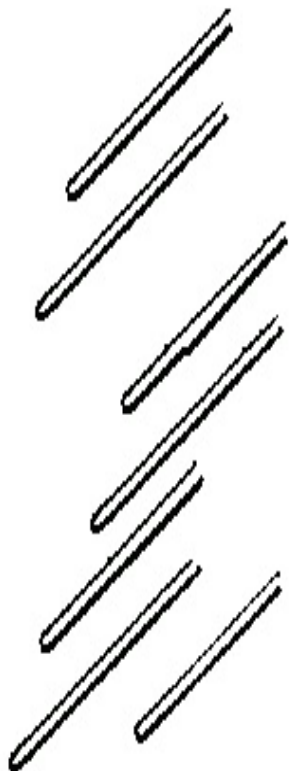
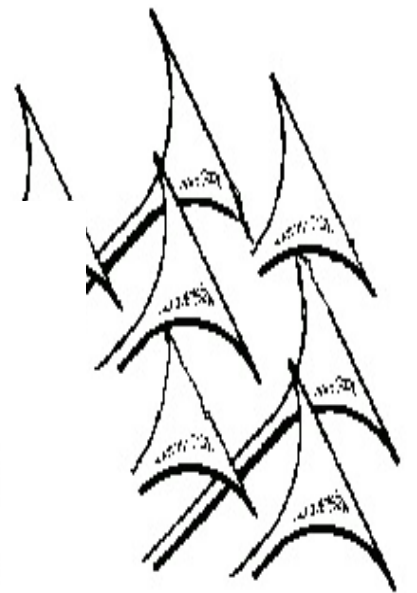


**The
Book of
Revelation
Explained**

Volume Three

Earl R. Borders



**The Book
of
Revelation Explained**

Volume 3

Chapters 8-11

Earl R. Borders

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FOREWORD

In this third volume, we are dealing primarily with the sounding of the seven trumpets and the series of the witnesses. Throughout the Revelation Jesus employed a teaching style very familiar to and common amongst Hebrews, a style known as *parallelism*. In this teaching style, a truth is presented in one manner and then is repeated in another manner to both clarify the truth spoken and to broaden its breadth as well. The Revelation is given in just this manner. This lends itself to some repetition, but upon closer examination it is also apparent that with each series another aspect is accented, or another dimension added.

To a Hebrew, the Scriptures were somewhat like a kaleidoscope—the more it is turned, the more there is to see. In this volume, we have dealt with what is familiar to many but perhaps new to others. Nevertheless, we have attempted, under the direction of the Holy Spirit, to try to bring the unique flavor and perspective of these various series to light. Thus, when they are all viewed harmoniously, "precept upon precept; line upon line" (Isaiah 28:13), we may see the composite picture, or truth. In those places where these writings are pointed and plain, I make no apology. I only say we do so because of a love for the souls of men and a desire to see "all men . . . come unto the knowledge of the truth" (1 Timothy 2:4).

I am eternally grateful to Pastor Roger L. Decker and to all the great host of transcribers, typists, editors, proofreaders, and Print Shop staff who have made this publication possible.

With humble heart I submit to you *The Book of Revelation Explained, Volume Three*. May the Lord use it for the good of souls and the cause of truth.

Yours in Christ,

Earl R. Borders
Newark, OH
April 2009

PREFACE

You will notice that *The Book of Revelation Explained, Volume 3*, begins with Chapter 8, not Chapter 1, and ends at the conclusion of Chapter 11. This is to correspond with the chapters in the Revelation. Chapters 1-3 cover the introduction to the revelation and the seven letters to the seven churches of Asia and are explained in *The Book of Revelation Explained, Volume 1*. Chapters 4-8 cover the truths preceding the seal series and the opening of the seven seals and are explained in *The Book of Revelation Explained, Volume 2*.

The chapters of these volumes are designated in this manner for ready reference sake. Thus, when studying a chapter in the Book of Revelation, you will be able to turn to the same numerical chapter in *The Book of Revelation Explained, Volume 1*, *The Book of Revelation Explained, Volume 2*, or *The Book of Revelation Explained, Volume 3*.

The Time Delineation of the Revelation

There are seven series in the Revelation. They carry us from the morning-time portion of the Gospel Day to the evening time or the seventh-seal period of time. The Revelation retraces the Gospel Day seven times. It does this by taking us (through the vehicle of these series) through the seven periods that comprise the Gospel Day. It portrays the Spirit of God working through the seven periods of the Gospel Day, carrying the truth into all the earth (Revelation 5:6; 1:20). The seven trumpets and the series of the witnesses describe one of the predominate spiritual conditions working throughout the seven periods of time.

A.D. 33 A.D. 270 A.D. 530 A.D. 1530 A.D. 1730 A.D. 1880 A.D. 1930

P R O P H E T I C A G E	Seven Series	Ephesus	Smyrna	Pergamos	Thyatira	Sardis	Philadelphia	Laodicea
	1	C. 2	(Chapter 1 is an introduction to Series One)			C. 3		
	2	C. 6	(Chapters 4 & 5 are an introduction to Series Two)				C. 7	C. 8:1-2
	3	C. 8:2-13				C. 9		C. 10
	4		C. 11					
	5	C. 12	C. 13				C. 14 C. 15 C. 16 C. 17 C. 18 C. 19	
	6	C. 20						
	7	C. 21:1-8					C. 21:9-16 C. 22	

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CHAPTER EIGHT—PART ONE

The Seventh Seal

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

The Seventh Seal Has Been Opened

The Book of Revelation is broken down into seven distinct series, and **Revelation 8:1** begins the third series—the trumpet series, the sounding of the seven trumpets. One of the first things we must understand is that these trumpets did not all sound or have their historical placement in the seventh-seal period of time.

In Revelation 5:1 we read of the book that was "sealed with seven seals." When John caught a glimpse of this book initially, it was "in the right hand of him that sat on the throne." This book is God's eternal Word. The significance of this book being "sealed with seven seals" is that through the vehicle of these seven seals, we see the understanding that was loosed; and we are taken throughout the seven periods of time that comprise the Gospel Day.

Notice that **Revelation 8:1** begins with a conjunction: "**And.**" This lets us know **Revelation 8:1** is a continuation of the preceding portion of Scripture. This verse tells us, "**And when he had opened the seventh seal . . .**" The antecedent of the pronoun "**he**" in this verse reverts to the beginning of the seals series: "And I saw when the *Lamb* opened one of the seals . . ." (Revelation 6:1). Understanding this becomes very important as we study this seventh seal, for many people teach that the seventh seal is not for this time world, but that it is for the eternal realm. They say that the seventh seal corresponds with the seventh trumpet and that the seventh trump is the last trump, the one that Christ will blow when He comes again. However, when we examine the Revelation, we see that all seven seals were opened while Christ was still a Lamb. When He comes the second time, He will not be a Lamb. He will come "without sin unto salvation" (Hebrews 9:28). He will not come to deal with sin as a sacrifice, but He will come as a judge. It is necessary we understand that Christ has opened all seven seals while time is still standing, while redemption is still being offered, while He is still the Lamb of God.

