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Why Sunday Appeals to Satan

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EndTime Issues... Magazine

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Why “Sunday” Is So Appealing to Satan

Honoring the seventh-day Sabbath was a *distinguishing trait* of God’s people from Adam on. Even before the fearful grandeur of Sinai when the law was written in stone, came the reminder of the sacredness of that day through the manna miracles. God later announced that the seventh day was His *sign (owth)* – a standard, a beacon, His monument of truth that He would partner with man through an everlasting covenant. In keeping that Sabbath they were reminded that He is the one who restores, cleanses and makes them holy (Exodus 31:13). That day is to bring to mind – as a Sabbath exercise – that He is the *Creator* God (Exodus 20:12) and the Deliverer from sin and bondage (Deuteronomy 5:12-15). It is also set-aside time to honor God’s authority.

Therefore, there is nothing so unique for Satan to attack. Ever since the war in heaven where he, the dragon, tried to assume God’s power and authority (Revelation 12:7-8), he has coveted the kind of homage the Sabbath should bring to God! Isaiah gave a little window into that devilish mind when he revealed the continued passion of his heart: “I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: ... I will be like the most High” (Isaiah 14:13-14).

If he can get God’s people to dishonor the Sabbath, he will have assumed authority over them by default. If he gets mankind to honor a false Sabbath, approbation is given to him. If he can get the world, the wicked, the apostates to force God’s loyal people to honor a false Sabbath, he becomes the oppressor.

Satan’s “Sabbath” Emerges from Paganism

Sun worship became the earliest form of recorded corporate idolatry.¹ The ancients appear to have worshiped the sun directly without using any statue or symbol along with the moon (Job 31:26-27). *Ra* was the sun god of Egypt, *Baal* of the Phoenicians, *Molech* of the Ammonites, *Ha-dad* of the Syrians, *Apollo* of the Greeks and *Mithra* of the Persians and Indians.

Though the seventh-day Sabbath was riveted as sacred and a covenant sign of restoration to the Hebrew people, even they were strangely influenced by those pagan practices (Leviticus 26:30, Isaiah 17:8). King Manasseh engaged in direct sun worship (II Kings 21:3, 5). Sun altars were built on the housetops where incense was burned (Zephaniah 1:5). When Josiah came to the throne, he destroyed chariots that were dedicated to the sun and removed horses that were used in sun worship processions (II Kings 23:5, 11-12). When Daniel was in Babylon, the sun-god *Shamash* was worshiped [this record was found on Babylonian tablets now in the British Museum describing “the restoration of the sun-god’s image and temple.”²] In Hebrew the word *Shemesh* meant “sun.”

When Daniel implicated a little horn who would “think to change times and laws” (Daniel 7:25), he prophesied that yet another apostate power, in great sympathy with Satan, would be at work to undermine God’s holy days. The first historical record of its fulfillment related to Antiochus Epiphanes

IV, a Seleucid or Syrian emperor (ruled 175–164 B.C.). Beside the Jewish people breaking their own Sabbaths and decreed feasts and enforcing idol worship, the historical information regarding Antiochus is the first civil enjoiner against God's holy days.

The writings of Maccabees records that story. Though much of the Maccabean works are at variance to Christian theology, they have linguistic insight, explanation into the religious meaning of ancient phrases and important historical information. In I Maccabean 1:45 it is noted that the decree of Antiochus Epiphanes IV required the Jews "to profane the sabbaths and feasts." In II Maccabean 6:6 it is noted that Jews "could neither keep the sabbath nor observe the feasts of his fathers" but had to participate in pagan sacrifices and celebrate heathen festivals.³ These works influenced the Jewish leaders prior to the first advent and now the Christian world just prior to the second advent. The Septuagint even included those books within its Old Testament Greek translation, considering them sacred canon.

Mithra Worship Adversely Influences Christianity

Fiendish destruction of Sabbath sacredness was well matured by the first advent. Mithra had become the sun god of the Roman soldiers. As the new Christian faith spread, it was in direct competition with sun worship throughout the Roman Empire. That emerging loyalty to the cross of the Messiah grew out of the precincts of Judaism and retained one very unique gift – the Sabbath – from that ancient theocracy. Thus, as the new church expanded, bringing its wonderful gospel to all the then known world, that Sabbath was to remain *God's covenant sign* and the day He received special honor.

Satan had been the "light bearer" in heaven and now he wanted that church to worship his chosen "light". His deceptive plans began to influence first religious then secular leaders. After the Cross, there were two major Jewish uprisings against Roman oppression. The first preceded 70 A.D. The second was between 132-135 A.D. God had pronounced a curse on that people (Matthew 21:43), and His sacred relationship to them ended shortly before the Cross (Matthew 23:37-38). He used the Roman Empire to help finalize His judgment predictions against that nation, just as He used Babylon to bring them into captivity for breaking one of His Sabbaths. Satan used this as a stunning opportunity to forward his worship of "light". Watch what happened! How did the Romans specifically aim their vengeance against that rebellious people? In 70 A.D. it was against *people* and their *assets*. In 135 A.D. it was against *people* and their particular *day of worship* – the most "Jewish" practice – Sabbath worship. Anti-Semitism was first expressed through anti sabbatarianism.

By 135 A.D. the "Epistle of Barnabas" repudiated Judaism as the true religion. It influenced many Christians to adapt Sunday as its worship day by calling it the "Lord's Day." Mithra had been called "Lord." Sun-day was now referred to as the "Lord's Day." Anti-Semitism began to infiltrate the prejudices of the Roman world. Examples of ensuing persecution are protean.

Christ was born during the era of Rome's dominion over its vast empire. The sun-god Mithra of Indian and Persian origin had also entered Europe and Asia Minor after Alexander's conquest (though he personally adopted the worship of and later claimed to be a *ram deity* associated with the Egyptian god Amman). Mithraism had become a compelling force even in the daily life of Roman citizens. It involved many mysteries, including seven degrees that men could climb upward through. Its believer accepted the immortality of the soul and sinners were consigned to hell when they died. This would later give rise to the belief in purgatory. Its cultish center was eventually located in Rome, as was, gradually Christianity.

By the beginning of the first century Mithra worship had become the largest sun-worshipping cult in the world. During the next two centuries, it evolved into the largest pagan religion. It clearly was a rival to Christianity. The Romans called this god "Sol Invictus" – "the invincible sun." By 250 A.D. Emperor Valerian established a college to train sun priests in Rome. His coins bore the legend "Sol, Dominus Imperil Romani" – *the sun-god of Imperial Rome*.

Temples to Mithra were erected. The emperor Aurelian (270-275 A.D.) built one such Roman temple. Its priests were called *pontiffs*. It was he that formalized December 25 as an official holiday for the empire honoring Mithra's birthday (later to become the day to celebrate the birthday of the Christ child.) The worship of the sun was associated with the first day of the week. Anti-Semitic Christians (first emerged in Alexandria, Egypt and Rome) began to adopt that day as their "Day of the Lord."

Women helpers in the Mithrian religion were chosen as virgins. They would later be emulated as nuns in the Roman Catholic Church. Roman emperors were depicted as having sun bursts around their heads within the two centuries after Christ.⁴ Christian art began to adopt a "holo" on "saints," babies and church leaders. That became a sign of "special light" "holiness." Satan's plan appears to be succeeding. Hate the Jews, hate their Sabbath, honor what has been so accepted by the populace over the centuries.

Christianity and State Begin to Cooperate

Constantine decreed all persecution of Christians should cease (313 A.D.) in the Edict of Milan. That ended over 200 years of terrible atrocities against God's people. But—for the little remnant fully committed to truth, it was only a short reprieve.

By 316 A.D. the bishop of Rome, Sylvester I, gave an ecclesiastical command that the "rest" of the seventh day Sabbath should be transferred to the "Lord's Day."⁵ He encouraged the Roman Empire to call Sunday the First Feriae (celebration) as the "Lord's Day."⁶ This was a decisive transition in Christian history reviewed by Rabanus Maurus, a German theologian and archbishop (776-856) of Mainz, Germany.⁷ The Roman Christian church now institutes ecclesiastical law for its members.

Sylvester stated in that canon law: "Every Sabbath on account of the burial (of Jesus) is to be regarded in execration (denunciation) of the Jews ... In fact it is not proper to observe, because of Jewish customs, the consumption of food and the ceremonies of the Jews."⁸

Sylvester influenced Constantine to issue the decree, *Dies Solis*, of March 7, 321 A.D. as a Roman day of rest (Sunday).

"On the venerable day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country however persons engaged in agriculture may freely and lawfully continue their pursuits because it often happens that another day is not suitable for grain-sowing or vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost."

Though Constantine sympathized with Christianity, his bitterness against the Jews was profound. This was exhibited in several decrees against the seventh-day Sabbath. In turn, however, it also provided oppression of those who were adherents to the pure faith of the Biblical Sabbath. That hatred actually began shortly after 313 A.D. with the Edict of Milan. Repressive laws were instituted in 315 A.D., even against Jewish proselytism, which became punishable by death.⁹

Overnight apostate Christianity was given state sanction. The pure gospel of love and reclamation was sadly replaced by aggressive liturgy. This was partly due to Constantine's continued allegiance to Mithraism and the growing adoption by Christianity of pagan icons and rites. In the same year, 321 A.D., he embellished a temple to the sun in Rome. He made many subsequent laws in support of heathen priests, priestesses and their role in the empire. Sunday observance became universal law. It is important to continue to note that it was sympathetic to Christianity *and* to paganism.

Victor Duruy, a French historian, tells us more about this: "He [Constantine] sent to the [military] legions, to be recited upon that day [Sunday] a form of prayer which could have been employed by a worshiper of Mithra, of Serapis, or of Apollo, quite as well as by [an apostate] ... Christian believer. This was the official sanction of the old custom of addressing a prayer to the rising sun."¹⁰

Commenting on this heaven-daring change, expositor White wrote: "Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its

falsity, and points to the real authors of the change.... But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival.”¹¹

A contemporary of Emperor Constantine and Pope Sylvester I, was this Eusebius Pamphili (260-341 A.D.), Bishop of Caesarea in Palestine. About 330 A.D. he wrote: “and all things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord’s day, as more appropriately belonging to it, because it has precedence, and is first in rank, and more honorable than the Jewish Sabbath.”¹²

“This was the beginning of something new and ominous for the Church. Sylvester [I] (314-337) was the ‘pope’ during the reign of Constantine. His attitude toward the Bible Sabbath, which God gave to mankind at the Creation of this world is shown in the following quotation: ‘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 regarded in execration [loathing or cursing] of the Jews.’”¹³

Later a Council of Laodicea (364 A.D.) (a local council but with far-reaching influence) voted: “Christians shall not Judaize and be idle on Saturday, the Sabbath, but shall work on that day; but the Lord’s day (Sunday) they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.”¹⁴

The Apostate Christian Church Is Born

Constantine, now calling himself Pontus Maximus, called the Council of Nicaea in 325 A.D. to formulate the basis for the “emerging” Christian church [for the “redefined” Christian church]. During this council of 318 individuals (number varies by historians), the Nicene Creed, used by many churches today, was hammered out. Constantine was present only as a witness and an apparent referee. Arianism was rejected but later personally accepted by Constantine because of spousal pressure. The attendees were from all over the Roman Empire except Britain. Many consider this the first general council of the church since the Apostolic Council of Jerusalem. Some contemporary records suggest that this is when the Bible was put together. That, however, is inaccurate. The agenda was published and did not include that issue. The Canon had already been established.¹⁵

This set the stage for formalizing the apostate Christian church, which would become the Roman Catholic Church. Later (364 A.D.), at the Laodicean Council noted above (a local council of 30 plus members), Canon 29 made the Sabbath rest an ecclesiastical sin.

