping, and he singles out the Catholic Church for its role in changing the day.

"The Church of the capital of the empire, whose authority was already felt far and wide in the second century, appears to be the most likely birthplace of Sunday observance," he writes.

In the 1876 book, "The Faith of Our Fathers," James Cardinal Gibbons, the Catholic archbishop of Baltimore, agreed the shift to Sunday was not based on the Bible, but was solely the work of the Catholic Church.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify," Gibbons wrote.

Bacchiocchi also told WND: "Anti-Judaism caused the abandonment of the Sabbath, and pagan sun worship influenced the adoption of Sunday."

He says [evidence of anti-Judaism](#) is found in the writings of Christian leaders such as [Ignatius, Barnabas and Justin in the second century](#). He notes these three "witnessed and participated

in the process of separation from Judaism which led the majority of the Christians to abandon the Sabbath and adopt Sunday as the new day of worship."

Bacchiocchi also explains the [influence of pagan sun worship](#) provides a "plausible explanation for the Christian choice of Sunday" over the day of Saturn. Its effect wasn't just limited to Sunday. It apparently led to the placement of Jesus' birth in late December.

"The adoption of the 25th of December for the celebration of Christmas is perhaps the most explicit example of sun worship's influence on the Christian liturgical calendar," Bacchiocchi writes. "It is a known fact that the pagan feast of the Dies Natalis Solis Invicti – the birthday of the Invincible Sun, was held on that date."

Christian facts, pagan Mithras

One of the Roman names for this "Invincible Sun" god in the days of the apostles was Mithras. There are striking similarities between the ancient worship of Mithras and today's Christianity, leading some to think early Christians adopted Sunday worship from heathen customs.

For instance, Mithraism's sacred day of Sunday was said to be called "the Lord's Day."

Donald Morse, a retired professor at Temple University, wrote a 1999 essay comparing the tenets of Mithraism to modern Christianity, explaining Mithras was worshipped on Sunday; was born of a virgin known as the "mother of God" on Dec. 25; was part of a holy trinity; and had a "Last Supper" with his 12 followers before his death and resurrection at Easter time near the spring equinox.

Mithraists were also taught they had immortal souls that went to a celestial heaven or an infernal hell at death.



The pagan sun god Mithras, also known as "the invincible Sun"

"All of these religions intermingled in those days," Morse, who is Jewish, told WND. "There's no way to know who stole from whom."

On the change from Sabbath to Sunday, Morse suggested early Christian leaders including Paul felt "the best way to convert pagans was to not have them change too much. Just accept their [pagan] holidays, as long as they accepted Jesus as Messiah. They didn't really have to do much more than that."

There's no place like Rome

As Christianity spread through the pagan Roman Empire, it was finally given official toleration in the year 312 by [Emperor Constantine](#), who purportedly had a vision that prompted his soldiers to fight under a "symbol of Christ," leading to a key military victory. The emperor then restored confiscated church property and even offered public funds to churches in need.

Sunday observance received a historic boost when Constantine – himself a pagan who is said to have adopted Christianity at least nominally – established Sunday as the first day of the week in the Roman calendar and issued a mandatory order prohibiting work on that day, in honor of the sun god.

On March 7, 321, he decreed, "On the venerable Day of the Sun, let the magistrates and people residing in cities rest, and let all workshops be closed." Farmers were given an exception.

"The importance of the actions of Constantine cannot be overstated," says author Richard Rives in ["Too Long in the Sun."](#) "During his reign, pagan sun worship was blended with the worship of the Creator, and officially entitled 'Christianity.'"

Before the end of the 4th century, Sunday observance prevailed over Saturday.



Roman Emperor Constantine sees a symbol of Christ in the sky before the battle at Milvian Bridge outside Rome in A.D. 312

At the [Council of Laodicea](#) in 363, the Church of Rome – today known as the Roman Catholic Church – declared: "Christians must not judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's Day [Sunday]; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ."

In 380, Emperor Theodosius made [Sunday-keeping Catholic Christianity the official religion](#) of the empire, outlawing all other faiths:

We authorize the followers of this law to assume the title Catholic Christians; but as for the others, since in our judgment they are foolish madmen, we decree that the shall be branded with the ignominious name of heretics.

While some went along with the decrees, others apparently did not. A letter from Ambrose, the bishop of Milan, possibly reveals Saturday Sabbath-keeping in his own town, while Sunday was being observed in Rome. It led to the well-known proverb, ["When in Rome, do as the Romans do."](#)

Once Sunday had the imperial power of the Roman Catholic government behind it, Saturday Sabbath-keepers became less visible, though some Sabbatarian websites have [documented mentions](#) of seventh-day observers through the centuries.

For example, the Catholic Church persecuted [Sabbath-keepers in the 15th century](#). At the Catholic Provincial Council of Bergen, Norway, in 1435, it was said:

We are informed that some people in different districts of the kingdom, have adopted and observed Saturday-keeping.

It is severely forbidden – in holy church canon – [for] one and all to observe days excepting those which the holy pope, archbishop, or the bishops command. Saturday-keeping must under no circumstances be permitted hereafter further than the church canon commands. There-

fore we counsel all the friends of God throughout all Norway who want to be obedient towards the holy church to let this evil of Saturday-keeping alone; and the rest we forbid under penalty of severe church punishment to keep Saturday holy.

The Catholic Encyclopedia even refers to Sabbath-keeping as "[the superstitious observance of Saturday.](#)" noting it was forbidden by that council.

Coming to America

As Christianity headed west, the earliest settlers to America included both Sunday-keepers – such as the Puritans who landed at Plymouth, Mass., in 1620 – and Sabbath-observers like the [Seventh Day Baptists](#), whose first church was founded in Newport, R.I., in 1671.

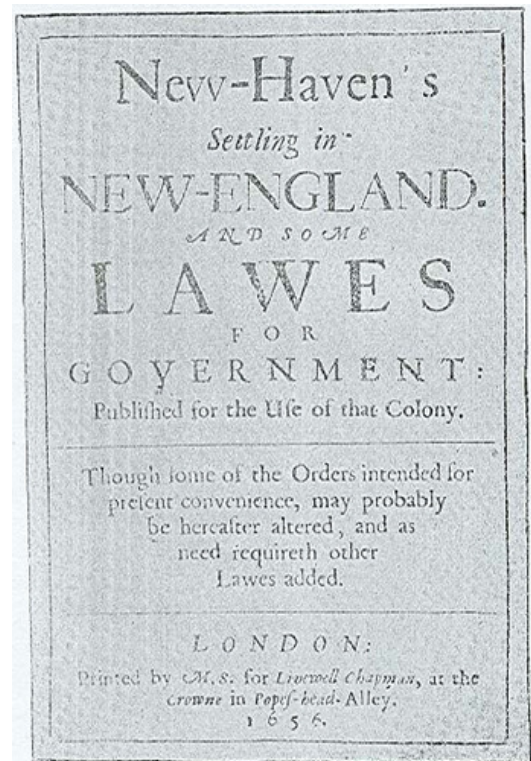
When the Puritan Christians used the word Sabbath, they would mean Sunday – "the Lord's Day" – and passed rules enforcing its observance from sunset Saturday to sunset Sunday.

Connecticut's so-called [Blue Laws](#) of the 1650s had strict codes of conduct said to include:

- No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting.
- No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the Sabbath day.
- No one shall read Common-Prayer, [keep Christmas](#) or saints-days, make minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and the Jews-harp.
- Adultery shall be punished by death.