We know "the Lamb" (Revelation 6:1) is a biblical figure of Christ, for John the Baptist said in John 1:29, "Behold the Lamb of God, which taketh away the sin of the world." How long is He a Lamb? Only as long as He is taking away "the sin of the world." The Lamb, "without blemish and without spot" (1 Peter 1:19), is Christ, and He is only that Lamb while redemption's plan is still being offered to mankind. Right now He is our Advocate (1 John 2:1), but on that day He will be our Judge (2 Timothy 4:1). Now He is on the mercy seat (Acts 13:34), but on that day He will be on the judgment seat (2 Corinthians 5:10).

When **verse 1** of our lesson says that "**he . . . opened the seventh seal,**" it is telling us that the Lamb (Christ) is letting the Holy Spirit (the seal—Ephesians 1:13; 4:30) loose to bring understanding to a people, during a particular period of time. In this instance envisioned in **Revelation 8:1**, it is the seventh period of time, from A.D. 1930 until the Consummation. The next major scene after the seventh seal is eternity.

Ephesians 1:17-18 tells us: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened . . ." The Spirit of God brings revelation to you and me by opening our understanding. One rendering says, "He illuminates our minds." When we understand truth, as revealed by the Spirit using the Word, then we can view things as God views them.

God is the only One who sees and knows all. Isaiah 40:22 says, "It is he that sitteth upon the circle of the earth . . ." He sits in a position where He knows all for every age. Isaiah 46:10 reveals to us that He is "declaring the end from the beginning." In the opening of each seal, Christ let the Holy Spirit give understanding so that people could see conditions of their particular day as God saw them. When Christ opened the first two seals in the morning time, He revealed the beauty of the Holy Spirit through the white horse (Revelation 6:2). Then, through the red horse (Revelation 6:4), Christ revealed the spirit of unbelief. Christ revealed the spirit that was trying to oppose the morning-time church. Later on, He revealed the spirit of apostasy and the spirit of compromise through the symbols of the black and pale horses (Revelation 6:5-8). For every era of time, God revealed to the people the spirit that was working, the conditions that the enemy of souls was trying to produce, and how to counteract and overcome that. Christ gave understanding so people could understand how to maintain victory.

The Need for the Seventh Seal

Looking at our text, one question looms to mind: "Why did Christ have to open the '**seventh seal**'?" Let us back up a little. In the fifth seal (A.D. 1730 to 1880), there was a holiness people crying out for judgment to be put on the earth (Revelation 6:9-11), or earthen systems of religion, that which came up out of the minds of men, as portrayed by the Protestant beast (Revelation 13:11). As soon as there were enough people sold out, the sixth seal was opened (Revelation 6:12). D. S. Warner and other brethren began preaching the oneness of the body of Christ, the unity of believers, the truth concerning the one church. They had a glorious message! But right in the face of such a glorious message, that which we refer to as the Anderson Movement (A.D. 1880 to 1930) rose, swept the world, and fell. When I speak of the Movement, I am speaking of it as a religious system. Although there are good people in that system, its teachings and practices and spirit have become contrary to the sound teaching of God's Word.

With all the glory and majesty of the sixth seal, why did Christ have to open "**the seventh seal**"? The answer is found in our text: "**There was silence in heaven.**" Why was the sixth seal not the final seal? A sad spiritual condition took hold: "**silence in heaven.**" To understand this picture, let us remember there are three heavens in God's Word. The very first heaven mentioned in God's Word is found in Genesis 1:1: "In the beginning God created the heaven and the earth." This is not talking about God's heavenly abode, because in the beginning God was already in His Heaven. To see which heaven He is talking about, drop down to Genesis 1:7-8, which says: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven." This heaven is the firmamental heaven. It is where the moon, stars, and sun (the luminary agents) were hung (Genesis 1:14-17). Another heaven is mentioned in Ecclesiastes 5:2. It says, "For God is in heaven . . ." This is not talking of the firmamental heaven, for God is not in the firmamental heaven. This is speaking about the celestial Heaven, the place where God dwells. It is in the eternal realm. There has never been silence in God's Heaven. This "**silence**" in our text is not referring to God's Heaven.

Finally, the Bible mentions a third heaven in 2 Corinthians 12:2. It says, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the *third heaven*." Here Paul spoke of a place where at times you cannot tell if you are in the body or out of the body. This third heaven is a place where you "come to visions and revelations of the Lord" (2 Corinthians 12:1). It is an ecclesiastical heaven, an exalted position in Christ Jesus, a spiritual position. Ephesians 2:6 in the Greek, according to *The Emphatic Diaglott*, says, "And raised us up together, and seated us together in the HEAVENLIES, by Christ Jesus." Right in the midst of the church, we are lifted up to an exalted position in Christ Jesus above the realms of this old, sinful world.

In Ephesians 1:3 Paul said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Where are the spiritual blessings? Where are the visions and revelations of the Lord? "In heavenly places in Christ," in the church, the place where people can receive an understanding of truth.

In Ephesians 6:12 Paul spoke of "spiritual wickedness in high places." *The Emphatic Diaglott* says, ". . . with the SPIRITUAL THINGS OF WICKEDNESS in the HEAVENLIES." So we see that this is a heavenly position, an exalted spiritual position: "heavenly places in Christ Jesus" (Ephesians 2:6). In our lesson text, this "**silence in heaven**" transpires in the *ecclesiastical* heaven.

The message of the sixth-seal brethren was "Come out of her, my people" (Revelation 18:4), and thousands came out of earthly religious organizations. They came leaping and shouting back home to Mount Zion, the true church (Isaiah 35:10). However, right behind all this glory and power and manifestation of the glory of God, something happened.

At one time on the camp ground of the Church of God in Anderson, Indiana, there was a trophy room full of wheelchairs, crutches, and canes preserved in bottles of formaldehyde. This room was filled with reminders of what the power of God could do. But today Anderson does not have a trophy room. They have a college, where the ministry can get an higher education, an institution where sectarian agnostics and unbelievers teach students who are supposed to become ministers of the Gospel. A "**silence**" has moved into this heavenly position.

This should serve as a warning. The fact that we are hearing and standing for truth today does not guarantee that we will still be hearing and standing for it fifty years from now. Whether we continue to enjoy truth is based on what you and I do with this truth. Just as soon as God sees that people will no longer accept it, He will move on and get someone else. It is up to us as to whether we keep the truth or have this "**silence**" set in on us.

These people in the sixth seal once had truth. Some of the brethren had great power with God. There were many miraculous healings, and the Gospel was spread in a wonderful way. But then there was "**silence in heaven.**" What produced this "**silence**"? God had greatly honored those brethren, and the message had been a great success. Toward the end of the sixth-seal period of time, they had amassed a great number of people. I have seen pictures of the Anderson camp meetings where the audiences numbered in the thousands. They had a good amount of finances, many fine facilities, and favor with the people. However, because of those successes, the ministry began to "**silence**" on some of the more offensive points of the message. The message on separation was not as clear, distinct, and pointed as it once was. The sixth-seal message had been a clear-cut message of separation: God's people were to be separate and distinct from all other religious systems. But as the finances, attendance, and numbers increased, that became an offensive message. A spirit began to work on the ministry to cause them to ease up, take some of the sharpness off the message, and to cut a few corners. God's people need to stand for truth regardless of who likes it or dislikes it, for that does not change truth.