The Christian leaders of Alexandria and later of Rome had already been exercising power over the Christian churches of the empire, including adapting to Sunday worship. With Constantine’s influence and his decrees, Christianity was secularized, paganized and became a tainted blend of ancient rites associated with Christian claims.

By the middle of the fourth century the apostate Church of Rome had endorsed and made Sunday worship a liturgical requirement – Sylvester I, its chief historical arbiter. Constantine had made Sunday a user friendly day with anti-Semitic overtones. Sunday rest became mandated with the force of law. But what that “rest” meant was still undefined. Mithraism remained a cherished cult, even by Constantine. His worship of the sun continued. There remained Mithraism with its sun worship and Christianity with its Sunday worship competitively vying for time and space.

The bishops of Rome were anxious to control all religious activity of the empire. Their craving for power and authority rapidly grew. With Satanic fervor they questioned how they might accomplish that? Could there be a way to *combine* Mithraism and Christianity? Satan’s success to draw men away from the true Sabbath, the covenant day of rest, was already succeeding too well. Something had to happen to Mithraism to centralize power within the Christian church. If it could do that, the church’s purposes would be complete. Then authority due God would be focused on Rome and their “ecclesiastical” leadership!

Sharpening the craving for power was the growing *competition* between heads of the churches of Constantinople (where Constantine had moved the Roman Empire's capital), with Rome and Alexandria of Egypt (North Africa). Various local church councils had struggled, trying to establish what Christianity should stand for and assume centralized power. Arianism, which still had a stronghold, especially in Constantinople, continued to influence civil leaders.

The break came in February, 380 A.D. when Roman Empire Emperor Flavius Theodosius from the capital at Constantinople called another church council. Many interesting religious mandates came from those meetings.

1. The Holy Spirit was reaffirmed as a part of the Godhead and defined as one of the *mysteries* in the Nicene Creed.
2. Paganism was outlawed. That civil decree became the break the church leaders desired. The "competition" for the religious interest of the citizenry came to an abrupt end – Destruction of their temples, persecution of believers and martyrdom of priests began.
3. Arianism was no longer accepted. Their churches were confiscated and violence against its leaders started.
4. Sunday laws were matured and exceeded compulsory observance greater than any prior mandates and decrees.

In his "Codex Theodosianus 11.7.13", this "Christian" Emperor decreed the *mandatory observance* of the first day of the week as the Lord's day.

"Let the course of all law suits and all business cease on Sunday, which our fathers have rightly called the Lord's day, and let no one try to collect either a public or a private debt; and let there be no hearing of disputes by any judges either those required to serve by law or those voluntarily chosen by disputants. And he is to be held not only infamous but sacrilegious who has turned away from the service and observance of holy religion on that day."¹⁶

"On the following occasions all amusements of the theaters and the circuses shall be denied throughout all cities to the people thereof, and the minds of Christians and of the faithful shall be wholly occupied in the worship of God: namely, on the Lord's day, which is the first day of the whole week, on the Natal Day and Epiphany of Christ, and on the day of Easter and of Pentecost, as long as the vestments that imitate the light of the celestial font attest to the new light of holy baptism; at the time also when the commemoration of the Apostolic Passion, the teacher of all Christianity, is duly celebrated by everyone.' (Law of Theodosius II, Feb. 1, 425, in THEODOSIAN CODE 15.5.5, p. 433. Copyright 1952 by Princeton University Press, Princeton, New Jersey.)"¹⁷

This became a time many Christians began to keep Saturday and Sunday both as sacred times to cover religious and state requirements.

Apostate Christianity Now Comes to Its Most Significant Transition in History

1. Christianity and paganism had shared time and some space.
2. Now Sunday became a day of Christian worship only.
3. "Paganism" is now outlawed. Arianism is prohibited.
4. But – pagan practices and icons are adapted into the Christian church making it appealing to the "pagan" masses.
5. Sunday worship is enforced.

Over a 40–50 year period the last vestiges of formal Mithraism vanished. BUT:

1. Mithra's birthday or December 25 had already become the birthday for Jesus.
2. Icons and images that pagans held in veneration were reinterpreted as a Christian symbols and filled the liturgical life of "Christians".
3. Other pagan holidays became significant Christian dates: (ie the Resurrection – Passover – Easter – Spring equinox – was celebrated with honor to the rising sun in the east).
4. Mithra had said: "He who will not eat of my body, nor drink of my blood, so that he may be one with me shall not be saved." This was associated with an animal sacrifice. The church now uses the eucharist and common wine cup as a celebration of "the sacrifice." Mithras rites and symbols were now adopted into the body and blood of Christ.
5. The sun became a central icon of the Christian faith by calling it the "sun of righteousness" (Malachi 4:2). From that point on images had sunburst, haloes and sun pictures were embedded in windows, paintings and on priestly garments.
6. "The Church ... christened pagan festivals, making use of dates and ceremonies, and endowing them with an entirely new and Christian significance"¹⁸

Cardinal Newman (1809-1890) gave us some amazing and unique insight into this in 1845 in one of his monumental works, *Development of the Christian Doctrine*: "It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison [Note 17], are all of pagan origin, and sanctified by their adoption into the Church."¹⁹

He went on to clarify the historical justification for this: "It is but enunciating in other words the principle we are tracing, to say that the Church has been entrusted with the dispensation of grace. For if she can convert heathen appointments into spiritual rites and usages, what is this but to be in possession of a treasure, and to exercise a discretionary power in its application?"

Satan Has Gotten His Way – For Now

The distinguishing "mark" of the Jewish people and later the emerging Christian church was legally and ecclesiastically challenged and then "changed". The empire and the church, however, did not represent God. That church claimed, as they do today, to be God's representatives. But, they aren't. They are promoting allegiance to the ancient god's of the sun, especially Mithra.

Of Lucifer it is noted: "Lucifer, 'son of the morning,' was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him" "coveting a higher state, forfeited forever the brightness and bliss of heaven"²⁰ "He had "glory surpassing all the angels that surround the throne, and united in closest ties to the Son of God." He was a "shining seraph."²¹ Lucifer was associated with "light."

Notice the many descriptive phrases related to light:

- “Son of the morning” (Isaiah 14:12) – “light bearer” (Like the “sun” that rises in the east in the early morning)
- He lived in beams of light, glory and brightness
- He was so brilliant and aglow himself that he was called “bright.”

As rebellion commenced its baneful work in Lucifer’s heart, he began to “glory in his brightness” and his exalted position.²⁰ Later, we are told “he wanted to be like God” (Isaiah 14:12-15). Lucifer and his host were cast from the precincts of heaven (Revelation 12:7, 9). It was then that he began to lay satanic strategy to be honored like God, wield authority over this world and continue as the “light bearer.”

His first deception related to the penalty for sin – death. His next related to what man worshiped. Why not get man to worship “light”? As recorded history testifies, sun worship was man’s earliest cult. This drew men’s attention away from the “sun of righteousness” (Malachi 4:2). By worshiping the visible earthly light, man rejected the divine mystery of the invisible light – Jehovah.

By worshiping God/god on the first day instead of the last or seventh day, it removed God’s authority, giving it to man/Satan. That is exactly what he wanted.

- The concept of hell and purgatory (man doesn’t die) appealed to man’s works of righteousness. [do more and you won’t go to hell or be in hell long].
- The idea of the law being nailed to the Cross trivialized the foundational principle of God’s kingdom [his very character].
- The false Sabbath demeaned the restoration of man [What God said it would represent after sin came into earth’s precincts].

Heaven’s distinguishing “mark” would remain the seventh-day Sabbath. God’s authority, His right of ownership because of creatorship, and the imagery of “setting apart” were all choreographed in that day in the Christian church.

By redirecting men’s attention to the sun – in Sunday – by deceptively claiming that the resurrection is what needs to be honored, Satan has successfully redefined the whole plan of salvation on false terms. The sign of God’s authority, ownership and peculiarity of His people has vanished with worship on that first day.

The Cross and its blood were to remain the cleansing and regenerating agent. The resurrection sweeps that away giving focus to “life” before “blood”. The Sabbath, restoration and the blood must be intertwined with *man’s need* to bear a cross. Sin is to be sacrificed and washed away by the Cross/blood of Jesus. The Seventh-day is to remain man’s time to rest from labor and reflect on what “cleansing blood” provides making then “life” possible.

The icon of Satan’s “theocracy” – the Roman Catholic Church – has made the sun its icon of “light”. Satan has succeeded in changing his once elevated glory and light into his idol of light, the sun.

Lucifer: Light from God’s glory • Satan: Light from sun’s glory

That is why at the end of time the issue of the “sun” will once again be of paramount importance. That will be Satan’s last opportunity to detract from the “light of God’s truth”. The Seventh-day

Sabbath vs Sunday worship will rise to competitive conflict. It will, however, be more than over a “day”. It will be between God and Satan. It will be between God’s “sign” and Satan’s “mark.”

The prophetic introduction to this apocalyptic issue begins in the Old Testament with Ezekiel 1–11. In stunning imagery God reveals that icons, images and “sun” worship will eventually lead to turning one’s back on God’s church. Honoring the resurrection honors the “rising sun” and demeans the Cross, which Paul so eloquently appealed to: “God forbid that I should glory, save in the cross of Jesus Christ” (Galatians 6:14). Paul never said: “God forbid that I should glory, save in the resurrection of Jesus Christ.” [!!] The Sabbath is to uphold the true redemptive theme, the cross of Jesus. Sunday diminishes the vast issues of the atonement.

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“Sanctuary Cleansed”

A Deeper Look

(*qodesh nisdaq*)

When the Bible uses a Hebrew word only once, it creates challenges when studying its meaning. There aren't other authors or texts to compare its setting. This is especially true for the passive verb *nisdaq* in Daniel 8:14, which is interpreted in the KJV as “cleansed.” There are four key ways one might ascertain clues as to its meaning.

1. See how ancient Biblical manuscripts translated it.
2. Study extra-Biblical literature where the word is used.
3. Study the *root* words and how they are used elsewhere.
4. Evaluate in depth the context of its use.

The Greek LXX Septuagint (250± B.C.) and the Theodotion (167 A.D.) translate *nisdaq* as *katharisthesetai* or “shall be cleansed.” Concern over these translations relates to the Maccabean influence on the rededication or cleansing of the temple previously desecrated by Antiochus Epiphanes IV. This was extensively portrayed in First Maccabees (174-134 B.C.). It appears that Jewish thinking was deeply influenced by the tragedy of Antiochus, suggesting to many scholars that he was the Daniel 8 fulfillment of the little horn. Thus, reconsecration of their temple would be the fulfillment of “sanctuary be cleansed.” Biblical “translations”, as the result, have often be influenced by “interpretation”.