In her 1909 book, "[The Sabbath in Puritan New England.](#)" historian Alice Morse Earle documented "lists of arrests and fines for walking and travelling unnecessarily on the Sabbath," regarded here from Saturday evening to Sunday evening:

A Maine man who was rebuked and fined for "unseemly walking" on the Lord's Day protested that he ran to save a man from drowning. The Court made him pay his fine, but ordered that the money should be returned to him when he could prove by witnesses that he had been on that errand of mercy and duty. As late as the year 1831, in Lebanon, Conn., a lady journeying to her father's home was arrested within sight of her father's house for unnecessary travelling on the Sabbath; and a long and fiercely contested lawsuit was the result, and damages were finally given for false imprisonment.



Instructions for colonists in New Haven, Conn., drafted in 1655 and published in London in 1656 became known as blue laws.

Christians observing the Sabbath on Saturday also spread throughout America, but in fewer numbers than Sunday-keepers.

The teachings of the Seventh Day Baptists are said to be instrumental in the founding of the [Seventh-day Adventist Church](#) – which claims a [membership today of 15 million](#) – and the [Church of God \(Seventh Day\)](#) – which has more than 200 congregations in the U.S. and Canada and a [worldwide fellowship](#) of more than 300,000.

Other Christians promoting Saturday rest include [many offshoots of the Worldwide Church of God](#), such as the [United Church of God](#), [Living Church of God](#), [Church of God International](#), [Philadelphia Church of God](#) and [Intercontinental Church of God](#).

Messianic Jews, including Dallas-based [Zola Levitt Ministries](#), are also seventh-day proponents.

Some Sabbatarians, such as Richard Ames of the Living Church of God, produce TV shows like "Tomorrow's World," asking, ["Which day is the Christian Sabbath?"](#)

On one program, Ames points to Luke 4:16 in the Bible and says, "It was Jesus' regular custom to worship on the Sabbath, and since that time, and centuries before, the Jewish community has very carefully documented their observance of the seventh-day Sabbath, Saturday. In other words, history demonstrates that time has not been lost, that the seven-day cycle has been accurately recorded to this day."

In [another episode](#), Ames' colleague, Roderick C. Meredith, calls Sunday observance "the most flagrant error of mainstream Christianity" and "the most obvious deception of all."

"Do you realize that this deception is blinding millions of people from knowing God?" asks Meredith.

Despite such rhetoric, many Catholic and Protestant Sunday-keepers reject Sabbath-keeping on Saturday.



Greg Laurie

Greg Laurie, a [WND columnist](#) and senior pastor of [Harvest Christian Fellowship](#) in Riverside, Calif., one of the eight largest Protestant churches in America, maintains it's [wrong for Christians to observe Saturday, claiming Jesus and the apostles never taught anyone to keep the Sabbath](#). He says it's the only one of the Ten Commandments not specifically repeated in the New Testament.

"Of all the New Testament lists of sins, 'breaking the Sabbath' is never mentioned," Laurie said. "That is because it was given to the Jews, not the non-Jews."



Spring of 1642: Puritan settlers in New England observe the Sabbath on Sunday, Courtesy the Stamford Historical Society, Stamford, Conn.

Back in Florida, Sunday-keeper Roger Felipe thinks God is not overly concerned with the Sabbath issue.

"Paul is very clear that we Christians don't use [one particular day] as a determining factor if someone is right with God," Felipe said.

At the same time, though, the minister supports the idea of resting one day each week to stay on track with God.

"Humanity has forsaken the importance of Sabbath rest," he said. "God desires us to be renewed spiritually. We should observe a day ... to be consecrated and to be devoted to God, to be renewed and refreshed. In terms of affecting the human quality of life, it would do us very well to observe a Sabbath rest."

WORLDNETDAILY EXCLUSIVE

Anti-Judaism at root of 'Sunday Sabbath'?

4th century church banned observing Saturday at risk of excommunication

Posted: March 16, 2008
5:25 pm Eastern

WorldNetDaily – 2008

When [Samuele Bacchiocchi](#), a Seventh-Day Adventist, immersed himself in the [research](#) of how the biblical Sabbath moved from Saturday to Sunday, he did so in an unlikely environment for a non-Catholic – the Pontifical Gregorian University in Rome.

He not only had open access to long-forgotten historical records, he also graduated at the top of his class – *summa cum laude*, an honor which included a gold medal from Pope Paul VI.

But what he found in that investigation would probably shock most Christians who have never studied the subject, nor thought deeply about what became of the fourth commandment.

What caused the switch from worship on Saturday to Sunday? One of the principle motivations in the early church, Bacchiocchi finds, was anti-Judaism.

Consider this Nicene conciliar letter from Constantine written in A.D. 325: "Let us then have nothing in common with the detestable Jewish crowd: for we have received from our Savior a different way ... Strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men ... All should unite in desiring that which sound reason appears to demand and in avoiding all participation in the perjured conduct of the Jews."

Not surprisingly, anti-Sabbath laws followed in Rome – imposing harsh penalties for anyone who refused to work on Saturday or who deigned to worship on that day of the week.

He quotes Sylvester I, the pope from 314-337: "If every Sunday is to be observed joyfully by the Christians on account of the resurrection, then every Sabbath on account of the burial is to be execration (loathing or cursing) of the Jews."

Observing the Sabbath meant excommunication from the church as of A.D. 363 and the [Council of Laodicea](#): "Christians must not judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ."

But Bacchiocchi also reminds readers the Saturday Sabbath, despite official repression against it, never was completely abandoned.

Likewise, over the years, some prominent voices have never forgotten the Sabbath – and what became of it.

Was it, indeed, a Roman Catholic decision made after the first century and the death of the apostles?

It's hard to argue with the historical record.

In fact, some Catholics revel in the role Rome played in the switch.

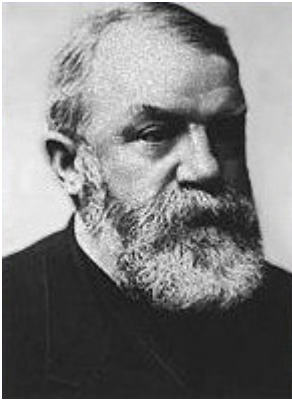
"The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law," wrote the Kansas City Catholic on Feb. 9, 1893.

Other Catholic sources agree with little self-doubt.

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles," wrote the Catholic Press in Sydney, Australia, on Aug. 25, 1900. "From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."

James Cardinal Gibbons seconds the motion in his famous "The Faith of Our Fathers," published in 1876: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

But it's not just Catholics who acknowledge the church has just plain forgotten one of God's great commandments – without so much as a second thought.



Dwight L. Moody

Dwight L. Moody, one of America's great Protestant evangelists of the 19th century, noted the omission in his book, "Weighed and Wanting."

"The Sabbath was binding in Eden, and it has been in force ever since," he wrote. "The fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote the law on the tablets of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?"

How do today's top Christian pastors refute the evidence the Sabbath is still in effect?

Greg Laurie, a Calvary Chapel pastor with one of the largest congregations in the country in Southern California, as well as a weekly columnist at WND, says there are [three reasons Christians do not observe the Sabbath](#):

- It is the only commandment not repeated in the New Testament.
- [Jesus](#) never taught anyone to keep the Sabbath.
- The apostles never taught anyone to keep the Sabbath.

The Sabbath, he says, is a "shadow of the things that were to come; the reality, however, is found in Christ."

"It would be like coming back from a long trip away from my wife and kids," he says. "I could not wait to get home and be reunited with them. Then while getting off the plane I see them with the sun behind them casting a long shadow before them. Then I get off the plane and run and fall down and try to hug the shadow!"