The message on separation started to be blurred. Second Corinthians 6:17 says, "Wherefore come out from among them [leave behind all systems of religion that you were raised in, exposed to, or trained by], and be ye separate . . ." God's people are to come out and stay out; they are to leave it alone and not touch it. To do so is an abomination to God. That message still gets sharp today. Isaiah 41:15 tells us, "I will make thee a new sharp threshing instrument having teeth." It is easy to see why a pastor with a congregation of several hundred or thousands of people, a nice salary, and a nice parsonage might be tempted to ease up on that point of truth. Truth still draws very fine lines yet today, and we must be faithful to the truth. Regardless of who you are, if you step over the fine lines, you are wrong.

When God calls you out of false religion, He does not want you going back. You should not go back to their meetings, revivals, or camp meetings. You should not be reading their literature or buying their tapes. How separate should you be? Second Corinthians 6:17 says to "touch not the unclean thing." If you will meet these conditions, God said, "I will receive you."

Building Things That Were Once Destroyed

In the beginning of the sixth seal, the message on separation and the clear denunciation of Babylon was sharp and uncompromising. Revelation 18:2 tells us, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." That is very sharp language. When the brethren came out preaching it strong and pointed, without any compromise, denouncing Babylon for what she was, honest-hearted people could see the truth.

Sadly, as the older brethren died off, the younger brethren did not remain true to the old paths (Jeremiah 6:16-17). If God does not help and if people do not work at staying close to the Lord, there is always a tendency for second and third generation saints to not realize the preciousness of truth. People who came out of Babylon know what Babylon is. Babylon holds no attraction for them. But many times their children, who have been raised in truth and have not heard anything but truth, do not have the full appreciation of what God has given. If younger ministers are not careful, they will be susceptible to not holding the standard as high as it has been held before. Why? Because they do not see the necessity of it. They did not come out of Babylon; they did not see what the older brethren saw.

As the older sixth-seal brethren began to pass away, a cry began for an educated clergy and for societal acceptability. (They failed to realize the power is not in *education*, but it is in *inspiration*.) The very things the Anderson Movement once cried out against in the ranks of Protestantism, they became infected with themselves. They began to do the very things they had preached against. They began to "build again the things which . . . [they once] destroyed" (Galatians 2:18). One of those things is found in Revelation 11:10: "And they that dwell upon the earth [sectarian religion, this earthen Protestant beast that came up out of the earth] shall rejoice over them [the two witnesses—the Word and the Spirit—that Protestantism laid dead in the streets by refusing to allow them to operate], and make merry, and shall send gifts one to another." Rather than the gifts being divinely given, they began to bestow them. Christ is the only One who is to give the gifts, and He gives them through the Holy Spirit. If you desire a gift, get down on your knees and get hold of the Holy Ghost ("covet earnestly the best gifts"; 1 Corinthians 12:31); plead with Him. If He sees that you are a fit candidate, He will give you a gift. Ephesians 4:8 says, "Wherefore he saith, When he [Christ; verse 7] ascended up on high, he led captivity captive, and gave gifts unto men." What did Christ give the gifts for? To fill the offices of the church (Ephesians 4:11). Christ gave them, not Anderson College or any seminary.

To pacify some of the older brethren and to make the idea more acceptable, the Anderson Movement made some of the older brethren Doctors of Divinity. They began calling them "Doctor." This was giving "gifts one to another." That was the spirit which was working in Protestantism. Just as Protestantism built an image to the beast, the Anderson Movement turned around and, in essence, built an image to Protestantism. Protestantism gave gifts; Anderson gave gifts. Protestantism had colleges; Anderson had colleges. Protestantism had a headquarters; Anderson had a headquarters. They made an image to the Protestant beast. In reality they became another sect. They were no longer like the original brethren who came out with this truth of separation.

Acts 4:13 tells us that Peter and John were "unlearned and ignorant men." They were not theologians with a Doctor of Divinity degree after their names. But they were bold. Why? It was because "they had been with Jesus." It is contact with the Divine that is the necessity for being a true and effective ministry.

In this sixth seal, things began to get out of divine order. The ministers were no longer ignorant and unlearned men who gave God the glory. Rather, their honor and allegiance was to that system. In Revelation, Chapter 16, we read of seven vials being poured out in this evening time—the sixth and seventh seals. We know these vials have an evening time setting because the very first vial was poured out on those who had the "mark" and worshiped the "image" (Revelation 16:2). The first three vials were poured out in the sixth seal. Let us look at the fourth vial, which was poured out in the seventh seal. Revelation 16:8 begins, "And the fourth angel poured out his vial upon the sun" The "woman clothed with the sun" (Revelation 12:1) is a picture of the morning-time church. This vial is pouring out judgment. (Read Revelation 15:1, 4; 16:1.) The fourth angel, in this seventh-seal period of time in which we are living, poured out judgment on "the sun." The sun is that which had been the New Testament church, the Anderson Movement of the Church of God.

Revelation 16:8-9 reads: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." What happened? They no longer gave God the glory. Yet today, when truth is put on them, they still will not repent and give God the glory. They will just get hot at you. They become scorched and burned up. That organization became known as the Anderson Movement. As the message began to be compromised and diluted to make it more socially acceptable and less offensive to sectarian brethren, the shouts and praises to God left the camp. That is when the "**silence in heaven**" set in. When any part of the message is quieted, a condition of silence will move in. The sounding forth of the unadulterated truth of God's Word is the only thing that will keep the praises of God, the shouts of God, and the presence of God in the camp.

Many years ago, when this truth went forth, a man could hardly preach because of the saints shouting. He would often have to stop while people rejoiced. Today we are still suffering from the effects of this "**silence**." In the sixth seal, as people traveled to camp meetings, before they could see the camp grounds, they could hear the saints shouting and praising God. Today we have not yet fully recovered from the effects of the silence. Many people feel they are too proper to shout. It goes right back to that idea of social acceptability. "What will everyone think if I shout?" What does it matter? If God tells you to shout, you had better shout. To not do so is to quench the Spirit. This "**silence**" is still somewhat affecting God's people yet today. Isaiah 12:6 says, "Cry out and shout, thou inhabitant of Zion [if you are in Zion, the church (Hebrews 12:22-23), God said to shout]: for great is the Holy One of Israel in the midst of thee." You can shout because now you can assemble to worship where the presence God is in the midst.

The Sixth-Seal Message

Let us look at the message in the beginning of the sixth seal. This message was to "come out of her, my people." When the saints first heard this message, there was praise and shouts and songs. Isaiah 35:10 says, "And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." This joy did not come *after* they came to Zion. When they heard the message and saw the truth, that is when the joy began to well up within them. They came to Zion after they heard the truth. They did not come to Zion crying: "I have to leave my family. I was raised up in this organization. I put my money into it for years, and now I have to leave it." No! When they saw the truth, they came leaping and shouting, with singing and praises. They were so glad for the truth that they forgot everything and everybody.

Isaiah 51:11 says, "Therefore the redeemed of the LORD shall return, and come with singing unto Zion; [They did not come singing the blues. They were so happy to get a real vision of the church that they came singing God's praises.] and everlasting joy shall be upon their head: [Revelation 14:6 tells us it is 'the everlasting gospel.' Since the Gospel is

an everlasting Gospel, the joy is an everlasting joy. As long as you stay within the bounds of the Gospel, your joy can be just as everlasting as the Gospel is.] they shall obtain gladness and joy; and sorrow and mourning shall flee away."