Various Bible translators have tried to bring a corrected viewpoint to *nisdaq*. Thus, we see many variations of thought:¹

“be restored” (TEV)
“be properly restored” (NASB)
“have its rights restored” (SB)
“emerging victorious” (NEB)
“be reconsecrated” (NIV)
“be cleansed” (KJV)

Between 500-1000 A.D. a group of Hebrew scholars called Massoretes operated schools and worked to safeguard the original consonantal text. Vowel markings were added underneath the consonants, which were called “matres lectiones.”² The first complete handwritten work was finished between 600-700 A.D. (some historical records suggest perhaps as late as 900 A.D.) – i.e., “The Massoretic Text”.

Daniel 8:14 is not translated as “be cleansed” in that translation (as is the LXX and the later Vulgate). It is *justified* or *vindicated* from a direct transliteration. The weight of evidence suggests the LXX and later the Vulgate were influenced by ritual cleansing of the earthly sanctuary of Leviticus 16 and the history of the defilement from Antiochus. In Leviticus the word for cleansing is *taher*, referring to *ritual cleansing*, not *moral cleansing*. The latter is *the* issue that distinctly unfolds in the prophetic continuation from Daniel 8 through 9. That represents the *mareh* portion of his prophetic vision.

There are no known extrabiblical literary records that have been presented that use the word *nisdaq*. Thus, it stands alone. Opinion flourishes and reflects the interpretive bias the expositor thinks it should have. Let's begin *de novo* to see what we might discover. Analysis

must begin with the root words and then the special context it is in.

The Root Words

The root word for *nisdaq* is the verb *sadeq* or *tsadeq*. This word basically notes “conformity to an ethical or moral standard.” Quoting N. Snaith in *Distinctive Ideas of the Old Testament*, Schocken, 1964, p. 64, Harris states that Snaith observed “the original significance of the root *sdq* [without vowels] is to have been ‘to be straight’.”³ *Sedeq*, the parent noun, refers then to “an ethical, moral standard” and the verb the achievement of that standard.

All instances of the Biblical use of the noun (except Genesis 15:6, 18:19, 30:33) refer to decisions made without prejudice and in accordance with truth (i.e., Leviticus 19:15). It describes *standards* within a “perfect” setting in three areas: ethical, forensic and theocratic. Let’s look at each of these:

1. Ethical: These are standards relative to relationships in dealing with man or God. They have their basis in God’s Word. The “righteous” or ethical man is one who serves God (Malachi 3:18). That service is described in numerous areas in the Old Testament suggesting a relationship that is not only righteous but lawful. It matches God’s moral norms. Abraham believed that Isaac was his promised heir because he trusted in God’s promises and it was accounted as righteousness (Romans 4:3). This portrays being ethically or morally right with God.
2. Legal: The forensic issues of *sedeq* (which predominates) – are illustrated when a judge considers a man’s innocence or guilt. He does this relative to God’s law, the “measure” or “standard”. Today a man might be guilty of breaking a secular law but innocent before God. But in Old Testament law, innocence and righteous were the same. A just or true decision then, is righteous-

ness (Psalm 17:1, 18:20). To be free from guilt in any possible infraction of the law means righteousness (Genesis 30:33).

3. *Sedeq* is applied to God Himself, reflecting the beauty and quality of His character.
 - a. His judgments and standards are righteous (Psalm 119:144, 160, 172).
 - b. God hating sin and loving righteousness (Psalm 45:7) expresses His justice and mercy.
 - c. Therefore, righteousness and judgment are the habitation (foundation) of His throne (Psalm 97:2). That characterizes His very nature.
 - d. Everything He does is right-correct.

Salvation or restoration of His people vindicates this righteousness (Isaiah 1:27, 46:13; cf. Isaiah 51:1, Psalm 85:9-11, 97:2). Cyrus is summoned to deliver God’s people and is called righteous (Isaiah 42:6, 45:13). God is righteous when, under the covenant, He delivers or restores His people (Psalm 31:1 5:8, 37:6). In Israel’s victory over her foes, the Lord is both righteous and the Savior (Isaiah 54:14-17, 45:21).

What is the subject to the verb *nisdaq*?

The word that the KJV interprets as “sanctuary” is the noun *qodesh*. It stands alone *without an article*. This is the subject to the passive verb *nisdaq*.

Qodesh reflects the concept of holiness in the sphere of the sacred. In Leviticus 10:10 and Ezekiel 22:26 *qodesh* is noted as the opposite of *hol*, the profane or common. It describes God’s character, totally good and without evil. He is moral perfection. This is the sphere He wants mankind to be elevated to – “Be ye holy for I am holy” (1 Peter 1:16; Leviticus 19:1, 20:7).⁵

Man was made in God’s image and capable of reflecting Divine likeness. In the deliverance or restoration of man, the recreation of a new heart brings that back once more (Romans

8:18-23, Leviticus 19:2, I Peter 1:15). Only those who are holy will dwell in God's *holy hill* (Psalm 15:1).

Though most translations translate *qodesh* as "sanctuary", without the article it reflects the ethical sacredness of complete restoration. It depicts the moment in time during the ancient Day of Atonement when everything has been atoned for and the sins removed from the camp by the burdened scapegoat. That moment was also when, in the seventh Shemita or Sabbatical year (the 49th year), the shofar could be blown announcing the Jubilee. That year was the ultimate symbol of total deliverance (from slavery) and restoration (of the land), representing when everything is adjudicated – all cases are closed.

Thus, on or after 2300 evenings and mornings (annual symbol of the Day of Atonement, which became the "ninth day of the month at even" (Leviticus 23:32), *holiness* would be adjudicated. God's character would then be vindicated. All issues of sin judged, executed and closed. It would be a time to blow the shofar. *Symbolically*, the sanctuary and the people would have been atoned for by the cleansing of blood.

The "cleansing of the sanctuary" is simply not in the Hebrew text. Christ draws our thoughts to a higher understanding than the blood of animals and the geography of a sanctuary. That is why in verse 11 it is *not* the sanctuary that is cast down but the place (*mekoen*) of the sanctuary. The status of holiness is marred by apostasy and sin. Truth is cast down through rebellion against the Sabbath (transgression – *peshq*). Daniel 8:14 elevates our thoughts in a great contrast with the immediate story of terror against God and His people to that moment when holiness has returned and all rebellion gone!

Couched within the immediate context of this ultimate restoration is the story of preparation, judgment and vindication. But, we must be careful not to read into the text what is simply not expressed or recorded. Some of the most awesome warning to man to uphold his

covenantal part in the whole Bible comes in this *mareh* vision and in context of Daniel 8–12.

Adventists and "sanctuary cleansed"

After the great disappointment, the "sanctuary message" came to light, and a new understanding of Christ's ministry began to unfold. Yet, there has come serious misunderstandings of this. Confusion exists relative to the geography of the sanctuary and when His role commenced before the throne. The earthly sanctuary was a "type," a great metaphor related to the "functional activity" of heaven.

Our pioneers and E. G. White used the inaccurate translation of the KJV to convey a unique truth relative to sin. They used and appealed to the "cleansing of the sanctuary" as a heavenly process. This was described as this: "I was shown the grievous disappointment of the people of God that they did not see Jesus at the expected time. They knew not why their Saviour did not come; for they could see no evidence that prophetic time had not ended. Said the angel, 'Has God's word failed? Has God failed to fulfill His promises? No; He has fulfilled all that He promised. Jesus has risen up and shut the door of the holy place of the heavenly sanctuary and has opened a door into the most holy place and entered in to cleanse the sanctuary. All who wait patiently shall understand the mystery. Man has erred; but there has been no failure on the part of God. All was accomplished that God promised; but man erroneously believed the earth to be the sanctuary to be cleansed at the end of the prophetic periods. It is man's expectation, not the promise of God, that has failed.'"⁶

This was justified by Paul's note regarding the heavenly needing to be purified: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Hebrews 9:22-23).

Perhaps the first question to be addressed is simply, "What is the heavenly sanctuary?" "Where is the 'Most Holy'?"

When Jesus appeared to John, He noted that the overcomers will be granted a place on the Father's throne (Revelation 3:21). Hebrews notes that Christ entered upon that privilege "after he had offered one sacrifice for sins" (Hebrews 10:12). Later in Revelation, that throne is called jointly "the throne of God and of the Lamb" (Revelation 22:3). Jesus is also typified as our High Priest (Hebrews 3:1). *On* the throne He is king. *Before* the throne He is our advocate.

This second view of heaven/throne/Christ and the Father is noted in these verses: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.... For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:11-12, 24).

This makes it clear that the "holy places" of the earthly tabernacle is antitypically "heaven itself." In mediation, legal language before the throne symbolizes before the Shekina above the ark of the covenant. Both pleaded blood. He "ever liveth to make intercession" for us (Hebrews 7:25).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

"And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5).

If heaven represents the heavenly tabernacle or sanctuary, what would/could be "cleansed?" In John 2:19, Jesus referred to Himself as "this temple" (cf. Matthew 27:63). On the Day of Atonement the High Priest "confessed all the iniquities of the children of

Israel" while both hands were laid on the head of the "live goat ... and all their transgressions and all their sins" (Leviticus 16:21). Then it states that they were put upon the head of the goat. *The priest could only do this if there was a way for him to receive all those sins.* Notice carefully the following thoughts.

"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed 'into the example and shadow of heavenly things.' Hebrews 8:5."⁷

"Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan,

who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat.”⁸

“When the times of refreshing shall come from the presence of the Lord, then the sins of the repentant soul who received the grace of Christ and has overcome through the blood of the Lamb, will be removed from the records of heaven, and will be placed upon Satan, the scapegoat, the originator of sin, and be remembered no more against him forever. The sins of the overcomers will be blotted out of the books of record, but their names will be retained on the book of life. The True Witness says, ‘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.’”⁹

The removal of sins represented therefore:

1. The High Priest (Jesus) taking the sins, transgressions and iniquities upon Himself, then putting them on the scapegoat (Satan) (type and antitype).
2. Purification of the universe from sin comes when sin is removed from “the heavenly sanctuary” and are placed on Satan.
3. Cleansing comes when the sins are “removed from the records of heaven.”

Christ bore our sins. He has the wrongs of every sinner who confesses and submits to Him. That is why He can transfer them to Satan. The Bible notes that “If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness” (1 John 1:9). The covenant promise of cleansing comes ultimately to man. When those sins are

taken by Jesus, we become righteous. But – man has a part.

“Christ as the head of humanity was to take the same steps that we are required to take. Although sinless, He was our example in fulfilling all the requirements for the redemption of the sinful race. He bore the sins of the whole world. His baptism was to embrace the whole sinful world who by repentance and faith would be pardoned. ‘After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.’ Titus 3:4-8. Man was brought again into favor with God by the washing of regeneration. The washing was the burial with Christ in the water in the likeness of His death, representing that all who repent of the transgression of the law of God receive purification, cleansing, through the work of the Holy Spirit. Baptism represents true conversion by the renewing of the Holy Spirit.”¹⁰

Once again, man has a part. It is crucial to note that in Daniel 9:24 Gabriel tells Daniel for God’s people to see everlasting righteousness and the “anointing of the Most Holy” they must reject transgression, put away sin and make right for all their iniquity – the very same Hebrew words used by Leviticus 16 for what is transferred to the scapegoat! That is amazing. Christ is our “sanctuary” holding our sins until Atonement and the transference to Satan.

Daniel 8:14 is the final outcome of the Feast of Trumpets and the Day of Atonement – the two Fall Feasts; one warning of judgment – the other, the judgment.



Holiness adjudicated

Daniel 9:24:
Mankind is to confess and remove all sin, iniquity and transgression.