The Seven Seals of Revelation

Commentary on Revelation 6:3-6

Chapter 16

Red Like Blood – The Persecuting People

VERSE 3: “And when he had opened the second seal, I heard the second beast say, Come and see.”

The Seal is opened first. Then the beast shouts the imperative command, “Come.”

The sequential nature of the Seals is now apparent. This Seal is specifically identified as the second, and introduces “when” the horse and rider are called. Together, these factors now imply a chronological order. The events of this Seal begin *after* those of the first. This timing is completely in the control of the Lamb. The Lamb determines when these events will take place by deciding exactly when He will break each Seal. It is interesting to note that although the Lamb determines the timing, He does not determine the nature of the events tied to each Seal.

“This ‘beast’ is the one that looks ‘like a calf.’ It, like the others, is also ‘full of eyes before and behind’ and ‘within’ (Rev. 4:6-8; Ezekiel 1:10) and is therefore able to explain much to those who accept its invitation to ‘Come and see’ what he sees. But, like the others, it is pictured in symbolic language. Its appearance, unlike the ‘lion,’ is of a ‘calf,’ which represented the standard of the leading tribe of Ephraim as Israel encamped in the wilderness, according to Jewish history (Deuteronomy 33:13-17, Hosea 10:11). We note also, that this name is *absent* from the list of the 144,000 (Rev. 7:4-8), and neither is its likeness seen facing the ‘palm tree’ of victory in Ezek. 41:19.”¹

“The calf was a symbol of Israel’s turn to idolatry while Moses was in the mount communing with God. Israel had an intimate knowledge of the Egyptian worship of Hathor, goddess of love and joy, that was represented as a cow with the moon disc between her horns, and of Apis, the incarnation of Osiris the sun-god, manifested in the shape of a bull. The calf was a symbol of creature worship and signaled their turn from dependency on God and their lack of faith in Him.

“‘They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their saviour, which had done great things in Egypt’ (Ps. 106:19, 20). ‘Ephraim is joined to idols: let him alone’ (Hosea 4:17). As a result Ephraim does not have descendants among the 144,000 in Rev. 7. (See Hosea 12:14; 13:1,2).”²

“It is somewhat interesting to note that Israel was first led by Saul of the tribe of Benjamin, followed by David of the tribe of Judah. When the Northern Kingdom of Israel broke off from Judah after Solomon died, Israel was led by Jeroboam of the house of Ephraim. The Bible often refers to the Northern Kingdom as Ephraim. It is also interesting to note that when the split occurred, Jeroboam feared that the people would want to worship through the Levitical priesthood in the temple in Jerusalem. *Therefore, he set up a false system of worship in the Northern Kingdom.* He specifically established a false priesthood; *he set up a false [system of worship] ...*; and he made two golden *calves* for the people to worship. Note that the actual Day of Atonement worship in Jerusalem fell on the fifteenth day of the seventh month.

¹ Wood, *Op. cit.*, p. 6.

² Hauser, Robert, M.D.; *Truth and Consequences – The Logic of Prophecy* (Morning Star Ministries; Brookings, OR), 1998.

“So the king consulted, and *made two golden calves*, and he said to them, “It is too much for you to go up to Jerusalem; *behold your gods, O Israel*, that brought you up from the land of Egypt.” And he set one in Bethel, and the other he put in Dan. *Now this thing became a sin*, for the people went to worship before the one as far as Dan. And he made houses on high places, and *made priests from among all the people who were not of the sons of Levi*. And Jeroboam instituted a feast in the eighth month on the fifteenth day of the month, like the feast which is in Judah, and he went up to the altar; thus he did in Bethel, sacrificing to the calves which he had made. And he stationed in Bethel the priests of the high places which he had made. Then he went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, *even in the month which he had devised in his own heart*; and he instituted a feast for the sons of Israel, and went up to the altar to burn incense.’ I Kings 12:28-33”³

It was this alternative worship of idolatrous calves now within the *northern kingdom*, Israel, that led to conflict with Judah. It was between two segments of people, who called themselves God’s people, that a conflict ensued. Ephraim the ox was initially west as a lead tribe. After the apostasy it joined with the north. We will pick this thought up further in the next verse, but our understanding of the second Seal is built on typology from ancient Israel. That is a metaphoric scene of the 144,000, the white horse, and the persecuting red horse right at the end of time.

Remember, God’s people have now gone out to battle (the imagery of the white horse). There the rider, Jesus, is the guiding force with the power of His Word (bow) and with the unequivocal evidence that victory (crown) is occurring. We are being shown end-time symbology of how the Latter Rain will accompany God’s people to overcome and help others to be victorious.

The imagery of the red horse is of apostate Protestantism, reminiscent of Ephraim that joined herself to the north country. The white horse, symbolized by Judah, are the remnant of 12:17 that Satan, through his apostate church, wars against.

Ephraim, which raised false idolatrous standards, will be in conflict with Judah. An end-time template that is seen repeatedly in Daniel and Revelation is forming. It is *apostate* Christianity that sets up a *false standard* known as the *abomination* that will lead to the desolation of this world. There, strong ties to the *king of the north* and the *vile person* of Daniel 11 and 12 and the *little horn* of Daniel 8 are being shown. Soon we will see that this segment of apostate, when joined to the tribe of Dan in the North, forms the prophetic *Babylon*.

VERSE 4: “And there went out another horse *that was red*: and *power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*”

Verse 4 – “And there went out”

There is nothing in the “horse” visions to ascertain what they went out from. The imagery is certainly to the earth. Though John is apparently in the throne room, he simply portrays that these horses went out to the world on specific missions.

“We are not to suppose, however, that the action of one ceases entirely, before the other comes into play. They are consecutive in their incoming, in the main stress of them, and in some of their more marked circumstances, but they are all, in a measure, contemporaneous. The action of the first horseman certainly is continuous; for he goes forth in conquest unto conquest, which terminate only in the complete victory in which the opening of the seals ends. His career, therefore, runs on through that of his three successors, and through all the remaining seals’ – J. A. Seiss, *The Apocalypse*, V. I, p. 328.”⁴

³ Canter, *Op. cit.*, p. 45.

⁴ Thiele, *Op. cit.*, p. 124.

Verse 4 – “another horse *that was red*:”

“‘Another’ (*allos*) indicates that this rider is another of the same kind as the one to whom John called special attention under the first seal through his words *kai idou* (‘and I looked, and beheld’) (6:2) (Scott). It not only shows a connection between the two, it also implies a separation in time.”⁵

Thomas holds a *traditional view* of this horse, suggesting that because of its color it is a symbol of war:

“The correct analysis of the second seal assigns it to some point within the period called ‘the beginning of birth-pains’ (cf. Matt. 24:8) (Charles; Beasley-Murray; Johnson). This phase constitutes the beginning of a broader period called ‘the tribulation’ (2 Thess. 1:6), which will precede the personal return of the Messiah.... Such an assignment as the seal is fixed by Christ’s parallel teaching in His Olivet discourse where He predicts wars and rumors of wars and nations antagonistic toward one another as part of the period that will signal His return (Matt. 24:6-7a; Mark 13:7-8a; Luke 21:9-10) (Bullinger; Walvoord).”⁶

If this horse represents just “wars and rumors of wars” noted in Matthew 24:6, then we must observe that Jesus said of those “see to it that you are not alarmed” (NIV) for the “end is not yet.” But when it is tied to famines and earthquakes, then it is the beginning of birth pangs (24:7-8). Yet, is war the issue of this horse? Matthew 24:9 says that *after* the birth pangs begin, “Then you will be handed over to be persecuted and put to death” (NIV). That is what we must build on in our end-time understanding.