The reference to "sorrow and mourning" points to those who, in the fifth seal, were under the altar, mourning the conditions and crying out for judgment (Revelation 6:10). Once judgment was turned loose, freeing people from the systems of men so they could come back to Zion, they no longer had to mourn over spiritual conditions. When the saints first heard this evening-time message and felt the presence of God, they came leaping and shouting home to Zion. Even back in the days of the judges, when the presence of God was in the camp, there was great shouting. First Samuel 4:5-6 says: "And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp." The Philistines knew shouting meant that the presence of God was in Israel's camp.

When the sixth-seal brethren began to preach this message and God started bringing His people out of Babylon to Zion, there was weeping and shouting. But there is another lesson to be learned from this text in 1 Samuel. Disobedience had been working in Israel. Consequently, the Ark of God was taken. The presence of God was no longer in their midst, and suddenly the shouting was silenced. Israel had failed to honor God's Word. If you do not honor God's Word, do not expect to keep God's presence.

When Israel took the Ark of God to battle, the Ark of God was taken by the Philistines. The two sons of Eli—Hophni and Phinehas—were slain, and when Eli received word of it, he fell, broke his neck, and died. Phinehas's wife was with child and she went into labor. First Samuel 4:21-22 says: "And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. And she said, The glory is departed from Israel: for the ark of God is taken." What is the lesson? People who once enjoyed the presence of God and once experienced much shouting in the midst have allowed disobedience to enter in. The presence of God is no longer in their midst, the shouting has been silenced, and the place has become "Ichabod." Many places today with the name Church of God should replace it with the name of Ichabod, for the glory is departed.

Silence Caused by a Fallen Ministry

Some of the same ministry who led people *out* of Babylon turned and *warred against* the very message and the same people they had led out. We read in Daniel 8:5-6: "And as I was considering, behold, an he goat [the opposite of sheep—God's people] came from the west on the face of the whole earth [west is the opposite of the source of light; here is something that was against light, a picture of coming darkness], and touched not the ground: and the goat had a notable horn between his eyes [the literal fulfillment of this prophecy is found in verses 20-21, but there is also a spiritual type]. And he came to the ram that had two horns [a type of the power of the Word and the Spirit], which I had seen standing before the river, and ran unto him in the fury of his power." The ram is something that was acceptable to God.

When the angel told Abraham not to slay Isaac, a ram caught in the thicket was found as an acceptable sacrifice to God (Genesis 22:13). This ram in Daniel, Chapter 8, in type portrays a people who were acceptable to God, people who lived a sacrificial life, people who embraced the sixth-seal message. However, in time the same ministry who once preached this message, turned right around and fought against it.

Daniel 8:7 says, "And I saw him come close unto the ram [the people], and he was moved with choler against him, and smote the ram, and brake his two horns [this ram had two horns—the Word and the Spirit]: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." The very same ministry that once preached truth took the people from a position of having two horns (the Word and the Spirit) down to the ground. They were brought back to an earthen level with an earthen system.

Daniel 8:10 says, "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground . . ." The stars (the ministry; Revelation 1:16, 20) were fallen from their heavenly place. The stars were in Christ's hand, but here they are cast down to the ground, down to an earthen level, just as sectism. What caused them to be cast down from their exalted position in Christ? It was the "he goat." The stars are a picture of a fallen ministry. This ties in with Revelation 12:4, which reveals that the tail of the dragon (a system motivated by the spirit of unbelief) began taking hold of the ministry, causing them to believe things were not as necessary as once thought. The message on the separation of the church from the world and from false religion was not deemed as important as it once was. It

was not considered necessary to hold the standard so high. The spirit of unbelief caused them to fall from their lofty position to the ground, an earthen, human level.

We continue to read in Daniel 8:11, "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." The sanctuary, that which had once been the temple of God, the Church of God, was cast down, and it became another religious system. Again, this came about because of the **"silence in heaven."** This **"silence"** was produced by sin. Jeremiah 8:14 says: "Why do we sit still? [If you really have the glory of God in your soul, you will find it hard to be still. Not everyone expresses it the same, but everyone expresses it. Some people cry, some laugh, and some shout. If it is there, it will come out. However, when sin enters in, suddenly people sit still.] assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD." **"Silence in heaven"** occurred when people silenced on the message. They backed up on what they knew to be truth, and it was sin for they knew better (James 4:17). This brought **"silence."**

If you feel that by not saying anything, you will stay out of trouble, be aware that you could lose your soul by keeping quiet. In Ezekiel 33:7 the Lord told the watchman to "hear the word at my mouth, and warn them from me." Then in verse 8 He cautioned, "If thou dost not speak to warn the wicked from his way . . . his blood will I require at thine hand." The Lord will work with you, but if you persist in failing to obey, it is only a matter of time before God's Spirit leaves you. You can only quench the Holy Spirit for so long before He becomes grieved to where He leaves you. This is what happened to the Movement.

When **Revelation 8:1** talks about **"silence in heaven,"** what is the significance of it being **"about the space of half an hour"**? In Revelation 18:10 God prophetically gave one hour for judgment to be poured out on Babylon, and half of that hour, or half of that judgment, was to be poured out in the sixth seal. The other half was to be poured out in the seventh seal. This is verified by Revelation 18:6, which says, "Reward her [Babylon] even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." God wants double judgment put on Babylon: the first cup in the sixth seal and the second cup in the seventh seal.

When the sixth-seal brethren backed up on the message, they undid the very work that God had sent them to do. They had preached a message of come out, be separate, and touch not the unclean thing. But today the Anderson Movement is a cooperating member of the World Council of Churches. They built again the things they once destroyed; they have transgressed (Galatians 2:18).

When people back up on truth and apostatize, yet continue right on with a profession of religion, God forgets all the good they ever did. (Read Matthew 7:22-23.) That is exactly what happened to the sixth-seal brethren. Ezekiel 18:24 says: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." God forgets it. It is a fearful thing to back up on truth. When these events transpired, the Lord **"opened the seventh seal."** In a 1913 camp meeting, H. M. Riggle warned the brethren that some of these things were coming, and by 1930 it had fully developed. God had to set His hand the second time and opened **"the seventh seal."** In the sixth seal God gathered a remnant out of sectarianism, but in the seventh seal He set His hand a second time to get a second remnant: a remnant of the remnant. Isaiah 11:11 tells us, "And it shall come to pass in that day [a prophetic expression of this Gospel Day], that the Lord shall set his hand again the second time to recover the remnant of his people . . ." God has set His hand a second time and is calling people not only out of Babylon, but also out of the very system that He once used to call people out of Babylon.

What is the message of **"the seventh seal"** age? As we stand in this seventh-seal light, we are in a very unique position in human history. No other people have had the privilege or the tremendous responsibility that we have today. No other people in human history have ever seen the entirety of the message and understood what took place through each of the seven periods that make up this Gospel Day.

Revelation 8:2 says that John "saw," teaching us that this is the time period when understanding has been given. In this **"seventh seal"** period of time, all the truths of the previous periods of time, as well as the truths for our day, are now revealed. What a glorious time in which to live! If you read F. G. Smith's book on the Revelation and his other writings, you will find that he understood this. The preface states: "We understand that we do not have all of the truth yet. We understand that, if time stands, God will unfold greater understanding and make clearer the mysteries." We now live in that time when, as Revelation 10:7 says, "the mystery of God should be finished," and things are becoming "clear

as crystal" (Revelation 21:11). There has never been a period of time like this one, for we now have the light of seven days.