Forgiveness comes

Daniel 9:24:
God respond
Sanctuary anointed (cleansed)
Chazown vision of goat ends

Righteousness comes in
Sins transferred to Satan
Goat goes into wilderness

Daniel has a sanctuary cleansing message, but it is found through the collective of the *mareh* vision messages:

- First Christ proves He is pure – now our High Priest.
- Second Man is forgiven, then cleansed, made pure.
- Third Christ takes those sins (from man, from the record, from Himself, from heaven).
- Fourth Places the sins on Satan.

The temple of man is cleansed (I Corinthians 6:19).

The sanctuary of heaven is cleansed (records, Christ, heaven itself).

This imagery and message is eloquent, elevated and goes far beyond the geography, the battle of the text and what E. G. White “said.” We see high and lifted up man’s place on the very throne of God next to Christ – because sin has been removed. Then the declaration can be made that in heaven “no temple therein” exists (Revelation 21:22). The great restoration theme is “Christ in you, the hope of glory” (Colossians 1:27).

The saints will be cleansed by washing their robes in the blood of the Lamb (Revelation

7:14). This is the gentle unfolding of the mystery of Godliness.

If the *early understanding* of 8:14 was the *cleansing of the sanctuary* and our deeper direct understanding the restoration of holiness, how can the difference be reconciled? Does it call for a revision of the past? Or – does it call for a deeper and more elevated understanding of what was said in the past. I would argue strongly for the latter.

Restoration of Man

“Let us apply the figure, ‘Ye are God’s building’—a temple prepared to be a home where God shall preside, a home where God’s attributes shall be constantly shining forth in our characters, showing that we are living with God’s presence. The inner sanctuary of the soul is consecrated to God and we are to keep the soul dedicated, cleansed, purified for the sacred repository of truth.”¹¹

One of the keys to cleansing of the heart in the new covenant experience is the promise that our sins will be remembered no more (Hebrews 8:12). This is the ultimate legal end of sin. It is the declaration of a state of purity and holiness. It specifically reflects *qodesh nishdaq* – the new covenant, the everlasting covenant is established. Everything is *adjudicated*.

“Behold, the days come, saith the LORD, that I will make a new covenant with the house

of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, *and I will remember their sin no more*" (Jeremiah 31:31-34). The case is closed (Daniel 8:14).

What about the judgment? I would suggest that this issue is marginally understood. It is *not* an issue in 8:14. Yet, the *result* of holiness being adjudicated means that something was studied and judged. In Matthew 25:32 the sheep and goats are separated. Is that the message of Daniel 7:9 – a task described as occurring at the second coming? If it is then, why are so many of the wicked killed by the first four Trumpets and shortly thereafter the Plagues? They would have already been judged. Then what does Revelation 20 refer to, during the millennial reign of Christ and the saints, when it appears that they sit in judgment together?

A new and distinct approach needs to be made as to what the judgment means. I would suggest that we begin with the *elevated theme* of Daniel 8:14 – holiness is adjudicated. Then work backwards – and that is entirely possible in Daniel – to discover how that point was attained. It will be then that we will see the precise higher meaning of Daniel 8–12 and the general brush strokes of sanctuary teaching of E. G. White all to be in harmony. It is time to be very careful in protecting past understanding but not to the exclusion of a higher and richer view of holiness, deliverance, moral perfection with total restoration. Both appear

compatible, both elevating. Both beckoning to be understood.

"But the truth of God is infinite. With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the laborer's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure house of God, not the same thing over and over, but new beauty and new truth."¹²

"We must not for a moment think that there is no more light, no more truth to be given us. We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, "I am rich and increased with goods, and have need of nothing." [Rev. 3:17.]"¹³

"There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible."¹⁴

"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."¹⁵

All evidence suggests that Jesus begins the prophetic discourse of the *mareh* vision with its conclusion: "This is what will happen after the 2300 years ends." What a promise! Daniel had just been given a gruesome prophecy of hatred, persecution and rebellion by the anti-christ – the little horn – and against Jesus and His people. Gabriel questions the "when" it would all happen. Jesus first gave Daniel, and all for the rest of time, the assurance that right, holiness and sacred honor would triumph. The case against sin would be closed.

All issues against God's character would be adjudicated. That is why sin and sinners will never rise the second time. God permitted Himself to go on trial that the universe would see arguments on all sides.

Then, in a glorious preface to the book of Revelation, God outlines in the rest of Daniel's manuscript how the final struggle between good and evil will occur. Precise understanding of those verses and chapters equip the student to understand the end-time message unfolded in the end-time book of Revelation. It is *not* a divided book – historical and future. It is all apocalyptic, end-time. Understanding Daniel 8–12 helps to grasp that stunning truth.

Reference:

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“The Ultimate” Sanctuary Message?

CHRIST CAME TO RESTORE HIS IMAGE IN THE SANCTUARY OF MAN'S HEART

Ellen G. White

The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a co-worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family; and prepare him to share the inheritance of the saints in light.¹

If the servants of God will walk with Him in faith, He will give power to their message. They will be enabled so to present His love and the danger of rejecting the grace of God that men will be constrained to accept the gospel. Christ will perform wonderful miracles if men will but do their God-given part. In human hearts today as great a transformation may be wrought as has ever been wrought in generations past. John Bunyan was redeemed from profanity and reveling, John Newton from slave dealing, to proclaim an uplifted Saviour. A Bunyan and a Newton may be redeemed from among men today. Through human agents who co-operate with the divine, many a poor outcast will be reclaimed, and in his turn will seek to restore the image of God in man. There are those who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zacchaeus, "Today I must abide at thy house" (Luke 19:5), so the word will come to

them; and those who were supposed to be hardened sinners will be found to have hearts as tender as a child's because Christ has deigned to notice them. Many will come from the grossest error and sin, and will take the place of others who have had opportunities and privileges but have not prized them. They will be accounted the chosen of God, elect, precious; and when Christ shall come into His kingdom, they will stand next His throne.²

The true object of education is to restore the image of God in the soul. In the beginning, God created man in his own likeness. He endowed him with noble qualities. His mind was well-balanced, and all the powers of his being were harmonious. But the fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised, and a life of probation was granted to man. To bring him back to the perfection in which he was first created, is the great object of life,—the object that underlies every other. It is the work of parents and teachers, in the education of the youth, to co-operate with the divine purpose; and in so doing they are "laborers together with God." [1 COR. 3:9.]³

There are but few who have an appreciation of the grievous character of sin, and who comprehend the greatness of the ruin that has resulted from the transgression of God's law. By examining the wonderful plan of redemption to restore the sinner to the moral

image of God, we see that the only means for man's deliverance was wrought out by the self-sacrifice, and the unparalleled condescension and love of the Son of God. He alone had the strength to fight the battles with the great adversary of God and man, and, as our substitute and surety, he has given power to those who lay hold of him by faith, to become victors in his name, and through his merits.⁴

To many, education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." [PS. 111:10.] The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the affected member to comeliness and soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love,—a love which has its foundation in duty faithfully performed.⁵

References:

¹ *Christ's Object Lessons*, p. 42.

² *Ibid.*, p. 236.

³ *Christian Education*, p. 63.

⁴ *Ibid.*, p. 112.

⁵ *Ibid.*, p. 236.



Prophecy Unfolds

The Seven Seals of Revelation

Commentary on Revelation 4 & 5

The Four Creatures that Hold the Key

VERSE 6: “And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.”

Verse 6 – “And before the throne *there was* a sea of glass like unto crystal:”

It appears as though John is at a loss to fully describe this “sea” which has no counterpart here on earth. It is a wide expanse resembling a sea but is like glass, even as crystal. This is a picture of splendor and enhances the throne “room” imagery. The *krystallos* envisions purity, perfection, the utmost in wonderment. One is drawn into a similar feeling of awe in describing the New Jerusalem – “clear as crystal (21:11).” One gets the allusion from Ezekiel 1:22-23 that this sea reflected the total colors emanating out of the throne. We have nearly identical phraseology in Revelation 15:2-4 (cf. Solomon’s molten sea, II Chronicles 4:2-6).

Many commentators make exegetical ties to this “sea,” drawing on the seas of Revelation 13, 17, etc., relating it to a source of evil. This creates a most distracting picture from a remarkable heavenly scene that Jesus was portraying.

In regard to the total throne room vision is this thought: “The sea of glass was represented by the laver in the tabernacle and by the bronze sea in Solomon’s temple [cf. I Kings 7:23]. These things represent the cleansing, through baptism, that is required before one enters the presence of God. Notice once again that we see elements from all three areas of the sanctuary in this scene. We see the Ark of the Covenant (the throne of God) from the Most Holy Place; we see the lamps from the Holy Place; and we see the sea of glass from the courtyard. All three areas are visible with no mention of veils or curtains of any kind.”¹

We noted previously that Jesus took His loyal people “out a little way.”² Where could this have been? We are given a metaphorical scene of the court yard – the place of repentance, cleansing and preparation. The judgment hour is about to begin or be proclaimed. The Shofar has sounded in Christ’s trumpet-like voice. The appeal is metaphorically given to wash, be

clean, have a character that is pure – like glass, crystal clear. The calling of the people to repentance is at the door of the tabernacle in front of the laver. One can imagine that this voice of Jesus has taken His people out a little away by the laver of cleansing to wait, to pray into the Most Holy while the investigative judgment is progressing.

It will be on that sea of glass where the saints will soon be gathered. It is empty now – awaiting the repentance and preparation of the saints and the final investigative judgment decisions. Here we see symbolized man's part in the redemptive process. Soon we will see the final steps of God's part. Then victory – and then the saints will be introduced to heaven and that remarkable sea.

"We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory."³

"Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have 'gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.'"⁴

Verse 6 – "and in the midst of the throne, and round about the throne."

There is a vast array of opinions from commentators relative to the meaning of this phrase and the ensuing two verses. The first question of interest is the location of the four beasts.

"The location of the four living beings is fixed by the words *en meso tou thronou kai kyklo tou thronou* ('in the middle of the throne and around the throne'). *Meso* ('middle') probably means that the four were in the immediate vicinity of the throne and encircling it, one on either side, one behind and one in front. The *kyklo* ('round') furnishes the picture of the circle, with one always seen before the throne and the others on either side and behind. They form an inner circle closest to the throne as they offer worship to the one sitting on the throne (cf. Rev. 5:8; 19:4) (Charles). Whether they are still or in motion around the throne is not disclosed, but a rapid circular movement is suggested by a similar picture in Ezek. 1:12 (Swete; Beckwith)."⁵

"In the midst of – round about. Commonly explained as one in the midst of each of the four sides of the throne. 'At the extremities of two diameters passing through the centre of the round throne' (Milligan)."⁶

This suggests the four beasts are integrally involved with *all* of the activities of the throne and God Himself.

Verse 6 – "were four beasts full of eyes before and behind."

"When we compare these beasts to the symbols found in Daniel, there are some vague similarities, but not enough to convince us that the lionlike 'first beast' represents the same thing as the 'lion' of Daniel 7 which had only two wings, while this has 'six' (see verse 8). The 'second beast like a calf' has no resemblance at all to the 'bear' nor the 'third' to the 'leopard' nor the 'fourth' to nondescript 'beast' of Daniel 7:4-7. Therefore, we are compelled to return to John's vision to find what these beasts are intended to represent, for it is obvious they have lessons of enormous importance to teach us.