“*This ‘horse’* also represents ‘people,’ members of the human race like ... [the] others. However, its ‘red’ color separates it into a different category. While many examples of whiteness exist in the Bible as a whole and in the book of Revelation specifically, not so with the ‘red’ color. Nevertheless, it is very distinctive and we need not look far.

“The word ‘red,’ from ‘*purrhos*,’ means: ‘having the colour of fire.’ The color of the ‘great red dragon ... that old serpent the Devil’ (Rev. 12:9) is also from ‘*purrhos*,’ which certainly places this ‘horse’ in a negative context. Although the ‘scarlet’ color of the ‘beast,’ that the ‘great whore’ of Rev. 17 is seated upon is not from the same Greek word, it obviously is a deeper shade of ‘red’ and therefore is likely the same. Note that the ‘woman’ herself has on some ‘scarlet’ clothing which casts further ... [concern over] the character of this horse.”⁷

The color does have certain Biblical connotations: Sins are as scarlet – Isaiah 1:18. Christ’s garments are red with His blood in the day of vengeance – Isaiah 63:2-4, Revelation 19:13-15. Warfare and judgments – 2 Kings 3:22, 23. A red cup of judgment – Psalm 75:8. Judgments of blood upon the wicked – Isaiah 26:21; 34:2-6; Ezekiel 16:38, 22:2, 32:6, 11; Jer. 46:10; Naham 2:3.

Because of its color many commentaries, once again, insist it represents war. However, in contextual sequence this horse follows those spreading the purity of Christ’s righteousness, the truth as it is in Jesus. It depicts *resistance* to the gospel of the first horse with resulting *persecution*.

“Hendriksen and Hailey, who saw the white horse as Christ riding forth in the perpetration of the gospel, now understands the red horse to represent the persecution of the church that inevitably follows the spread of Christianity into heathen lands. Their argument rests partly on the parallel they see between this vision and the statement of Jesus in Matthew 10:34: ‘I did not come to bring peace but a sword.’ In that passage, Jesus was warning the disciples about opposition they would receive for their loyalty to Him.”⁸

⁵ Thomas, *Op. cit.*, p. 424.

⁶ *Ibid.*

⁷ Wood, *Op. cit.*, p. 7.

⁸ Gregg, *Op. cit.*, p. 109.

Verse 4 – “and power was given to him that sat thereon”

The word “power” is added and implied. The rider does not have *power* of his own. It is given to him. [Note the sea beast, that anti-Christ power, in Revelation 13:2. *Power* was given to him by the red dragon. In turn, the dragon’s *power* was under heaven’s control (12:7-9)]. The rider is propelling the red group of people forward with power and force. By opening the Seal, the horse is freed to move forward in its work of harm. Observe that it is the rider that *receives power*. What kind of power did the leader of this terrible horse exhibit? The angel with a calf-like face, Ephraim, symbolized this power, promoting and enforcing an idolatrous standard. Heaven permits this exhibition for awhile. Then God steps into history.

“When God acts, Satan reacts. Seals two and four reveal Satan’s response to the proclamation of the gospel and the challenge this brings to his kingdom existence.... When the gospel invitation is rejected, spiritual warfare commences. The followers of Christ will experience suffering and trouble.”⁹ The red horse represents people who reflect the *character* of the dragon. The color of the dragon in 12:3 is the *same* red. This group of people represents the oppressive spirit of Satan – those who have set up their *own religious standard*. The beast of Revelation 13 depicts, with the harlot of chapter 17, exactly the same message but in greater detail.

Satan is leading them forward. They call themselves Christian but harbor rebellion, resistance to truth and support false teaching.

Here, a period of suffering comes on the earth – not from calamities but *from man*. By opening the Seal, Jesus the Lamb *gives permission* for special events to follow. The battle lines between good and evil are beginning to form. Jesus leads His people forward (white horse), and Satan leads his (red horse) onward. The first two Seals present the first two major players in the great controversy’s final scenes.

The foundational imagery in horse *one* shows that He went forth to conquer and was conquering. He holds the crown of victory for the remnant people. The oppressive red horse group will not win, but persecution is their repressive tool for a short time.

“The story of ancient Israel again draws strong parallelisms to this seal. One is, in fact, typical and here is the final antitypical imagery. Judah is symbolized as God’s remnant. Israel, as a religious group, claiming God’s favor, but grew far removed from Him. Under Jeroboam, golden calves were erected at two worship sites. The religious fervor from the northern kingdom came into conflict with that of the eastern. Idolatry led to warfare and persecution. [II Chronicles 13:1-18 quoted]

“Remember that the children of Israel had also made a golden calf for themselves when they were camped at Mount Sinai, and while Moses was on the mountain receiving the two tables of stone that contained the Ten Commandments. Israel had already agreed to obey God’s commandments before Moses went up to receive the tables of stone. And yet, before he had even come down the mountain, they had already broken the covenant by making a golden calf to worship. (See Exodus chapter 32.) Just like with Israel under Jeroboam and the golden calves he made, the golden calf in the desert resulted in conflict between God’s people. After the sin of Israel in the desert, God, through Moses, asked for all who were loyal to Him to come over to Moses’ side. Look what happened.

“Now when Moses saw that the people were out of control— for Aaron had let them get out of control to be a derision among their enemies – then Moses stood in the gate of the camp, and said, “*Whoever is for the LORD, come to me!*” *And all the sons of Levi gathered together to him.* And he said to them, “Thus says the LORD, the God of Israel, ‘*Every man of you put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.*’” *So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day.* Then Moses said, “Dedicate yourselves

⁹ Shumate, *Op. cit.*, p. 29.

today to the LORD— for every man has been against his son and against his brother— in order that He may bestow a blessing upon you today.” Exodus 32:25-29’

“This is very significant in our study of the second Seal. The rider on the red horse is obviously a symbol of warfare. Remember, though, that this warfare will be different from other wars in some respect. Warfare in general has occurred throughout human history. The warfare that occurred before the cross was not fundamentally different from those that have happened since. This rider is not just another bout of warfare on the earth. It does not just symbolize in a general way all the warfare that has occurred throughout the Christian era. This warfare is part of a distinct sequence of end-time events. It occurs after the outpouring of the Latter Rain of the Holy Spirit [white horse going out].

“Our study of the Biblical types associated with the calves gives us another important insight behind this particular period of warfare. This warfare will occur *between* God’s professed people. It will occur because of the issue of worship. God’s true followers will be at war against those who profess to follow God, but who have set up their own gods in His place. In the desert, there was a call from the Lord’s prophet for his faithful followers to ‘come out’ of the crowd of false worshipers. Does this sound similar to the loud cry for God’s people to come out of Babylon that comes about under the power of the Latter Rain? A small group of people – the Levites –responded to that call, and it resulted in bloodshed by the sword within the house of Israel. As a result of this loyalty to God, the Levites were set apart by God to be a kingdom of priests. Likewise in the time of Jeroboam, there was a division between those who were loyal to God, and worshipped God according to His directives, and the larger group that fell into idolatry and false worship. This division resulted in warfare within the family of Israel. Notice verses 13-15 in the passage from 2 Chronicles 13 above. It said that Israel had Judah surrounded. Then Judah raised a loud cry and sounded the trumpets and God routed Israel. The battle belongs to the Lord.

“The warfare will be both spiritual and physical in nature. The spiritual battles will manifest themselves in literal battles. Jesus Himself promised us that this would be the case [Matthew 10:34-36, 16-20 quoted].”¹⁰

Originally, God’s ideal was to have Ephraim to the west, Judah to the east, Dan to the north and Reuben to the south. These leading tribes, in the organizational structure of Israel, broke with God’s ideal after entering the promise land. Reuben chose to stay east of Jordan. Ephraim became symbolic and supportive of the kingdom of the north which was under Dan’s leadership after it apostasized under Jeroboam.

“Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.” [The commandment of sin and death – Romans 8:2.] ... Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with sham do love, Give ye.... Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.... He is a *merchant*, the *balances of deceit* are in *his hand*: he loveth to oppress. And Ephraim said, *Yet I am become rich*, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.... The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him: he is an unwise son: for he should not stay long in the place of the breaking forth of children.... Though he be fruitful among his brethren, an *east wind* shall come, the wind of the Lord shall come up *from the wilderness*, and *his spring shall become dry*, and *his fountain shall be dried up*: he shall spoil the treasure of all pleasant vessels.” Hosea 4:11, 17-18; 12:1, 7-8; 13:12-13, 15.”¹¹

Ephraim represents apostate Protestantism, which is described by the two-horned earth-beast of Revelation 13: “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast

¹⁰ Canter, *Op. cit.*, pp. 46-47

¹¹ Wood, *Op. cit.*, p. 7.

should be killed.” Revelation 13:15. As she joins Dan in the north the union symbolized end-time Babylon.

Verse 4 – “to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.”

“The question is – who are ‘they?’ and what are those termed ‘one another?’ – quite clearly PEOPLE who are represented by the ‘horse that was red.’ Furthermore, the rider takes ‘peace from the earth’ by causing the people under his control to ‘kill’ from ‘sphazo’ meaning: ‘slay, slaughter, butcher, put to death by violence, mortally wound’ literally, not figuratively. It is found only nine times in the New Testament with seven of them in Revelation. In 1 John 3:12 we find it used twice: ‘Not as Cain, who was of that wicked one, and *slew* (sphazo) his brother. And wherefore *slew* (sphazo) he him?’ In Rev. 5:6,9 and 12 it refers to the ‘Lamb that was slain (sphazo).’ The ninth verse of this chapter tells about ‘souls’ that were “*slain* (sphazo).’ The same word is found again in Rev. 13:3 and 8 depicting the ‘*wounded* (from sphazo)’ beast and again the ‘Lamb *slain* (sphazo).’ Finally in Rev. 18:24 we see them ‘that were *slain* (sphazo) upon the earth.’ All those usages depict literal injuries. Therefore, those who ‘kill one another’ are like those who ‘betray one another, and ... hate one another.’ (Matt. 24:10).¹² “And then shall many be offended, and shall betray one another, and shall hate one another.” Matthew 24:10. First we perceive persecution, then the wicked harming each other. This sequence Jesus described and we noted in the fifth and sixth Trumpets.

The rider was given a weapon. That sword was a symbol of authority, persecution and death. Note that the horseman had power to take peace from the *whole* world. *It is a world power involved in persecution and death.* The sword also symbolized truth in chapter 1. Here it can be seen as persecution and falsehood as well.

“The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for He seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and *to slay such as be of upright conversation. Their sword shall enter into their own heart,* and their bows shall be broken.” Psalm 37:12-15.

The call to repentance and reformation always leads to resistance and persecution. The red horse is the *beginning* of the final cycle of resistance to God’s last call. The synagogue of Satan is coming out to destroy the work of repentance and reform that has begun under the Latter Rain and Loud Cry – the *white* horse.

“The *red* horse represents the spirit of opposition to the gospel rider, or war against the people of Christ. Jesus had warned that the witness of His followers would cause bitter opposition: ‘Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword’ (Matt. 10:34; see the connection with vs. 32-33; also Luke 12:51-53). This was experienced by the apostolic church, as can be seen in Christ’s letters to the churches in Smyrna and Pergamum (Rev. 2:10; 2:13).

“Benjamin was part of the camp of Ephraim. What is to befall Benjamin’s spiritual descendants in the last days? ‘Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil’ (Gen. 49:27). Is there a fulfillment to be found in those who profess Christ’s name but in the last test leave the church and become the most bitter enemies of God’s commandment-keeping people? (GC 608).... [They] no doubt will be responsible for many martyrs in the future (3SM 397). They fit in the red horse group in the judgment. The *second creature* ‘like a calf’ is a symbolic warning against this kind of apostasy, and the Holy Spirit says ‘Come and see’ when their names are brought up in the judgment. Thus the first two creatures dovetail neatly with the first two seals.”¹³

¹² LaRondelle, *Op. cit.*, pp. 125-126.

¹³ Hauser, *Op. cit.*, p. 54.

“Jesus’ followers should not be discouraged from confessing his name to the world when persecution comes, since such persecution is part of God’s sovereign will. Their faithfulness amid oppression may result in the loss of physical life, but it will also result in the salvation of spiritual life (so Matt. 10:28-39). Hence, their sufferings have a salutary effect. This idea is being developed in Rev. 6:4. Indeed, ... (‘sword’) is sometimes used outside this passage in contexts of persecution (Matt. 10:34; Rom. 8:35; Heb. 11:34, 37; Rev. 13:10; cf. 13:14).

“The notion of persecution is also apparent from the observation that the word for ‘slaughter’ ... is used by John without exception to refer to the death of Christ or his followers (5:5, 9, 12; 6:9; 13:8, 18:24; so likewise ... elsewhere in the NT; even the reference to the beast’s slain head in 13:3 is a parody of Christ’s suffering). The phrase ‘slay *one another*’ well could suggest civil strife and not persecution, as many commentators affirm. On the other hand, the phrase could also easily be understood within a context of persecution, especially in the light of usage of ... (‘slaughter’) throughout the book and in view of the close connection of civil strife and persecution in the Synoptic eschatological discourse.”¹⁴

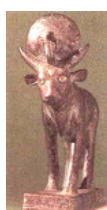
Let’s review the setting in which we find this Seal:

1. The horses represent people claiming to be God’s.
2. Therefore, the red horse presents as a persecuting apostate religious group (under the aura of the Ephraim ox – who set up idolatrous standards and persecuted the tribe of Judah). Between the ox’s horns in ancient pagan symbolism was the sun.
3. It appears as a *counterpart* to the righteous group of Seal one.
4. Power was given to the red horse rider to *take* peace from the earth.
5. Under his leadership power is given to the group to hate, betray, persecute or kill one another (other Christians).
6. The rider is given a great sword – this sword is used in a sacrificial setting as a metaphor for persecution and a counterpart to truth – falsehood.
7. We have developed the imagery of conflict between Israel (apostate Christianity) and Judah (God’s remnant). Notice – the remnant are not being harmed by atheistic or pagan individuals but from the community that calls itself Christian.

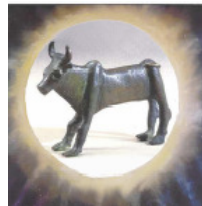
How would an idolatrous symbol be related to a “calf?” In ancient Egypt, Greece and Babylon, the calf was related to sun worship. Apostate Christianity relates to sun worship. The Vatican claims its great mark of authority is Sun-day worship. That came into the apostate Christian church early on as a compromise with paganism when antisemitism was on the rise. Efforts to disregard and reject their seventh-day Sabbath helped to bring in Sunday worship. Like the calves of Ephraim, Rome’s leadership will guide this apostate work forward. Their idolatrous standard will be that *mark of the beast*



Egypt:
Hathor with calf
Horns and sun god
Between them



Egypt:
Apis



Canaan:
Baal sun god
of Canaanites



Rome:
Sun symbol of
papacy
Everywhere in
their Images
or idols



Papal Coin
1959

¹⁴ Beale, *Op. cit.*, pp. 379-380.