The sixth-seal brethren did not have Revelation charts like we use today. They understood the Revelation to be divided into four major epochs: the morning time, the dark night, the cloudy day, and the evening time. But in this fullness of time, we see a more complete picture. We have the light of all the previous periods of time, as well as the truths of our day. Speaking in prophetic language, Isaiah 30:26 says, "Moreover the light of the moon [the Old Testament] shall be as the light of the sun [the New Testament], and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound." We are living in the fullness of time. We have understanding of the prophetic application of the seven letters, the seven seals, the seven angels, the seven trumpets, and the seven vials. We also have understanding of many other truths, such as a proper understanding of the eighth beast and of Revelation, Chapters 21 and 22, as a series in this Gospel Day. This is all seventh-seal understanding. These truths were not understood in the sixth seal. *Seven* in the Scriptures is a number of completion. We are now in the complete period of time, a time when understanding is being completed and being fulfilled.

Today God is revealing truth that has never before been revealed. Romans 16:25-26 says: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." God is making manifest things that have been hid since the world began. How? "But hath in due times manifested his word through preaching . . ." (Titus 1:3). Truths are being preached today that have never been preached in human history. We can see things as they really are today. If time stands, there will be even more understanding, for the Bible is a Living Word. That is part of this time of fulfillment in Revelation.

The Glories of the Seventh Seal

In Matthew, Chapter 13, there are seven parables, which correspond with the seven periods of the Gospel Day. The last parable, the Parable of the Net, speaks of the seventh-seal period we are studying about. Matthew 13:47-48 says: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full [or complete], they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." The net is the Gospel. Today the Gospel is so plain; we are not working and fishing blindly. God's Word is separating the good and the bad. When a full net is brought up to the light, it becomes apparent if there are fish in it or if it is just rubbish. So it is in this seventh-seal age—an age of light and truth.

Let us survey a few of the glories of the seventh seal. Revelation 15:5 tells us that "the temple of the tabernacle of the testimony in heaven was opened." The temple is the church (2 Corinthians 1:1; 6:16). God is bringing the church into a clear position, to a place where all can plainly see her.

In this seventh-seal period of time, not only do we have a clear vision of the church, but we also have a clear vision of the spirits that are working in our day to oppose it. It is a blessing to have understanding of these foul, devilish spirits, a revelation of what is working, so we do not have to succumb to it. We have understanding of spirits that are working as never before. We can see in a clearer manner what these spirits are, how they are working, and what they work through. This is a day of unprecedented revelation.

We read in Revelation 16:18 of "a great earthquake . . . so mighty an earthquake, and so great." This earthquake is such as never has been upon the earth before. God is setting the stage to do some more shaking and rearranging; He is working to get men's attention. The way He does this is with truth. In Revelation, Chapter 19, we read of two great gatherings: those who gather to eat the true sayings of God at the marriage supper of the Lamb and those who come to eat the flesh of the kings and mighty men and captains. These are some of the prophetic events that will be more fully developed and revealed as we progress through this seventh-seal period of time.

In Revelation, Chapter 20, we see the defeat of falsity and a clear vision of truth. Verse 9 says, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." God is loosing the fires of His Word and triumphing. It is truth over error. Revelation 22:4 states, "And they shall see his face; and his name shall be in their foreheads." This verse is not speaking of the eternal realm, but of a position we can hold in the church, a position where we can see truth clearly.

Prophetically, there are yet many things on the horizon. I believe we have not yet seen the real depth of this earthquake. The temple has yet to be opened as plainly as God would like for it to be opened. The two gatherings are not yet complete. The defeat of falsity and the fire of God's Word being loosed yet loom on the horizon. Thus it is vital to not become quiet on the message.

If we are to enjoy what God has in His Word for us, we must continue, as the Apostle Paul said in Galatians 5:1, to "stand fast." Isaiah 58:1 says to "Cry aloud, spare not." We cannot spare things that God's Word does not spare. If the ministry will continue to stand fast, cry aloud, and spare not, there will be a people who will back up the message with their lives. The truth will still accomplish a work. Isaiah 55:10-11 says: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So [or in like manner] shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it *shall* accomplish that which I please, and it *shall* prosper in the thing whereto I sent it." This is not the time to let down, back up, or get soft. Let us put our hand to the plow and not look back (Luke 9:62). Keep your eyes on what is before you. Go straight forward. When Ezekiel saw those four living creatures, a picture of the redeemed of all ages, "they went every one straight forward" (Ezekiel 1:12), and "their feet were straight feet" (Ezekiel 1:7). If we will do that, it will keep our feet straight too. The seventh-seal message is a glorious message. It is up to us to put it on, live it out, and carry it forth.

CHAPTER EIGHT—PART TWO

Preparing to Sound the Seven Trumpets

Revelation 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

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

6 And the seven angels which had the seven trumpets prepared themselves to sound.

John Received a Spiritual Vision

In the previous section we found that the understanding of the truth described above was revealed during the "seventh seal" (verse 1) period of time. This seventh-seal message is "as the light of seven days" (Isaiah 30:26). The Gospel Day is divided into seven time periods. How do we know that we are in the seventh seal? When Christ was asked what the sign of the end of this world would be, He said that it would be as it was in the days of Noah (Matthew 24:37). After the ark was completed, Noah and his family entered in and there were seven days before the door was shut and the Flood came. At the end of the seventh day, the door was shut (Genesis 7:16). The deluge came and destroyed the antediluvian world. This is a prophetic type and prophetic time measurement, letting us know we are approaching the end of time. There were seven days in Noah's day, and we have had seven days, or seven periods of the Gospel Day.

As we look at the seventh seal, let us again view Revelation 8:1, which reads, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." This does not say that these succeeding events described in Chapter 8 happened under the seventh seal. The first six verses of this chapter are the introductory verses to series three—the sounding of the seven trumpets—but they are essential because there were some things that had to take place before the trumpets could sound.

Revelation 8:2 begins, "**And I saw . . .**" John was not saying that these things *occurred* under the seventh seal, but that he "*saw*" them, or gained understanding of them, under the seventh-seal period of time. There were many things that could not be understood until the seventh seal was opened. The seventh seal is a time of great revelation. Revelation 10:7 brings out the same truth: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished . . ." This mystery starts being "finished" (revealed or understood) in the seventh-seal period of time, and when time winds up, it will have been completely finished. There will be complete understanding; it will be a complete message. (Read Romans 16:25; Titus 1:3.)

While receiving the Revelation message, John never left the Isle of Patmos. He was not carried away to God's Heaven, but he was receiving a vision. John was writing about things he "**saw**" (**verse 2**). Several verses substantiate this truth. Let us view a few: "What thou seest" (Revelation 1:11); "And I saw" (Revelation 5:1; Revelation 6:1; Revelation 6:2; Revelation 9:1); "And I beheld" (Revelation 13:11); "And I looked" (Revelation 14:1). Where did John see all these things? "In the vision" (Revelation 9:17). John was not carried away in his physical body somewhere; he was carried away "in the Spirit" (Revelation 1:10; 4:2; 21:10). John was receiving a spiritual vision. The Lord put him in a spiritual position and used the panorama of the skies to portray a picture so John could see it and write it down (Revelation 1:11).