"These 'beasts' are numbered for good reason for they will guide our thinking particularly in chapter 6. Although the 'first beast ... like a lion' is not numbered there it becomes obvious that it is the one who introduces the 'white horse' of Rev. 6:2. The 'second beast like a calf' calls attention to the 'horse that was red' in Rev. 6:4. The 'third beast' with a manlike 'face' announces the presence of the 'black horse' Rev. 6:5. Finally, the 'fourth beast like a flying eagle' brings the 'pale horse' of Rev. 6:8 into view.

"A mystery, that is not clear at this point, is that these four beasts say 'come and see' only when the first four seals of chapter 6 are opened. Even though three more seals are opened, we hear nothing more from them about the horses; neither are the horse figures introduced per se later on although it is clear that the horse figures bear enormous importance in John's extraordinary vision."⁷

This undoubtedly is an allusion to or portrayal of the living beings in Ezekiel 1:5-21 and Ezekiel 10:12-15, 20-22.⁸

"The translation appearing in the King James Version, 'four beasts,' is one of the most unfortunate in the entire Bible. The Greek term 'zoa,' means 'living ones.'

"Knox's Translation: 'And in the midst, where the throne was, round the throne itself, were four living figures, that had eyes everywhere to see before them and behind them.'

"Revised Standard Version: 'And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind.'

"Weymouth's Translation: 'And round about the throne between it and the Elders were four living creatures, full of eyes in front and behind.'"⁹

The eyes symbolize observance, investigation and understanding. The living beings surround the center of the universe and each are "full" of eyes front and back. The imagery makes it clear – nothing will be missed. Everything from the throne will be seen and represented perfectly. These eyes are different from the eyes of Jesus in chapter 1. There His eyes were as a flame of fire ready to execute judgment. Here they are observing. In chapter 1 the assembly is called to show God's people what lies ahead in the controversy with evil. Here we begin to sense four very special beings ready to execute God's complete will.

"This is similar to Ezekiel's living beings who have eyes in 'their whole body, and their backs, and their hands, and their wings' (Ezek. 10:12), but Ezekiel first ascribes the eyes to their wheels instead of to the beings themselves (Ezek. 1:18). The thorough endowment of eyesight capabilities of the four beings here is emphasized through statements of the completeness (*gemonta*, 'full') of their coverage and the dual positions of the eyes (*emprosthen kai opisthen*, 'in front and in back'). Both emphasize the alertness and comprehensive knowledge of these beings (Mounce). Nothing relevant to their sphere of responsibility happens without their knowledge because of their 'unsleeping watchfulness' (Scott)."¹⁰

It has been suggested by some expositors that the eyes represent the color or brilliance of those heavenly beings. But that departs from the sacred imagery already used in the preceding few verses. The descriptive location of the eyes strongly represents functional use of the eyes. Their observation powers are unlimited.

"The multitude of eyes in the living beings signifies divine omniscience and that they are God's agents; *Targ.* Ezek. 1:14 asserts that 'the living creatures are sent forth to do the will of their Master.' In the light of Rev. 5:6, 8ff. the living beings must also be seen as servants of the Lamb. They are mentioned in ch. 4 not only because they form part of the eternal royal entourage around the heavenly throne, but also because they [will later] inaugurate the judgments on humankind and continue to mediate those judgments ... Their knowing eyes [also] search the earth, and they execute punishments only on those who truly deserve them. For the discerning reader these 'living beings' are an encouragement to keep persevering under persecution, knowing that God is acutely aware of their plight and is already in the process of taking action in their favor and against their persecutors (as chs. 6ff. reveal)."¹¹

Thomas continues deeper into these thoughts: "They have something to do with the judicial authority of the throne (Scott). The present scene and its emphasis upon God's judicial dealings with the creation provide part of the hint. Added to this is the suggestion that the number four speaks of universality as in 'the four winds.' It is the recognized signature of creation, especially as it is the witness and manifestation of God (Lee; Caird). The four likenesses repre-

sent each part of the animal creation (Scott; Morris). Their participation in the administration of divine justice is evident later in the book (e.g., Rev. 6:1, 3, 5, 7)."¹²

Since they appear to be all-knowing, looking inward as well as outward, a tie is created (towards the throne and out to the universe). They are part of the link between man and God.

"Even so the things of God knoweth no man, but the Spirit of God." I Corinthians 2:11. The question must be raised: How broad is the work of these beings? Are they ministers of grace as well as of judgment? Are they extensions of the Holy Spirit in service?

VERSE 7: "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

A very simple view of this verse comes from Gaebelien's work: "The faces of a 'lion,' 'ox,' 'man,' and a 'flying eagle' suggest qualities that belong to God, such as royal power, strength, spirituality, and swiftness of action. Each of the creatures mentioned is the chief of its species. Together they embody the reflection of God's nature as the fullness of life and power."¹³

Speculation is extensive among theologians as to who these beasts are. The majority agree that they represent most closely the cherubim of Ezekiel 1 and 10 and the seraphim of Isaiah 6. Gregg suggests, "Though cherub-like in appearance, the creature's song (vs 8) resembles that of the seraphim (Isa. 6)."¹⁴ This is reinforced by the song they are quoted as singing (vs 8) from Isaiah 6:3.

"In Rev. 5:13, the whole created world is distinctly contrasted with the four living beings. These are a traditional order of heavenly beings, none of whom personifies the people of God or the created universe....

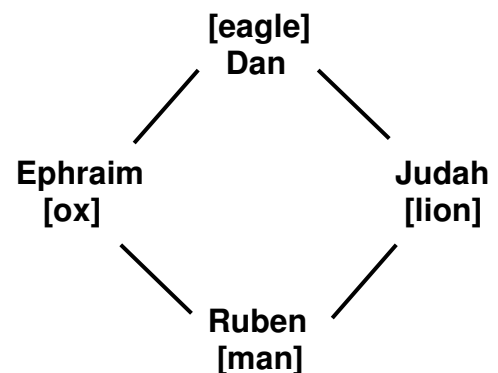
"They ... bear a special relationship to those angelic beings described in Ezekiel and Isaiah and whose special function in the context of the apocalypse is the administering of divine justice in the realm of animate creation."¹⁵

Through a comparative study of the beings around the throne, their associated symbolism and function, one is able to conclude fairly clearly what these four beings represent. First, we observe that four is the universal or all inclusive number (Rev. 7:1, Ezekiel 7:2, Matthew 24:31, Mark 13:17).¹⁶

Secondly, the collective imagery from these exegetic ties suggests that they lead out in heaven's praises, have full knowledge of the Father, are aware of everything outside of heaven, speak for the Almighty, are associated with the Father's throne, and can cleanse or purge sin out and bring rest to the earth. With all this, we find these living beings want John to "come" and see what occurs when the first four Seals are released. What order of heavenly beings must they be?

"The tribes of Israel encamped in the wilderness about the tabernacle [and] were under the standards of certain tribes – to the east under the standard of Judah, a lion; to the south, Reuben, a man; to the west, Ephraim, an ox; and to the north, Dan, an eagle.

"The brief picture given of the four living creatures in the fourth chapter of Revelation reveals little concerning their exact nature and responsibilities. But by putting all the available information together some idea may be secured of their functions. Their closeness to the throne would indicate that they are personages of great importance. They stand and minister in the very presence of God. They are closer to the throne than the four and twenty elders. They are on the four sides of the throne. All that the throne stands for, they stand for. They have eyes



everywhere, so they see everything and are able to report and direct with perfect knowledge and wisdom. It is they who lead in the worship before God's throne, for it is when they have raised their voices in glory and praise that the four and twenty elders fall down in adoration before the Creator of heaven and earth. They are fourfold in character, combining the wisdom and insight of all the orders of creation – the reason, intelligence, devotion, and spiritual ardor of man; the majesty, courage, and boldness of the lion; the submissiveness, patience, and strength of the ox; and the vision, keenness of sight, swiftness of action, and striking power of the eagle.

"Being connected with the sanctuary of God in heaven, the living creatures must have some important responsibilities in connection with the sanctuary services and God's work of salvation and judgment of men. Their service must perforce be of a different nature than that of the twenty-four elders who in the earthly sanctuary are represented by the twenty-four orders of priests.

"While the elders are representatives of men to God, the living creatures are representatives of God to man. While the elders are counsellors with God, the living creatures are observers for God and executors of the divine decrees. While the service of the elders is with God in heaven, the service of the living creatures is both in the great sanctuary of heaven and among the sinners and the righteous of earth. 'Of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.' Heb. 1:7. While the living creatures may be regarded as of angels, they may more properly be regarded as above the angels, the living ones at the side of God and at the command of God, ready to be instantly dispatched to any part of this world or God's great universe. They are at all four points of the compass, in command of all God's activities silently and unseen, directing the affairs of earth according to the plans of heaven."¹⁷

In Ezekiel's vision of the wheels intersecting one another with wheels within wheels, God made it clear that the four living creatures were separate from the wheels (Ezekiel 1:19). Yet in verse 20 it says, "the spirit of the living creatures was in the wheels." Living beings were guided by the Spirit. They, in turn, guided the wheels. The wheels were guided by the Spirit and power of those creatures. Note this careful thought: "The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion."¹⁸

Then tie that with this quotation: "A number of wheels of strange appearances, intersecting one another, were moved by four living creatures."¹⁹ Who are the four living creatures? The Holy Spirit is noted as guiding the wheels. But the message broadens.

"A number of wheels, intersecting one another, were moved by four living beings.... The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; but they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy. The Spirit guided the living ones (cherubim). They in turn guided the wheels of the throne. That, in turn, supported and guided the throne.

"As the wheel-like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth."²⁰

BEINGS RELATED TO THE THRONE								
	Rev 4	Ez 1	Ez 10	Zech 6	Zech 1	Isa 6	Rev 5-6	Rev 19
Four in number	Four beasts – living creatures – lion, calf, man, eagle	Four living creatures – man, lion, ox, eagle	Four cherubim – cherub, man lion, eagle Seperate from wheels and living creatures	Four chariots (angels – Ps 68:17, EW251) Four colored horses – red, black, white, grised	Four horses – red + red, speckled, white	Unknown	Four beasts (of Revelation 4)	Four beasts
About God and/or His throne	Yes	Yes	Yes	Yes	Sent from God to go to and fro on earth	Yes	Yes	Yes
Wings	Six	Four	Four	–	–	Six	Six (implied)	Six (implied)
Worship	Holy, Holy, Holy					Holy, Holy, Holy	Holy, Holy, Holy	Alleluia
Identity	Lead heaven in praise	Wings gave sound of many waters as voice of Almighty	Wings gave sound as voice of Almighty God Cherubim’s faces same as Ez 1	Four spirits of heaven which go forth from standing before the Lord	They whom the Lord has sent	Seraphim	–	–
Function	All knowing	Their spirit, in chariots were always with Spirit	Tied in with movement of chariot’s wheels	Bring peace on earth	Bring rest on earth	Cleansing, purging from sin	Introduces first four seals	Singing praises with elders

Thus, the wheels within wheels also symbolized the confusion that is found in this world. Coming out of the north is symbolic of coming out of the direction of the throne of God (Holy Place shewbread placement imagery). Here cherubim – heavenly beings – the four living creatures – guide those earthly affairs, showing “human events ... [are] under divine control.”²¹ Then we see that these special angels are sustained by divine power, represented as hands under their wings. Then inspiration comes and tells us the Holy Spirit is the power behind them. Those hands under their wings are the Holy Spirit. That is remarkable imagery of how angels are ministering spirits (Hebrews 1:14).