Though the horse “went out” to persecute and battle other “Christians” *in this motif*, it is *more descriptive* of a *setting* ready to act than carrying it out fully. As will be seen soon, another idolatrous power, the papacy, is ready to kill the remnant. Idolatrous standards will be promoted by both the red and pale horses.

Thomas recognizes this *static setting* because the bloodshed had not occurred and relegated this message to “the beginning of birth pains in the future [where Jesus talked of persecution – Matthew 24:9-10].”¹⁵ But he still portrays the persecution that follows.

The red horse (the persecution metaphor seen in the color) and the sword, taking away peace and killing language) is ready to be activated. It is there with, now, the power to act. It gives the imagery that some great mechanism of power has been organized. A rider with evil power and authority is staged with his followers to harm. What does it mean to “kill one another?” Power has been given to them to persecute and kill. There will be fierce conflict right at the end between those retaining the name of Jesus and those who resist the gospel. This motif matures as we progress through the book and see the full scope of apostate Protestantism represented here.

“There is a parallel in the red horse group [to those] who profess the name of Christ but who are left joined to their idols. The Holy Spirit warns of judgment to come (John 16:9-11), but more specifically warns of particular categories of defection. Under the symbol of the calf as one of the creatures around the throne He warns us against idol worship while pretending to be worshippers of God. Then as the seals are opened in the judgment He presents this category of professed Christians for examination. Anyone professing Christ but who is joined to his idols will be part of this class in the investigative judgment (4T 384-7).”¹⁶

Its great idolatrous standard is Sunday worship in direct violation of the fourth commandment.

“The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled **through** the time-serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the ‘truth’ and the power of God.”¹⁷

“The world is filled with storm and war and variance. Yet under one head – the papal power – the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates.”¹⁸

Chapter 17

In Darkness – Wanting to be Called

VERSE 5: “And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.”

Verse 5 – “And when he had opened the third seal, I heard the third beast say, Come and see.”

The beast with six wings, full of eyes and having the *face of a man* called out “Come.” This cherubim, as with the other three, represents the heavenly throne and symbolizes a third group of

¹⁵ Thomas, *Op. cit.*, p. 147.

¹⁶ Hauser, *Op. cit.*, p. 49.

¹⁷ White, Ellen G.; *Maranatha*, p. 194.

¹⁸ White, Ellen G.; *Testimonies*, vol. 7, p. 182.

people they cover. This “human” imagery is related to a group of people who are Christian – but are symbolized as a “black” horse.

“According to Jewish history, its [third creature/beast] likeness was on the standard of the leading tribe of Reuben. That figure, like the ‘lion’ which represents the ‘tribe of Judah’ and was similarly positioned, also faces the palm tree of victory (see Ezekiel 41:19). Note also that ‘the tribe of Reuben’ appears second on the list of the 144,000 (Rev. 7:5).”¹⁹

Israel was divided into five divisions. The first involved the Levites. Then under the banner of Judah (lion) came Issachar and Zebulun; under the banner of Ephraim (bull) came Benjamin and Manasseh; under the banner of Reuben (man) came Simeon and Gad; and finally under the banner of Dan (serpent, later changed to an eagle) came Naphtali and Asher.

When Jacob called his sons about him to convey the future course of their lives, their offspring and the groups of people that they would represent, he said, “Gather yourselves together, that I may tell you that which shall befall you in the last days.” He said of Reuben, the firstborn, that he had dignity and power but he would be unstable. What people would be symbolized by a man, be powerful, dignified but unstable and, yet, shown later in Ezekiel 41 and Revelation 7 to have gained eternal victory? Let’s evaluate these details.

Reuben was the lead tribe to the south (Numbers 2:10-11). As four living creatures surrounded the throne, so four lead tribes surrounded the tabernacle as it journeyed through the wilderness.

Reuben lost his birthright. That blessing went to Joseph.

The “Reubenites, Nathan and Abiram, were the leaders of the rebellion against Moses in the desert when God destroyed them with an earthquake. The Reubenites and the Gaddites were the ones who chose not to enter the Promised Land but instead decided to have an inheritance outside of the land of Canaan. Other than these items, the tribe of Reuben is seldom mentioned throughout the rest of Scripture.”²⁰

The north and the south symbolically are not friendly to God or His people. Daniel 11 discusses the antagonistic forces of the *king of the north* and the *king of the south*. Thus, the symbolism is initially negative – they are without God or a saving relationship with Him. The black horse in this Seal represents people who are without truth as well as that saving relationship. But there is more information. The living creature has the face of a man. What does this mean?

“Reuben was described as ‘unstable as water’ (Gen. 49:4), and lost his privileges as first-born son because ‘he went and lay with Bilhah, his father’s concubine’ (Gen. 35:22). In the last days the spiritual descendants of Reuben may be described as being *associated* with a prostitute woman, Babylon, the mother of harlots (Rev. 17:1-5). God’s people in Babylon are called to come out [and get away from the harlot] at the loud cry of the three angels. (Rev. 18:1-4).

“The face of a man also signifies trust in men rather than God. Israel came ‘to rely upon Moses to sustain their faith.’ (PP 315). This failure to maintain dependency on God results in the withdrawal of the Spirit as men place themselves under Satan’s control. The tribe of Reuben is not mentioned in the Old Testament after their experience recorded in I Chron. 5:25, 26: ‘And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites.’”²¹

This “man’s face” symbolizes people still inside Babylon, waiting to be called out. Revelation 18:4 clearly reveals that there are those in Babylon still called “His people” who are waiting for the call. They are in darkness but have dignity and power – waiting for that call. Unstable? Yes, because of where they are and who they are associated with. That changes when they “come out.”

That is why their names are among those of the 144,000. That is why we see that tribe associated with Judah on the curtain of the temple in Ezekiel 41.

¹⁹ Wood, *Op. cit.*, *Revelation 6* (Prophecy Research Initiative document – 2002).

²⁰ Canter, *Op. cit.*, p. 54.

²¹ Hauser, *Op. cit.*, p. 54.

Verse 5 – “And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.”

“Black” has exegetic ties to Jeremiah 4:28; 8:21, 22, where it relates to mourning or death. This also relates to famine (Jeremiah 14:1, 2; Lamentations 5:10). Together, we have a group of people who claim to belong to God, epitomized in a major famine and destined to suffer and die.

Using the logical sequence from the previous horses, famine and want would follow conflict and persecution (the red horse). Thomas suggests this setting “satisfies the sequence of Jesus’ parallel prophecy in the Olivet discourse: famine follows international strife (Matthew 24:7b) (Bollings).”²²

The imagery shows forces at work that bring want of “food” – famine.