When John said that "he [Christ] had opened the seventh seal . . . **And I saw**," he was revealing that complete understanding is given in the seventh-seal period of time. It is needful to understand this because there are some supposed Bible teachers who say all seven trumpets will sound under the seventh seal. Then they say that the seventh trumpet will not sound until the end of time, that the seventh trumpet is going to be the trump of the Lord at the end of time. They are putting all the precious truths of the Gospel, all the precious truths that God ordained we enjoy in our day out into some future time that will never arrive. That type of doctrine robs people of the understanding of truth

needed to be victorious over the systems and spirits we face today. It leaves people bound in a powerless condition, having to remain bound in false religion and having to daily live in sin, taking away "the power of God unto salvation" (Romans 1:16) by their man-made teachings (Matthew 15:9).

Seven Angels Were Given Seven Trumpets

Previously, we learned of the reason for the silence in heaven. The seventh seal was opened because an apostate condition had set in during the sixth seal. Let us look at the **"seven angels"** as well as the **"seven trumpets"** (**Revelation 8:2, 6**). In the Revelation the word *angel* is not referring to a celestial being. It is translated from the Greek word *aggelos*, which means "a messenger," or according to James Strong in his *Greek Dictionary of the New Testament*, the implication is a "pastor." The word *angel* here in **Chapter 8** is the same word employed in Chapters 1, 2, and 3 and throughout the Revelation. The **"angels"** are a figurative representation of the ministry. In Revelation 22:8 John said, "I fell down to worship before the feet of the angel," and in verse 9 he told us that this angel was one of the "brethren." In Galatians 4:13 Paul said, "I preached the gospel," and in verse 14 he said that "ye . . . received me as an angel of God." Paul was not a celestial being, but a messenger, or minister, who preached the Gospel.

Prophetically, what are these **"seven angels"**? The number **"seven"** is a biblical number representing completeness (Genesis 2:2; 7:7-10). Therefore, **"the seven angels" (verse 2)** denote the ministry throughout the entirety of the Gospel Day.

Let us look at the **"seven trumpets"** these **"angels"** had (**Revelation 8:2**). To understand what these **"trumpets"** were, look at Revelation 1:10-11, where John spoke of hearing "a great voice, as of a trumpet, Saying, I am Alpha and Omega." Jesus employed the same expression in Revelation 22:13, saying, "I am Alpha and Omega." Who is it? "I Jesus" (Revelation 22:16). It is Jesus Christ who has "a great voice, as of a trumpet." It is needful to see what these **"trumpets"** are in figurative expressions to fully comprehend what a trumpet message is.

Let us look at a few Scriptures. First Thessalonians 4:16, speaking of Christ's Second Advent, says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." These expressions—shout, voice, and trump—are all speaking of the same thing. First Corinthians 15:52 states, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised . . ." What is "the trumpet" and what will cause "the dead" to be "raised"? Jesus, speaking in John 5:26-29, said: "For as the Father hath life in himself; so hath he given to the Son [the Son of God, Jesus Christ] to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, [Whose voice? Christ's voice is the trumpet.] And shall come forth." Notice in John that they came forth at the Son of God's voice. These Scriptures tell us that the "Son of man" will sound His voice and that His voice will be sounded "with a shout." Christ's voice, the shout, and the trump are all the same thing.

A prevalent line of thought is that at the end of time the angel Gabriel is going to blow his horn. But 1 Thessalonians 4:16 tells us it will be "the Lord himself." When the Lord will "descend from heaven" and when His voice, or this shout (the trumpet), is sounded, the dead in Christ are going to rise first. John 5:28 says they are going to come forth at "his voice." Paul said when "the trumpet shall sound . . . the dead shall be raised" (1 Corinthians 15:52). The trumpet is a picture of the voice of Christ, or of the Word of God being sounded forth.

We find in **Revelation 8:2** that the **"seven angels"** were **"given seven trumpets."** When the ministry sounds the trumpet, they are preaching the Word of God that God gave them. The people are hearing from Christ. The primary avenue through which God works is His Word. Through "the foolishness of preaching" (1 Corinthians 1:21), He has "manifested his word through preaching" (Titus 1:3). Christ is in "the midst of the . . . candlesticks [the church]" (Revelation 2:1). That is where His voice is, and where He is, that is where you and I need to be (Hebrews 10:25). Not only is the trumpet a picture of the voice of Christ, but it is a picture of the preached voice of Christ or the preached Word of God. Isaiah 58:1 says, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." This is a picture of the preached Word of God. We read in Joel 2:1-2: "Blow ye the trumpet in Zion, and sound an alarm [God sounded His alarm seven times (seven trumpets) during the Gospel Day] in my holy mountain: let all the inhabitants of the land tremble . . . A day of darkness and of gloominess, a day of clouds and of thick darkness . . ." The trumpet is sounding out to proclaim the truth concerning that dark and cloudy day.

When Joel said to "blow ye the trumpet," he spoke of the same thing the Apostle Paul addressed in 2 Timothy 4:2, when he said to "preach the word." In 1 Corinthians 14:9 Paul compared the sounding of the trumpet to words that are uttered. In verse 8 Paul warned, "For if the trumpet give an uncertain sound, who shall prepare himself . . ." Yet today too many are sounding an uncertain, unsettled message, and the result is people not knowing how to prepare themselves.

The "**seven angels**" in **Revelation 8:2** are a picture of the ministry throughout the Gospel Day because they "**stood before God.**" In other words, they lived and walked in the presence of God; they were accountable to Him. They were "*given*" the "**seven trumpets**" (**verse 2**). Truth is not something one can learn at a seminary, for God is the One who gives it. He gives the Revelation ("the Revelation . . . which God gave"; Revelation 1:1). It is a divine message. It is that way today, and it was that way back in the morning time. Paul received his trumpet, his message of truth, from God. In Galatians 1:11-12 the Apostle Paul said: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Initially, these "**seven angels**" received their message from God, and they stood before God in a responsible position. Hebrews 13:17 says that "they watch for your souls, as they that must give account." They were the ones God gave a trumpet to, and they must give an account, or an answer. Just as the servants in the Parable of the Talents (Matthew 25:14-30) had to answer for what they did with their talent, so it is with the ministry. The ministry had a divine message. They received their calling, their equipping, and their message from God.

Notice the usage of the word "**trumpets**" (**Revelation 8:2**). It alludes back to the Book of Numbers. In the Jewish economy, trumpets were common. Also, a trumpet is very familiar to those in the military. A trumpet is sounded when it is time to get up, to eat, and to go to bed. When reveille is sounded, the soldiers know it is time to get up. When taps are sounded, they know it is time to go to bed. The message is determined by how the trumpet sounds. We read in Numbers 10:1-10 that trumpets were used to assemble the saints together (verse 3), a type of the unity message, the trumpet we have in this seventh seal. Numbers also tells us the trumpets were used to warn the people against the enemy (verse 9), a type of judgment preaching. Old Testament Israel used trumpets to observe religious meetings (verse 10), a type of the truth being sounded in our day.

Exodus 19:13 says that the trumpet is a picture of the voice of God speaking. It reads, "There shall not an hand touch it [Mount Sinai], but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the *trumpet* soundeth *long*, they shall come up to the mount." There is a type here. When the trumpet, and particularly the Revelation message, "soundeth," God's people will get up to the mountain (the church) where they belong. Verse 16 says that the "*voice of the trumpet* [was] exceeding *loud*; so that all the people that was in the camp trembled." Verse 19 tells us, "And when the *voice of the trumpet* sounded *long*, and waxed louder and louder, Moses spake, and *God* answered him by a *voice*." The sounding of the trumpet is equated with man hearing the voice of God, or the Word of God. The sounding of the trumpet is the Word of God sounded by His ministry throughout the Gospel Day. It is a picture of God speaking through the ministry.