“A rather remarkable series of changes occurs in Ezekiel’s visions regarding his ‘living creatures’ that will be very helpful in our understanding John’s vision later.

“Ezekiel refers to the four ‘living creatures’ eight times in chapter 1, once in chapter 3, and as a ‘living creature (singular)’ three times in chapter 10. We hear nothing more about them until chapter 10 where they are then identified as ‘cherubims’ or ‘cherub.’ We know they must be the same as the ‘living creatures,’ because ‘every one’ of them ‘had four faces’ just like the ‘living creatures.’ Although ‘the first face was the face of a cherub’ instead of an ‘ox,’ ‘second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle’ (Ezekiel 10:1, 14) just like the ‘living creatures.’ Ezekiel himself confirms that comparison in verses 15 and 20.

“Ezekiel refers to the ‘cherubims’ or ‘cherubs’ sixteen times in chapter 10 and once in chapter 11. ‘Cherub (singular)’ is found once in chapter 9, six times in chapter 10, twice in chapter 28 and three times in chapter 41 where something strange is said about them.

“It had to do with the decor of the temple that God planned for Israel to build after their release from Babylonian captivity. That decoration was to be placed ‘above the door, even unto the inner house, and without, and by all the wall round about within and without, but measure ... with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had *two faces*’ (Eze. 41:17,18) instead of four!

“The instruction continues: ‘So that the *face of a man* was toward the *palm tree* on the one side, and the *face of a young lion* toward the *palm tree* on the other side.’ (Eze. 41:19) That instruction from the Lord excluded the face of the ‘ox’ and the ‘eagle.’ Two questions come to mind: why were those two ‘faces’ excluded from the decor of the temple and what is the significance of the ‘palm tree?’

“The answer to the first question is almost automatic after answering the second. In Ps. 92:12 ‘The righteous shall flourish like the *palm tree*: he shall grow like a cedar in Lebanon.’ In Jer 10:5 ‘They are upright as the *palm tree*...’ ‘Christians indeed may be fitly represented by the *palm tree*. They are like Enoch; although surrounded by corrupting influences, their faith takes hold of the Unseen. They walk with God, deriving strength and grace from him to withstand the moral pollution surrounding them.’ (ST 7-8-86)

“That suggests that the ‘lion’ and ‘man’ figures facing the ‘palm trees’ on either side of them, represent ‘the righteous, the upright’ or the ‘Christian’ while the ‘ox’ and ‘eagle’ figures represent just the opposite and are therefore excluded. Does that significance carry through to John’s ‘four beasts?’ While, in all probability it does, we will thoroughly examine that concept in Revelation 6 and 7....

“It should be noted that *four* of the tribes of Israel were designated as *leaders*. Each was placed on one of the four sides of the sanctuary, around which the camp centered. On the east side of the camp was Judah (Num. 2:3); to the south, Reuben (Num. 2:10); on the west, Ephraim (Num. 2:18); and to the north was Dan (Num. 2:25).

“Each of those leading tribes were identified by a standard, or banner. Though the Bible does not give us any details regarding those banners, later Jewish tradition indicates that on these banners were seen the four forms, taking that which were shown to Ezekiel (see 4BC

576). Further study quite clearly relates the *lion to Judah*, the *ox to Ephraim*, the *eagle to Dan*, leaving the *face of a man* to represent *Reuben*. We can assume, that those figures were the same as the four beast symbols of Revelation 4:7. Amazingly, only the leading tribes of Judah and Reuben head the list of the 144,000 in Rev. 7:4-8 while the names of Dan and Ephraim are missing. Is that merely an oversight? Of course not. The exclusion is very significant as we shall discover.”²²

VERSE 8a: “And the four beasts had each of them six wings about *him*; and *they were full of eyes within*.”

Verse 8a – “And the four beasts had each of them six wings about *him*,”

The allusion to the seraphim in Isaiah 6:2 is strong. There the six-winged beings stood *above* God’s throne. There, similar descriptive language, as in Revelation, suggests that the living creatures are seraphim – though there they are *around* the throne. In Ezekiel the throne-associated beings appear to be cherubim and were *below* the throne. Thus the seraphim appear to be around or above the throne.

They were the guardians of God’s throne,²³ and were ever ready awaiting “His commands, and swift in the performance of their service to the inhabitants of earth.”²⁴

A study into Isaiah’s experience with the seraphim helps us to understand the four living creatures.

“When God was about to send Isaiah with a message to His people, He first permitted the prophet to look in vision into the holy of holies within the sanctuary. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet’s feet might not enter. There rose before him a vision of Jehovah sitting upon a throne high and lifted up, while the train of His glory filled the temple. Around the throne were seraphim, as guards about the great King, and they reflected the glory that surrounded them. As their songs of praise resounded in deep notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. With lips unpolled by sin, these angels poured forth the praises of God. ‘Holy, holy, holy, is the Lord of hosts,’ they cried; ‘the whole earth is full of His glory.’ [See Isaiah 6:1-8.]

“The seraphim around the throne are so filled with reverential awe as they behold the glory of God, that they do not for an instant look upon themselves with admiration. Their praise is for the Lord of hosts. *As they look into the future*, when the whole earth shall be filled with His glory, the triumphant song is echoed from one to another in melodious chant, ‘Holy, holy, holy, is the Lord of hosts.’ They are fully satisfied to glorify God; abiding in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His bidding, in worshiping Him, their highest ambition is reached.

“As the prophet listened, the glory, the power, and the majesty of the Lord was opened to his vision; and in the light of this revelation his own inward defilement appeared with startling clearness. His very words seemed vile to him. In deep humiliation he cried, ‘Woe is me! for I am undone; because I am a man of unclean lips: ... for mine eyes have seen the King, the Lord of hosts.’

“Isaiah’s humiliation was genuine. As the contrast between humanity and the divine character was made plain to him, he felt altogether inefficient and unworthy. How could he speak to the people the holy requirements of Jehovah?

“Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ Isaiah 6:6-7.

"The live coal is symbolical of *purification*, and it also represents the *potency* of the efforts of God's true servants. To those who make so full a consecration that the Lord can place His touch upon their lips, *the word is spoken*, Go forth into the harvest-field. I will co-operate with you."²⁵

"*It was concerning the future fulfillment of this prophecy* that Isaiah had heard the shining seraphim singing before the throne, 'The whole earth is full of His glory.' Isaiah 6:3."²⁶

"This assurance of the final fulfillment of God's purpose brought courage to the heart of Isaiah. What though earthly powers array themselves against Judah? What though the Lord's messenger meet with opposition and resistance? Isaiah had seen the King, the Lord of hosts; he had heard the song of the seraphim, 'The whole earth is full of his glory' (verse 3); he had the promise that the messages of Jehovah, to backsliding Judah would be accompanied by the convicting power of the Holy Spirit; and the prophet was nerved for the work before him. Throughout his long and arduous mission he carried with him the memory of this vision. For sixty years or more he stood before the children of Judah as a prophet of hope, waxing bolder and still bolder in *his predictions of the future triumph of the church*."²⁷

Thus, we have this *functional* imagery:

- Ezekiel 1 and 10:
 - Four living creatures – cherubim
 - Four wings
 - Four faces each
 - Below the throne
 - Guiding in world affairs
 - Below the sea (of glass)
- Isaiah 6 (pre-Cross):
 - Seraphim ready to execute throne's commands
 - Above God's throne
 - Six wings
 - Praising God (similar language in Revelation 4)
 - Isaiah's response
 - Seraphim took coal from altar and cleansed Isaiah of all sin
 - He became God's sinless witness
 - Seraphim executed throne's commands

In Revelation, the time of the dispensation of the Holy Spirit, Christ's role has changed. He is Advocate, Mediator and soon to be Executor of God's judgments. Here the setting is changed. The four seraphim are *around* the throne of God. The Lamb/Lion is in front of the throne executing a mission, working out the final solutions to the sin conflict. Now we see:

- Revelation 4:
 - Four living creatures – ready to execute the Lamb's commands
 - Around the throne like the four lead tribes of Israel around the ancient sanctuary
 - Six wings (similar to Isaiah)
 - One face each (similar in description to Ezekiel)
 - Praising God
 - Soon they will be active in calling those who claim to belong to God's church

To Isaiah things were bleak for his people. But God had commissioned him for a task to warn that, because of Israel's sins, judgment was coming. To strengthen Isaiah he was shown the honor given to Jesus by the seraphim. Then he was cleansed, perfected by heavenly fire brought to him by the seraphim. Then Isaiah saw the glory of God fill the earth. This showed

the eventual triumph of the church. The heavenly need was for workers. Then the question came from God, "Whom shall I send?" And Isaiah responded, "Here *am I*; send me."

This magnificent imagery is a model of what John is about to see. Horses, people who claim to be God's, will be represented. Warning of judgment to come will go out by the Spirit-filled people (white horse); the sealing will be done and the loud cry will follow. This call will go out, "Whom shall I send?" The 144,000 will respond, "Here *am I*; send me."

E. G. White at times mixed the identities of cherubim and seraphim.

"We need an experience similar to that which Isaiah had when he saw the cherubim calling 'Holy, holy, holy.' 'In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."²⁸

In verse 5 we discussed the delay of Jesus in going into the Most Holy Place. Note this additional task that occurred before that "journey."

Revelation 4:1-8a along with 5:1-7 suggests that a transition between the Holy and Most Holy Places is underway:

- Heard trumpet-like voice of Jesus – judgment is coming
- Father on throne with attending living beings – leadership of heaven
- Jesus not seen – the Daniel 7:9-13 transition had not occurred
- Before the throne seven lamps of fire – *Spirits of God*
- Preparation for judgment scene – eyes of four living creatures
- Glory from throne is dazzling – mercy and justice displayed by illustrious colors
- Father on throne
- Lamb appears – He has seven horns and seven eyes – *Spirits of God*

The seven Spirits before the throne in the form of seven lamps of fire are now depicted as part of Jesus who stands before the throne. A major change has come to the throne room which will activate the four living creatures.

To this understanding, we must question what activities this throne room scene is preparing for. In all the descriptive symbolism, clues are supplied that identify the era and application. We must search for *functional* clues of heavenly activity.

Revelation 4 draws on symbology of ancient Israel's four tribal leaders. But it is clearly post-Cross. Type is meeting antitype. The throne imagery reveals God's glory and character as a balance of mercy and justice. From that throne will soon come announcements of anticipatory judgment. Jesus is visually absent, but His trumpet-like voice says that the vision is what would occur "hereafter." The whole message is one of pending judgment. His voice is reminiscent of the Shofar which begins the Feast of Trumpets.

Now four living beings (creatures, beasts) are introduced. They would be easily dismissed as part of the throne's immediate "secretaries of state" motif except for the additional imagery – they were full of eyes and their faces depicted important messages. This again brings out the scene of pending investigation, judgment and knowledge. We shall soon see the opening of the Seals bringing out God's declared representatives. God has given Attorney Jesus authority to deal with those groups. Warnings seem to be going out that something unusual is about to happen. *Anticipation* of a change in sanctuary activity is present.