Is this literal or is there a greater spiritual application portrayed? The setting is highly symbolic. Here Reuben, the “elder,” who lost his birthright, symbolized by a man, represents a group of God’s people who are the opposite of the first white group. They are without the righteousness of Jesus. They symbolize a terrible spiritual famine. They are without truth, seen in the “bow” of the rider of the first horse. The truth about Jesus is lacking. Notice how this setting is developed in Amos:

“Thus the Lord GOD showed me, and behold, there was a basket of summer fruit. And He said, ‘What do you see, Amos?’ And I said, ‘A basket of summer fruit.’ Then the LORD said to me, ‘The end has come for My people Israel. I will spare them no longer. ‘The songs of the palace will turn to wailing in that day,’ declares the Lord GOD. ‘Many will be the corpses; in every place they will cast them forth in silence.’ Hear this, you who trample the needy, to do away with the humble of the land, saying, ‘When will the new moon be over, so that we may sell grain, and the sabbath, that we may open the wheat market to make the bushel smaller and the shekel bigger, and to cheat with dishonest scales, So as to buy the helpless for money and the needy for a pair of sandals, and that we may sell the refuse of the wheat?’ The LORD has sworn by the pride of Jacob, Indeed, I will never forget any of their deeds. Because of this will not the land quake and everyone who dwells in it mourn? Indeed, all of it will rise up like the Nile, and it will be tossed about, and subside like the Nile of Egypt. ‘And it will come about in that day,’ declares the Lord GOD, ‘That I shall make the sun go down at noon and make the earth dark in broad daylight. Then I shall turn your festivals into mourning and all your songs into lamentation; and I will bring sackcloth on everyone’s loins and baldness on every head. And I will make it like a time of mourning for an only son, and the end of it will be like a bitter day. Behold, the days coming,” declares the Lord GOD, When I will send a famine on the land, not a famine for bread or a thirst for water, but rather for hearing the words of the LORD.” Amos 8:1-14.

If a horse represents a group of people claiming to be God’s, what religious group could be represented as suffering famine, lacking nourishing truth? This horse is waiting for someone to give it the “words of the Lord.” This group is waiting to be called out of Babylon.

This single horse is motionless. It is just standing there, *not promoting* its lack of Godliness. It follows the start of persecution. This group claims to belong to Jesus but is symbolized as black, and they are not going out to propagate their ignorance. Could these people be the ones who yet need the “white light?” Reuben appears to be a failure, but God is still reserving a place for him (noted in the 144,000 listing). The human face – the angel with a face like a man – depicts a group blindly following a man or man-made rules and passively accepting those rules.

A clue is given us as to what this all represents. The rider has a balance in his hand. Balances are symbolic of judgment (Job 31:6).

“In Daniel 5:37, ‘Daniel informed Belshazzar he had been ‘weighed in the balances and ... found wanting.’ Therefore, the ‘balances’ portrayed here surely represent the same thing – God judging the character of the black horse people. But, note, He is sitting astride this horse suggest-

²² Thomas, *Op. cit.*, p. 428.

ing that He is in control. Therefore, the people represented by the black horse, have not rejected Him for God does not condemn men for that which they are powerless to change, and ignorance, when opportunity for enlightenment or change does not exist, is excusable (see Acts 17:30). It holds then that God, in the case of the black horse, in contrast to Belshazzar's case, is judging (or is waiting to judge) these people favorably."²³

"Honest weights and scales are the Lord's. All the weights in the bag are His work." Proverbs 16:11.

These people are sitting in darkness and ignorance relative to divine truths. We are seeing a picture of four groups that will comprise eventually the two classes at the end. The white and the black will merge. The red and pale will combine. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matthew 4:16.

The balances are empty. There is nothing being judged. God, too, is waiting to see if they will respond to the call.

"A verse in Isaiah is complementary: 'And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfar- ing men, though fools, shall not err therein' (Isaiah 35:8) Why will they not 'err?' because the rider of the black horse is in control! Therefore, they are not morally corrupted; instead, they are doing the very best they can within limits that bind them to God, taking into consideration the circum- stances bearing on their case, judges them fairly."²⁴

"But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. 'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed' (Amos 9:13). These conversions to truth will be made with a rapid- ity that will surprise the church, and God's name alone will be glorified."²⁵

These individuals represent those who will be ready to hear truth at the last hour. They repre- sent God's people yet to be called out of Babylon (Revelation 18:1-4) and the great multitude (Revelation 7:9).²⁶

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion."²⁷

There is an accompanying warning to those who reject light when it comes:

"I was shown a company who were howling in agony. On their garments was written in large characters, 'Thou art weighed in the balance, and found wanting.'"²⁸

"The church will be weighed in the balances of the sanctuary. If her moral character and spiri- tual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting.... If her light has become darkness, she is indeed found wanting."²⁹

Why is there a numbered sequence in the Lamb's removal of the Seals? It relates to the se- quence of events in the final play and interplay between good and evil. First unleashed onto the world are those fully representing Jesus. They "went forth" – His remnant, the 144,000. Another group "went out" to counter this work with persecutory powers under apostate Protestantism. The third group is standing in darkness waiting, watching as God is doing something with the balances. They're waiting to hear and understand truth from the "white horse."

²³ Wood, *Op. cit.*, p. 10.

²⁴ *Ibid.*, p. 10.

²⁵ White, Ellen G.; *Letter 43*, 1890; 2SM 16.

²⁶ Smart, Lois, M.D.; *Opening the Seals of the Book of Destiny*, p. 8.

²⁷ White, Ellen G.; *The Great Controversy*, p. 390.

²⁸ White, Ellen G.; *Early Writings*, p. 37.

²⁹ White, Ellen G.; *Testimonies*, vol. 5, pp. 83-84.

Are the balances in the hand of the rider related to the weighing of food in the next verse? They are *separate* issues! Many commentators tie the two together, but that presents a linguistic problem. The balances deal with weight, the voice is dealing with *volume* and *price*. The balances stand alone in association with the black horse. This makes judgment imagery much stronger. There is no judgment activity going on – only a scale in the rider’s hand. The rider is waiting. What do those balances suggest – Investigative Judgment or Executive Judgment? As discussed in chapters 4 and 5, the symbology suggests the *investigative time* is already occurring. Since they are waiting in His hand, it is imagery that the judgment of the living is soon to finish.

What are the details of the executive judgment? It is *in the scroll* that soon will be opened. When all the Seals are removed, it then can be unrolled. When is that? After the silence in heaven – seventh Seal – at the beginning of the millennial period.

“At the time of the rider of black no other message could be more timely than a solemn warning of *judgment to come*, no other scene could be more fitting than that of the balances of God in which the wayward soul is soon to be weighed, and, unless he repents, is to be found wanting. At the hour when the death angel is about to strike down the rebellious and unrepentant, what more can God do, after having sent forth the rider in red, than to send forth the rider in black,—to give man every possible portent of his *coming doom*.”³⁰

VERSE 6: “And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.”

Verse 6 – “And I heard a voice in the midst of the four beasts say,”

“Several times throughout Revelation John hears an unidentified voice. Sometimes it comes from a horn of the golden incense altar (9:13); sometimes from heaven or in heaven (10:4 8; 11:12, 15; 12:10; 14:13; 18:4); sometimes from the temple, or sanctuary in heaven (16:1); sometimes from the throne in heaven (19:5, 21:3); and once from both the temple and the throne in heaven (16:17). And here in 6:6 the voice comes from within the midst of the winged creatures.”³¹

“The additional command probably comes not from one of the cherubim or from another angelic being but from Christ himself, since he is said to be ‘in the midst of the throne and of the four living beings’ in 5:6 (cf. 7:17; 4:6) and since he is already present as the one opening the seals. This emphasizes further that the commands to the four horsemen come directly from the divine throne room.”³²

It has been suggested that this voice was that of God, the one sitting on the throne, because: “He is the ultimate source of judgments (Lee, Scott). In former times He sent famines (e.g., 2 Kings 8:1; Jeremiah 16:4; Haggai 1:11; 2:16-17) (Bullinger).”³³ However, the central focus is on mankind and his destiny. The Lamb is in charge of the Seal events. This message is part of the Christocentric theme that dominates Revelation restorative truth.

Verse 6 – “A measure of wheat for a penny, and three measures of barley for a penny;

Many expositors see here a literal famine with high prices.