We see this clearly portrayed in Ezekiel 33:3, 7. Verse 3 tells the watchman "blow the trumpet, and warn the people." Verse 7 clarifies it by saying, ". . . hear the word at my mouth, and warn them from me."

Another Angel, Incense, and a Golden Altar

Let us study this expression of "**another angel**" (**verse 3**) to find out who this represents. This particular reference is to Christ. Is Christ referred to as an angel? In Revelation 12:7 we read that "Michael and his angels fought against the dragon [the pagan Roman Empire]." A God-called ministry, with the Word and the Spirit, overcame the dragon (Revelation 20:2-3). Thus, "Michael and his angels" are Christ and His ministry. The word *Michael* literally means "one who is like God." Who is like God? Christ is. "I and my Father are one" (John 10:30); ". . . he that hath seen me hath seen the Father" (John 14:9); "God . . . Hath in these last days spoken unto us by his Son" (Hebrews 1:1-2). Michael is spoken of as "the archangel" (Jude 9). The word *archangel* means "master angel or master of angels." How many masters could there be? Only one! In both places the word *archangel* is used, it is in the singular. Christ is referred to as "*the archangel*" in 1 Thessalonians 4:16. Also, Daniel 12:1 says, "And at that time [prophesying of the Gospel Day] shall Michael stand up, the great prince . . ." Isaiah 9:6 prophesies of the coming of the "Prince of Peace," Jesus Christ.

Another way we can establish that this angel is Christ is to look at what He does. **Revelation 8:3-4** reveals to us

that this **"angel"** performs the office of the high priest. No one could do what was done here but the high priest, and Hebrews 3:1 says that Jesus is our High Priest.

Revelation 8:3-5 says: **"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. [This 'angel' was the Intercessor between the saints' prayers and God. This is not the Pope nor Mary nor any saint. It is the Intercessor. Hebrews 7:25 tells us the intercessor is Jesus Christ.] And the angel took the censer, [This was an activity that only the high priest could perform. Leviticus 16:11-12 tells us: 'And Aaron (the high priest) . . . shall make an atonement . . . And he shall take a censer full of burning coals of fire from off the altar . . .'] and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."**

Remember, this is all symbolic, but the allusion is to a practice in the old economy that served as a type. **Verse 3** not only says that he had **"a golden censer,"** but that **"there was given unto him much incense."** What does the **"incense"** represent? Psalm 141:2 tells us, "Let my prayer be set forth before thee as incense . . ." In Revelation 5:8 the word **"odours"** in the Greek is the word for incense, "which are the prayers of saints." The Old Testament practice was to mix the incense with the fire (Leviticus 16:12-13).

To understand what is being depicted in these symbolic expressions, let us consider what had to take place before the very first Gospel message of this Gospel Day could be preached. Jesus told His disciples in Acts 1:4 to "wait for the promise of the Father." What was the promise? "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). They had to have the Holy Ghost. After the Holy Ghost came, then they were able to sound the trumpet (Acts 1:8). This had to transpire before the first angel could sound the trumpet.

The **"incense,"** or the prayers of the saints, was coming up before God. Jesus told His disciples to wait. In essence, He was saying, "Do not go out and try to preach this message before you are equipped." What were they doing while they were tarrying? Acts 1:14 tells us that they "all continued with one accord in prayer and supplication." Our lesson is an emblematic picture of the Day of Pentecost.

In **Revelation 8:3** we read of a **"golden altar,"** an allusion to the Old Testament. In the Old Testament sanctuary, there were two altars: the brazen altar (Exodus 27:1-4) and the golden altar (Exodus 30:1-4). The brazen altar was where the sin offering (the atonement for sins) was brought (Exodus 29:36). The high priest put coals from the brazen altar into a golden censer (Leviticus 16:11-12). He took incense in his other hand and put the two together on the golden altar (Exodus 30:7). They came up before the presence of God as a sweet-smelling savor. What is this a picture of? In Hebrews 13:8 the writer spoke of "Jesus Christ," and in Hebrews 13:10 he proclaimed that "we have an altar." Who is our altar? It is Jesus Christ. He became our sin offering (Hebrews 9:24-26; 10:10). If you would study where the fire of the brazen altar came from, you would find that it was fire from Heaven (Leviticus 9:24). God sent the fire. Leviticus 6:13 tells us, "The fire shall ever be burning upon the altar; it shall never go out." When Jesus died as our sin offering, He did not just go into the most holy place (the second room), but He went into Heaven itself, into the very presence of God (Hebrews 9:24). When Jesus was in God's presence, He took the censer and He took the fire of the altar and He cast it into the earth, or into the hearts and lives of those believers gathered in the upper room. Pentecost became a reality. Then the disciples were ready to come out of the upper room and blow the trumpet: "Jesus is the Christ, and we have a message of salvation." Three thousand souls were saved that day (Acts 2:41).

What Is the Fire of the Altar?

Verse 5 speaks of **"fire of the altar."** What was the fire that came down from Heaven in the New Testament? In Acts 2:3-4 we see where "fire" appeared with the advent of the Holy Spirit. "Fire" represents the Spirit of God. Revelation 4:5 tells us "there were seven lamps of fire . . . which are the seven Spirits of God." Fire represents the Holy Spirit.

The Holy Spirit was the same Spirit Jesus Christ possessed (Luke 4:1), the One He was anointed by when He was baptized by John (Acts 10:37-38). Christ was not anointed until He was thirty years of age, because a Jewish man was not considered to be an adult and suitable for service until that age (Numbers 4:3, 23, 30, 35, 39). Although He was always the Christ, He did not receive His anointing for the work that God had sent Him to do until He was baptized

by John.

This **"another angel" (verse 3)**, Christ, performed the office of the high priest. This **"altar"** was just like the Old Testament golden altar. It did not have any fire till it was brought in from the brazen altar, and the brazen altar had no fire until God sent it from Heaven. Likewise, Jesus did not have His anointing until God sent it from Heaven. When Jesus was baptized, the Trinity came on the scene (Matthew 3:13-17). After His baptism, after His anointing, there was quite a difference. Soon after this episode, Luke 4:16-18, 20-22 tells us: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me And he closed the book This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?" In essence, the people of Nazareth said, "We have known Jesus all His life, and He has never read or spoke like this."

Christ was the Altar. He possessed the Holy Spirit (Luke 4:1), and the Bible emblem of the Spirit, in many cases, is the word *fire*. Fire is a representation of God and His Spirit. This **"fire of the altar"** is a symbolic portrayal of the Spirit of Christ. This depiction of it being **"cast . . . into the earth"** is a picture of our High Priest, Christ, sending His Spirit into "earthen vessels," which are symbolic of man. Second Corinthians 4:7 reads, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We read in 2 Corinthians 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Just as the pattern for the brazen altar came from God out of Heaven, Jesus Christ (our Pattern) came down from God out of Heaven. Just as the literal fire came down from God out of Heaven, Jesus Christ's anointing with the Spirit came down from God out of Heaven. Also, the brazen altar was where the sin offering was offered, and Jesus became our sin offering (Hebrews 10:10, 12). His sin offering was His body, not the bodies of bulls and goats.