Verse 8a – “and they were full of eyes within:”

Since the revelations started, eyes have been metaphors for seeing, discovery, investigating and discernment. This brings up ties to Zechariah 3:9 and 4:10 that depict pre-judgment investigation in eye symbolism.

This is the second time in this description that eyes are mentioned. It is clear that they are being emphasized. This time, instead of behind and forward in location, they are within, or as some translations have it, “around and within.”²⁹

Do angelic beings have a judgmental role? Are ministering spirits assigned as the “eyes of the Lord” running to and fro? The awesome imagery of how heaven interacts and God delegates authority and activity is seen throughout the Bible. These fascinating thoughts sharpen this understanding of the pending investigative process:

“Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by *the recording angel*.—2T442.”³⁰

“Parents, the recording angel writes every impatient, fretful word you utter to your children. Every failure on your part to give your children proper instruction, and show them the exceeding sinfulness of sin, and the final result of a sinful course, is marked against your name. Every unguarded word spoken before your children carelessly, or in jest, not chaste and elevated, the *recording angel* marks as a spot against your Christian character. All your acts are recorded, whether they are good or bad.”³¹

“Ministering angels will linger in our dwellings, and with joy carry heavenward the tidings of our advance in the divine life, and *the recording angel* will make a cheerful, happy record.”³²

“Every man’s work passes in review before God ... Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the *recording angel*.”³³

These angels record what kind of witnesses earthlings will be. They are involved with the witness development process and the reward process.

“Are we striving with all our God-given powers to reach the measure of the stature of men and women in Christ? Are we seeking for His fullness, ever reaching higher and higher, trying to attain to the perfection of His character? When God’s servants reach this point, they will be sealed in their foreheads. The *recording angel* will declare, ‘It is done.’ They will be complete in Him whose they are by creation and by redemption.—3SM 427 (1899).”³⁴ They will have become perfect witnesses to God’s love and justice.

The “all seeing” eyes of these heavenly leaders are a metaphor for a delegated part of God’s omniscience and omnipresent nature. In this setting the announcement for a courtroom scene has already been made. That will soon begin when witnesses are called forth by the living creatures. But alas, remarkably few are chosen.

<u>VERSE 8b:</u> “and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come”

Does this phraseology sound symbolic? The implication is ceaseless praise and singing to the “Almighty God.” In the realms of higher thinking it seems unreal to carry out continuous praise. Yet we are told: “The angel showed me those who ceased not day nor night to cry, ‘Holy, Holy, Lord God almighty.’ ‘Continued repetition,’ said the angel, ‘yet God is glorified by it.’”³⁵

The Greek word for “holy” is *hagios*, which implies something dreadfully holy! Notice once again another trilogy:

Holy

Holy This is a linguistic reinforcement, an emphasis to the ultimate degree.

Holy

“The essence of that word, repeated three times here, goes far beyond what the human mind can grasp. It encompasses all that is good, pure, righteous, merciful, just, absolute, moral, upright, virtuous, worthy, exemplary, blameless, guiltless, reliable, kind, admirable, skillful, chaste, innocent, cleanness, stainless, immaculate, spotless, uncorrupted, unalloyed, uncontaminated, fair, noble, honest, good, ethical, compassionate, sympathetic, humane, beneficent, tender, impartial, lawful, equitable, evenhanded and far, far more! Little wonder that the four beasts just cannot express their admiration for Him enough.”³⁶

“Let them praise Thy great and terrible name; for It is holy ... Exalt ye the Lord our God, and worship at His footstool; for He is holy ... exalt the Lord our God, and worship at His holy hill; for the Lord our God is Holy.” Psalm 99:3, 5, 9.

“He sent redemption unto His people: He hath commanded His covenant for ever: holy and reverend is His name.” Psalm 111:9. “And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory.” Isaiah 6:3 (EWB).

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:15.

These remarkable texts reveal that He is holy and also His name is Holy – dreadfully sacred!

“Compare Isa. vi. 3, which is the original of the formula known as the *Trisagion* (*thrice holy*), used in the ancient liturgies. In the apostolic Constitutions it runs: ‘Holy, holy, holy Lord God of Hosts! Heaven and earth are full of Thy glory, who art blessed forever, Amen.’ Afterwards it was sung in the form ‘Holy God, holy Mighty, holy Immortal, have mercy upon us.’ So in the Alexandrian liturgy, or liturgy of St. Mark *Priest*. ‘To Thee we send up glory and giving of thanks, and the hymn of the Trisagion, Father, Son, and Holy Ghost, now and ever and to ages of ages. *People*. Amen! Holy God, holy Mighty, Holy and Immortal, have mercy upon us.’ In the liturgy of Chrysostom the choir sing the Trisagion five times, and in the meantime the priest says secretly the prayer of the Trisagion.”³⁷

“The trisagion (‘Holy, holy, holy’) is a liturgical expression used in both ancient Jewish and Christian worship. Its use does not, however, reach back to the first century.”³⁸

“Their continuous praise must be understood in light of their other functions, however. It is not to be interpreted as meaning they have no other duties and functions. For example, in Rev. 6:1, 3, 5, 7 they are responsible for summoning the riders. This does not violate the statement about ceaseless praise, because ‘they do not have rest’ is qualified by the words ‘by day and by night.’ The manner of expression in Greek indicates that it is a *kind* of time expressed rather than the extent of time. It is analogous with Paul’s statements to the Thessalonians regarding his own labors to support himself ‘by night and by day’ (1 Thess. 2:9; 2 Thess. 3:8). This does not mean that he worked around the clock at earning money, excluding even ministry opportunities, but that he did night labor and day labor to provide funds to live on. So it is with the four living beings. They have no rest from their occupation with offering tribute to God. This is their consuming practice whenever they are not otherwise engaged in carrying out God’s will. Whenever they do this, their offering of praise becomes the invitation for the twenty-four elders to do the same (cf. 4:9-11).”³⁹

The four living creatures – lion, ox (calf), man and eagle – introduce a celestial hymn. Worship imagery is presented. This picture is exactly what is found in the cry of the seraphim in Isaiah's vision (Isaiah 6:3).

This theophany of praise is the first of five hymns that we can delineate in chapters 4 and 5.⁴⁰

"This hymn is the first not only of the five sung by the heavenly choirs in chapters 4-5 but also of a number of others in Revelation (4:8, 11; 5:9-10, 12, 13; 7:12, 15-17; 11:15, 17-18; 12:10-12; 15:3-4; 16:5-7; 18:2-8; 19:-6). These hymns relate to the interpretation of the visions and provide a clue to the literary structure of Revelation.

"In these two chapters, the sequence of hymns shows that the first two are addressed to God, the next two to the Lamb, and the last one to both. There is also a gradual enlargement in the size of the choirs. The internal movement also builds as the last hymn is sung by 'every creature in heaven and on earth and under the earth' to 'him who sits on the throne and to the Lamb' (5:13)."⁴¹ This coincides with the changing functional motif of heaven.

The holiness of God is the crowning glory of His attributes.⁴² What we find seraphim crying out in praise hundreds of years before the first advent, the saints will one day soon take up – the same anthem strain: "The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels 'gather together His elect from the four winds, from one end of heaven to the other.' Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God.

"On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the wheels cry, 'Holy,' and the wings, as they move, cry, 'Holy,' and the retinue of angels cry, 'Holy, holy, holy, Lord God Almighty.' And the redeemed shout, 'Alleluia!' as the chariot moves onward toward the New Jerusalem."⁴³

Added to this *trisagion* are other trilogies:

Holy	Lord	Which was
Holy	God	Which is
Holy	Almighty	Which is to come

And we find a continued crescendoing anthem of celestial joy. It is as if the angels find words inadequate to express the love and adoration in their hearts. The answer is the reinforcement of the three – the trilogy of ultimate expression.

The sacred	The names	The forever
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"The significance of the two titles 'Lord God Almighty' and 'the one who is and was and is coming' is to emphasize that the God who transcends time is sovereign over history. But this is no abstract theology of God. Through John the readers are being given information from the heavenly, secret council room of the Lord.

"The use of 'the Lord God almighty' in v 8c is based on its recurrent use in the LXX (e.g., Amos 3:13; 4:13; 5:14-16; 9:5-6, 15; Hos. 12:6[5]; Nah. 3:5; Zech. 10:3; Mal. 2:16). The second name for God – 'the one who is and was and is coming' (v 8d) – as observed in regard to 1:4, is based on OT and Jewish exegetical tradition. The threefold title expresses an idea of divine infinity and sovereignty over history. Furthermore, in the light of 11:17, the last clause of the formula, ... ('the one coming'), expresses a future, once-for-all eschatological coming of God (see on 11:17 and 1:4)."⁴⁴

“A second aspect of God’s essential nature comes to the fore in His title *kyrios ho theos ho pantokrator* (‘Lord God the almighty’). This is a title by which the Father is known in Rev. 1:8. It is a title especially applied to Him as the series of wrathful acts against a rebellious world moves to its climax (cf. Rev. 1:17; 15:3; 16:7, 14; 19:6, 15; 21:22). The one seated upon the throne is the omnipotent one. He is in the unique position to administer justice in a creation that has chosen to disregard His standards of righteousness. The living beings acknowledge Him as the sole possessor of this prerogative.”⁴⁵ This extends the anticipation of execution of judgment.

VERSE 9: “And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever,”

Verse 9 – “And when those beasts give glory and honor and thanks to him that sat on the throne,”

This verse reveals a *sequence* of heavenly praise to “him” that was sitting on the throne. The four beasts *initiate* praise to God in this utmost description of heavenly worship. Language falters to describe this scene, so another trilogy is introduced to help us understand this new imagery. These beasts gave “him” (vs 8):

Glory	Holy
Honor	Lord, God Almighty
Thanks	Which was, and is, and is to come

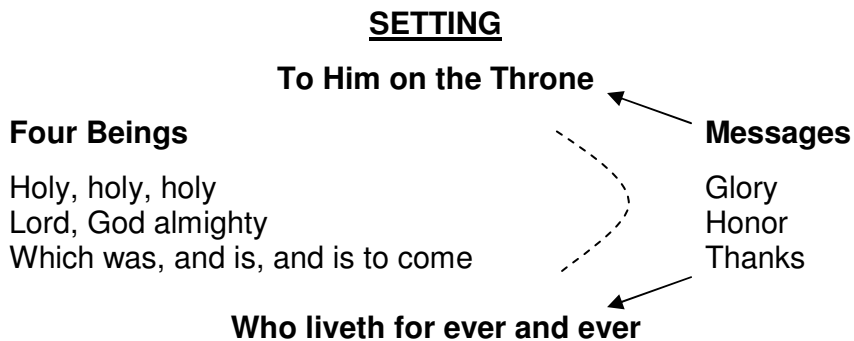
The four beasts with rapturous music give glory by repeatedly using the most sacred expression – holy. They give honor to Him by using the name above all names, Lord, God Almighty. They offer thanks by acknowledging His eternity, His forever, His always, His never being apart from His creation.

In the songs described previously, the word “when” also creates anticipation that something else will happen. We heard the song from the four beasts. The words of one angelic hymn has been given; four more are to follow. With each is the anticipation of a sequel.

The word “when” (*hotan*) implies *whenever* or from the present into the future, whenever the four beasts give this glory, honor and thanks, the 24 elders will respond.⁴⁶

Verse 9 – “who liveth for ever and ever,”

If the great controversy deals with the vindication of God, His love and the very nature of His kingdom, the four beings closest to His throne give us messages regarding this Being on the throne. The messages to John are establishing the authority base of this throne room scene.