“In Asia Minor at that time oil and wine were abundantly produced; however, for the supply of wheat one was dependent on imports, especially from the region of what is today southern Russia. In the event of war and internal unrest, which cut off the import routes, a shortage of wheat was

³⁰ Thiele, *Op. cit.*, pp. 129-130.

³¹ Brighton, *Op. cit.*, p. 167.

³² Beale, *Op. cit.*, p. 381.

³³ Thomas, *Op. cit.*, pp. 429-430.

especially feared. Because it provided the basic staple for the poorer population strata, it would be particularly disastrous.”³⁴

“Famines in Anatolia occurred with relative frequency in antiquity (Magie, *Roman Rule* 1:481; Garnsey, *Famine*, 218-27, highlights twenty-three food crises experienced in the Roman empire, with emphasis on the city of Rome; Mitchell, *Anatolia*, 145-46, discusses the famines in Asia Minor during the first century A.D.), in part because the region was urbanized, had an unreliable climate, and was largely dependent on grain imported from the Black Sea.”³⁵ Thus, this imagery was useful to teach from.

Carefully look at this in its context. Is the focus on wheat and barley or the *cost* of both? Many expositors have focused on the grain, drawing symbolic significance to the harvest or the exegetic meaning of each grain and food for those suffering in a famine. Here, the unseen voice is making an announcement. It is about the exorbitant *cost* for common grains.

“(‘A measure of wheat’) is a quantity of wheat that equals slightly less than a quart (dry measure). Wheat was the main food of the ancient world, a better grain worth more than barley (Ladd). This much wheat was only enough to sustain for one day a person of moderate appetite (Alford; Moffatt; Charles). Famine condition prices required a full day’s pay to purchase this minimum ration. A denarius was the average day’s wages for a working man. The minimum daily food requirement of barley was three measures because it was cheaper than the better food, wheat. These two foods were basic for the whole population. By buying the cheaper commodity a laborer could obtain three measures and have enough for himself and his family, but each person received less nutritional value (Charles).”³⁶

Here’s the challenge: The prices listed in this verse are about eight to sixteen times the average prices in the Roman Empire at that time.

We have the pure word of God going out by the remnant (horse one). Satanic-led people are ready to stop the work of this group using even violence (horse two). This creates impediments or barriers to the *availability* of truth through usual channels. There is a famine for the Word. *To obtain it is now very costly*. It is true that Joel 2:23 and 34 uses wheat, wine and oil to represent the harvest of souls under the latter rain, but the motif here is the *cost* of wheat and barley. Wheat and barley go to make bread, symbolic of truth, God’s Word. The people of Babylon (horse three) need to be called out. But that cry comes at a great cost to God’s people – the cost of persecution.

After the work of horse two begins, a true famine of the Word is recognized. The work of spreading truth has become more difficult.

Verse 6 – “and see thou hurt not the oil and the wine.”

The heavenly voice continues with a command to protect the oil and the wine. Something has happened to make the price of wheat and barley rise dramatically. A true famine is possible from the imagery, but a *spiritual famine* is evident within the context.

Jesus is commanding that the availability of the oil and wine are to be protected. It is interesting that oil and wine were indigenous crops of that region. Most of the wheat and barley were imported. The gospel truths brought to the people were now accessible only through great difficulty. But the *oil* and *wine* were to be carefully preserved.

If this application related to a literal famine and these foods needed to be preserved, one could see the wisdom in the counsel. This warning is survival language. “See that thou” is a command or even a demand. Since the motif is symbolic and there is no identified recipient of this order, the message relates to a spiritual concern addressed to all of God’s people.

³⁴ Roloff, Jurgen; *The Revelation of John – A Continental Commentary*, (Fortress Press, Minneapolis, MN), p. 87.

³⁵ Aune, David E.; *52A World Biblical Commentary; Revelation 1-5* (World Books; Publisher, Dallas, Texas), 1997, p. 399.

³⁶ *Ibid.*, p. 430.

There was a legend that when there was a famine for wheat and barley, elements in bread making, calamity or something terrible was about to occur. That is true here symbolically. Judgment lies just ahead.

How do we decipher what linguistically the wine and oil stand for in this context?

"In view of the infinite price paid for man's redemption, how dare any professing the name of Christ treat with indifference one of His *little ones*? How carefully should brethren and sisters in the church guard every word and action lest they *hurt the oil and the wine*! How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ! How faithfully and earnestly should they labor to lift up the desponding and the discouraged! How tenderly should they treat those who are trying to obey the truth."³⁷

In this setting, hurting the oil and the wine would hurt a child. This symbolizes here one young in the faith. Jesus said "see thou" "hurt not the oil and the wine." What might that be related to the black horse? The oil also represents the Holy Spirit (Matthew 25). "With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church."³⁸ There are additional considerations: "Let everyone who loves God consider that now while it is day is the time to work, not among the sheep already in the fold, but to go out in search of the lost and perishing ones. These need to have special help to bring them back to the fold. Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the word of God, but without delay secure oil in their vessels with their lamps. That *oil is the righteousness of Christ*. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin."³⁹ Don't hurt the work of God's Spirit in the hearts of His children. Don't harm the work of righteousness *already* begun in their lives.

"We may have long followed the narrow path, but it is not safe to take this as proof that we shall follow it to the end. If we have walked with God in fellowship of the Spirit, it is because we have sought Him daily by faith. From the two olive trees the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer cannot expect to receive *the golden oil of goodness, patience, long-suffering, gentleness, love*."⁴⁰ (Fruits of the Spirit.)

Immediately, we can see that the powerful imagery of this heavenly command *demand*s that everything be done to protect God's people *still in Babylon*. Nothing is to hinder or harm the working of the Holy Spirit with them or the truths they already have. The character of Jesus is shining forth to them – His righteousness is being seen as early fruits of His Spirit. They are still in darkness. But the convicting work is going forward. This process is to be protected.

The meaning of *wine* has varied applications. It certainly relates to the blood of Jesus, the redemptive, purifying cleansing element of holiness. There is even a deeper meaning. We find in Luke 10:34 the healing value of pouring oil and wine into wounds. God's remnant people are advised to protect the *healing* work that has already been going on in this group inside of dark Babylon. The oil of His Spirit and the redemptive blood of Jesus has already begun its work. "Protect, don't hurt that work!" Let the healing go forward. Let the soothing graces of heaven complete its work.

When the harvest comes as the result of the Latter Rain, the great harvest of souls, "the floors shall be full of wheat, and the vats shall overflow with wine and oil" Joel 2:23-24.

Within Babylon, a fitting symbol of this black horse, there is a dearth of good nourishing spiritual food. The people are in darkness. The pure bread of life, the unadulterated Word of God is scarce. But – the work of the Holy Spirit has been going on. We find in this *end-time language* a great multitude yet to be called out. Then the "vats will be filled." They are simply standing and waiting for

³⁷ White, Ellen G.; *Testimonies to the Church*, vol. 5, p. 614 (emphasis added).

³⁸ White, Ellen G.; *Testimonies to Ministers*, p. 188 (emphasis added).

³⁹ *Ibid.*, pp. 233-234 (emphasis added).

⁴⁰ *Ibid.*, p. 511 (emphasis added).

the Loud Cry to call them out. Preserve what has already gone on in the redemptive work of the Spirit through Jesus' blood. This horse is *not* moving – it is waiting.

In fascinating symbolism in Zechariah's vision of four chariots, the black horse went "forth into the north country." They were part of Babylon. But who should follow after them – exactly what we see developed here: "The white go forth after them." Zechariah 6:6. God promised: "Behold, I will bring them *from* the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither." Jeremiah 31:8. That is the great Old Testament promise when the great multitude will come out of Babylon.



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