The motif is fascinating. The living beings have sung their first anthem. The messenger makes clear three things regarding this scene:

1. They are giving supreme recognition to God (praise)
2. He has an authority base (throne)
3. He is unrivaled, unmatched because He *is* eternity (forever)

A remarkable authority base is being established for something to follow.

"The praise is offered 'to the one living unto the ages of the ages' ... About five times different forms of this phrase occur in the OT outside Daniel, but the closest verbal parallels appear in Dan. 4:34 (Theod.) and 12:7, each of which contains a dative participle of ... ('live') followed by a temporal ... ('eternity') phrase. These phrases from Daniel form the most probable collective influence on Rev. 4:9b. Such a phrase coined on the basis of Daniel would be suitable for supplementing the Daniel 7 framework of chs. 4-5."⁴⁷

VERSE 10: "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,"

Verse 10 – "The four and twenty elders fall down before him that sat on the throne, and worship him"

The elders received a worship signal from the four beasts. They now do obeisance to the eternal God. Worship is based on authority and authorship. The elders voluntarily honor God's authority and recognize Him as Creator. They bow before Him and the words in their song (vs 11) reveal their submission to His ownership.

"The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. 'All the gods of the nations are idols: but the Lord made the heavens.' Psalm 96:5. 'To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things.' 'Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: ... I am the Lord; and there is none else.' Isaiah 40:25, 26; 45:18. Says the psalmist: 'Know ye that the Lord He is God: it is He that hath made us, and not we ourselves.' 'O come, let us worship and bow down: let us kneel before the Lord our Maker.' Psalms 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: 'Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things.' Revelation 4:11."⁴⁸

“This is the first of six times in the Apocalypse when the elders prostrate themselves (*pe-sountai*, ‘fall’) before either God or the Lamb (cf. also 5:8, 14; 7:11; 11:16; 19:4). Three times they are joined by the four living beings (cf. 5:8; 7:11; 19:4) and once by all the angels (cf. 7:11). Here they alone fall before God who sits upon the throne. Their prone posture is for the sake of worshiping the eternal one (*to zonti eis tous aionas ton aionon*, ‘the one who lives for ever and ever’), the same title as the one worshiped by the four living beings in v. 9. *Proskynesousin* (‘worship’) here governs a dative expression as its object, as is generally the case in Revelation when it carries the meaning of ‘worship’ rather than ‘do homage to.’ Their own beauty and excellencies mean nothing to the twenty-four elders. They give no indication of self-infatuation. Rather, out of reverence and because of a spirit of deep humility they direct their adoration to the eternal God, the creator of all and the sovereign over all.”⁴⁹

Verse 10 – “that liveth for ever and ever.”

Parts of the heavenly imagery are repetitive. God is creating unmistakable reference points in the rival conflict with sin.

- One, the seat of universal authority – a throne.
- Two, the authority of the one on the throne – eternal.
- Three, His Kingdom includes saints from this earth – 24 elders – and more to come.

Once again the messenger parenthetically makes clear who this Being is – eternal words are used. Why again when it was expressed only a few phrases before? This is an incredible expression from the redeemed that no being has ever been able to usurp that throne nor ever will in the future. It declares that stability, honor, and power reign. The very works of loyalty and adoration are invitational to the whole human race. “This is the God to align yourself with!”

“In the continued description of God in v 10 the same OT theophanic phraseology of God on a throne is repeated from v 9 (cf. especially Isaiah 6), in addition to a recurrence of the same Danielic allusion to divine eternity. The identical phrases expressing God’s eternity further emphasize the same divine attribute in v 8, which is connoted by the concluding threefold title there. In both Dan. 4:34 and 12:7 this expression of God’s eternity is intended as a contrast with the temporary reigns of evil kings whose rule has been taken away because they have arrogated to themselves claims of deity (Dan. 4:30-33; 11:36-37) and have persecuted God’s people (11:30-35; 12:7).”⁵⁰

Verse 10 – “and cast their crowns before the throne, saying,”

The casting of crowns is an act of submission and homage. Another trilogy is introduced. One concludes that this is a divine communication tool for emphasis – importance – sacred value. The 24 elders:

Fall down
Worship him
Cast their crowns

Those crowns (*stephanos*) are crowns of victory. Why would the crown of victory, of reward, of passage be cast down before the throne *prior to* singing? The center of honor, glory and thanks is the eternal One on the Throne. The redeemed are there only because of love and grace. The mind will be so enabled and the thoughts so clear, that knowledge will forever

draw out responses of unbridled adoration. Casting those crowns is a graphic gesture of uncompromising homage to a loving God.⁵¹

VERSE 11: “Thou art worthy, O Lord, to receive glory and power: for thou hast created all things, and for thy pleasure they are and were created.”

Verse 11 – “Thou art worthy, O Lord, to receive glory and power:”

“(axios ei, ho kyrios kai ho theos hemon, labein ten doxan ten timen kai ten dynamin, ‘You are worthy, our Lord and God, to receive the glory and the honor and the power’)”⁵²

“This acclamation of worthiness ‘to receive glory and honour and power’ is clearly directed to God the Father in this chapter. In the next chapter, it is directed to ‘the Lamb’ (see verse 12).

“In this chapter, the worthiness of God the Father is based on His creatorship, as well as His holiness (see verse 8). In the next chapter we will find that the worthiness of the ‘Lamb’ is based on His redeemership. *It is on those notes that the remaining chapters of the book of Revelation are based.*”⁵³

Wood continues to make an important distinction between the prophetic imagery of the members of the Godhead. God the Father receives worship as Creator of all creation (heaven and earth), and Jesus as Saviour of all mankind. The Holy Spirit is never seen receiving homage but is ever present in its *completeness*, ready to diffuse heaven’s influence and power throughout the creation. This motif will help guide us as we move deeper into the book.

Though God here is not the redeemer the 24 redeemed declare “Thou art worthy (*hemon*), Lord.” This possessive address to God relates to His power and authority because He is the Creator.

“*Axios* (‘worthy’) was used in the political language of the day on such occasions as when the emperor marched in triumphal procession.”⁵⁴

In language that would be understood, the 24 elders pay utmost respect to a King. We are given a glimpse of how the redeemed will express their adoration through words, actions and song.

This song shows a variance in approach from that of the four living creatures.

Four Creatures

Glory
Honor
Thanks

Twenty Four Elders

Glory
Honor
Power

The creatures’ trilogy is descriptive of the song is but not part of the song. The elders include the trilogy in the song. The creatures’ song is high and elevated in adoration. The elders’ song is one of deep gratefulness and homage. The creatures sing about God. The elders sing to God – “O [our] Lord.”

This is song two of five in chapters 4 and 5. Wade has nicely outlined the theophonic picture of their hymns.

The address by the elders has another contextual study: The term “O Lord” or actually “Our Lord and God,” has deep meanings.

“The use of the title *kurios*, “Lord” by the elders and not by the four beasts may be significant, for *kurios* is the Greek counterpart of the Heb. *Yahweh*, the divine name by which God revealed Himself to His people (see Ex. 6:2,3)”⁵⁵

The redeemed will soon take up the worship refrain that the 24 elders began 2000 years ago. "And all the redeemed host, old and young, great and small, cast their glittering crowns at the feet of their Redeemer, and prostrated themselves in adoration before Him, and worshiped Him that liveth forever and ever. The beautiful new earth, with all its glory, was the eternal inheritance of the saints. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, was then given to the saints of the Most High, who were to possess it forever, even forever and ever."⁵⁶

"If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in our warfare against sin. By faith we may look upon the crowns laid up for those who shall overcome; we may listen to the exultant song of the redeemed: 'Thou art worthy, O Lord, to receive glory and honor and power;' 'for thou wast slain, and hast redeemed us to God by thy blood.'"⁵⁷

Verse 11 – "for thou hast created all things, and for thy pleasure they are and were created."

"I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded.... For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed to be inhabited: I am the Lord; and there is none else." Isaiah 45:12, 18.

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And He is before all things, and by Him all things consist." Colossians 1:16-17.

Thus to humanity who might be redeemed, the God who is their Creator will become a reference point in the final invitational proclamation they will hear: "Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

"Such an acknowledgment of God's creative work recalls Pss. 33:6-9; 102:25; 136:5-9 (Beckwith; Walvoord). In adding to the song of the four living beings, the term *ektisas* ('You created') focuses upon a frequent Hebrew theme, God's mighty display of power in creation, as a basis for praise (Beckwith). Though redemption does not become a reason for praise until chapter 5 (cf. 5:8-9), this song prepares the way for the climactic announcement that the long-awaited redemption of creation is on the brink of fulfillment (Bullinger)."⁵⁸

This verse has Danielic ties: "The basis of the praise is twofold: (1) God's creation is based solely on his will and proceeds from it, and (2) God's 'power' is revealed through creation, as demonstrated by the praising recognition of his created beings. V 11b has its closest parallel in Nebuchadnezzar's concluding hymn of praise in Daniel 4 in the LXX and Theodotion (see below on the use of Daniel 4):

"Rev. [4]:11b

... ('because you created all things and on account of your will they were and were created')

Dan. 4:37 (LXX), 35 (Theod.)

... (to the one creating... all things')
... ('and according to his will he acts in the power of heaven and in the habitation of the earth')"⁵⁹

The phrase "They were and were created" serves as a double verb. This has raised much conjecture as to why this type of expression was used. Beale's explanation, drawing upon A. F. Johnson's work, serves as a reasonable approach: "It may be best to view the first verb as

referring to the ongoing preservation of the created order and the second to the inception of creation: 'They continually exist and have come into being.' The meanings of the verbs themselves and not merely their tenses show this difference of nuance."⁶⁰

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- ⁵ Thomas, *Op. cit.*, pp. 354-355.
- ⁶ Vincent, *Op. cit.*, p. 461.
- ⁷ Wood, *Op. cit.*, pp. 7-8.
- ⁸ Thomas, *Op. cit.*, p. 328.
- ⁹ Thiele, *Op. cit.*, p. 87.
- ¹⁰ Thomas, *Op. cit.*, p. 358.
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- ¹⁹ *Ibid.*, p. 751.
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- ²⁹ Thomas, *Op. cit.*, p. 361.
- ³⁰ White, Ellen G.; *Christian Service*, p. 45 (emphasis added).
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- ³³ White, Ellen G.; *The Great Controversy*, p. 482 (emphasis added).
- ³⁴ White, Ellen G.; *Last Day Events*, p. 222 (emphasis added).
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- ⁴³ White, Ellen G.; *The Great Controversy*, p. 645.
- ⁴⁴ Beale, *Op. cit.*, pp. 332-333.
- ⁴⁵ Thomas, *Op. cit.*, pp. 362-363.
- ⁴⁶ Vincent, *Op. cit.*, vol. II, p. 485.
- ⁴⁷ Beale, *Op. cit.*, p. 333.
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- ⁴⁹ Thomas, *Op. cit.*, p. 365.
- ⁵⁰ Beale, *Op. cit.*, p. 334.
- ⁵¹ Vincent, *Op. cit.*, p. 485.

- ⁵² Thomas, *Op. cit.*, p. 366.
⁵³ Wood, *Op. cit.*, p. 12.
⁵⁴ Thomas, *Op. cit.*, p. 366.
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