After Christ's death, burial, and resurrection, He "ascended up on high" (Ephesians 4:8). Hebrews 9:24 says, "For Christ is not entered into the holy places made with hands [the Old Testament sanctuary], which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Jesus went right into the presence of God and offered atonement for man's sins. He became our High Priest (Hebrews 3:1). That is why He was wearing the high priestly vestments portrayed in Revelation, Chapter 1.

In John 16:7 Jesus said, "I will send him [speaking of the Holy Ghost] unto you." When He returned to Heaven and was in the presence of God, He did just that. When He took the **"fire of the altar" (verse 5)**, He was taking His Spirit and giving it to the church. What was Christ's Spirit? The Spirit He sent into the morning-time church was the Holy Ghost. On the Day of Pentecost, they were "filled with the Holy Ghost" (Acts 2:4), and unless an individual has had this experience where he is born of and filled with the Spirit, he is not properly prepared to sound forth the Gospel. Thus, Christ prepared the morning-time church to go forth and sound the first trumpet.

Our Scripture text is a symbolic representation of the Day of Pentecost. It is one of several places in the Revelation where the events of the morning-time church are alluded to, but this is the most explicit picture of the events of Pentecost in the entirety of the Revelation. The pouring out of God's Spirit was mightily needed before the **"seven angels"** could effectively sound out the **"trumpets,"** or the message that they had, and it is still a necessity today.

CHAPTER EIGHT—PART THREE

The Sounding of the First Trumpet (A.D. 33 – 270)

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

The First Trumpet Produced Hail

In this Scripture we read of the first trumpet being sounded by the "**first angel**," a symbolic picture of the ministry in the morning time of the Gospel Day and of the message they preached. The time frame for this trumpet is from the Day of Pentecost (A.D. 33) down through to when the first foe the church faced was cast down (A.D. 270). In this verse we read that the "**first angel sounded**." As we studied previously, these angels were not celestial beings, but they were messengers, bearing a divine message from God to man. In Revelation 22:9 the angel who appeared to John throughout the Revelation said, "I am thy fellowservant, and of thy brethren." This angel was not a celestial being, but he was a brother. In Galatians 4:13-14 the Apostle Paul said, "I preached the gospel . . . [and you] received me as an angel." These angels are the ministry.

What does this verse mean when it says that the "**angel sounded**"? If you look at Revelation 8:6, you will find that the seven angels were prepared to sound seven trumpets. In other words, each angel initially preached the Word that was committed to him for his day. This "**first angel**" preached a clear, distinct message. (Read 1 Corinthians 14:8.)

Our text tells us that after the first trumpet angel sounded, "**there followed . . .**" There are some things that will follow the true ministry of God. The morning-time ministry preached with power. They had a clear message. It was not obscured by man's teachings or doctrines or sectarian theology. There are some signs that follow a true ministry, verifying that they have the true message. Mark 16:17-18 tells us: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The Scriptures let us know that we are not to be following the signs. However, we should fully expect the signs to follow us. When man begins following the signs instead of the signs following him, that is a sure indication that he is walking the wrong way. When the ministry preaches a clear-cut message, anointed of God's Spirit, God will back it up. It will produce fruit. These signs follow God's true people. The fruit of their labors will be righteous fruit.

As we continue to look at our text, we find what followed the sounding of the first trumpet: "**hail and fire mingled with blood**." Let us look at what these figurative expressions represent. *Webster's New World Dictionary* defines *hail* as "frozen or solid raindrops." What are raindrops a picture of in the Bible? We do not have to step outside God's Word to get an answer, for the Bible reveals every symbolic expression that is in God's Word. Deuteronomy 32:2 says, "My doctrine shall drop as the rain . . ." So we see that rain, or raindrops, is doctrine. It is "the words of my mouth" (Deuteronomy 32:1).

Second Timothy 3:16 says, "All scripture is given by inspiration [the Greek word is *theopneustos*, meaning 'God breathed'] of God, and is profitable for doctrine . . ." Doctrine is the words of His mouth, or Scripture. Isaiah tells us the same truth. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So [or in like manner] shall my word be that goeth forth out of my mouth" (Isaiah 55:10-11). Just as the rain came down from God out of Heaven to the earth, so God's Word, His doctrine, came down from Heaven to the earthen vessels in the morning time.

What came out of this first trumpet? "**Hail**." Solid rain. Solid doctrine. Acts 2:42 tells us that subsequent to the institution of the church on the Day of Pentecost, "they continued stedfastly in the apostles' doctrine." When this trumpet was sounded, "**hail**" (solid doctrine) came out of it. When "**hail**" begins to fall, it can make people uncomfortable. "**Hail**" uncovers hiding places. When people are not living in accordance with true doctrine, hail will begin to expose their unfounded position.

We read in Isaiah 28:15, "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our

refuge, and under falsehood have we hid ourselves." The scourge was going to pass through and uncover their lies and falsehoods. Many religious people say they want the truth poured out, until it begins to uncover the fact that they are trying to make a refuge out of lies, making them uncomfortable. Paul said, "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27). God's people will take *all* of the truth. They desire to make it to Heaven. Sadly, much of religion takes out the parts they do not like or believe and adhere to a very limited portion. They will not take the Word in its entirety as God puts it out through true God-called pastors.

We read in 1 Peter 4:17 that "judgment must begin at the house of God." Isaiah 28:17 tells us, "Judgment also will I lay to the line, and righteousness to the plummet: [A straight plumb bob will show everything that is not straight. In Amos 7:8 God said that He was going to plumb the house of Israel.] and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." We found that "**hail**" is solid doctrine. Here it portrays an even wider application as solid truth, for the "hail shall sweep away the refuge of lies." Nothing but the truth gets rid of a lie. What is truth? John 17:17 says, "Sanctify them through thy truth: thy *word* is truth." In reality, 2 Timothy 3:16 tells us "all scripture is given by inspiration of God, and is profitable for doctrine." So this "**hail**" represents not just doctrine in the narrow sense, but all Scripture (solid truth).

We read in Psalm 18:13, "The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire." What was "his voice"? The hailstones, or the Word. In **verse 7** of our text, there was "**hail and fire**." The "**fire**" is representative of the Holy Spirit. We read in Acts 2:3-4: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Revelation 4:5 speaks of "seven lamps of *fire* burning . . . which are the seven *Spirits* of God." Without the anointing of the Spirit, hailstones are only hurtful. It is needful for the Spirit of God to direct the hailstones. He knows when they need to be sent, how they need to be sent, to whom they need to be sent, and how hard they need to be sent. Second Corinthians 3:6 tells us that "the letter killeth, but the spirit giveth life." It takes the Holy Spirit to properly apply the understanding.

The Message Was Mingled With Blood

The message of the morning-time ministry was a solid message of truth, delivered under the anointing of the Spirit, "**mingled with blood**." In other words, the blood of Christ was all through their message. Without the blood of Christ, there *was* and *is* no message. Hebrews 9:22 tells us, "Without shedding of blood is no remission [of sins]." Thus, the majority of the realms of religion have no true message, because the blood has never been applied to their hearts. The shedding of blood is what made the message available.

Let us look at the morning-time message. Acts 2:22-23 says: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The crucifying and slaying of Christ was their message. Also, we read in Acts 4:10, 12: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified [there is the blood], whom God raised from the dead, even by him doth this man stand here before you whole. . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The blood is the starting point. It is not baptismal regeneration, hand shaking, card signing, or church joining. "Without *shedding of blood* is no remission."

Romans 3:24-25 says: "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his *blood* . . ." The morning-time message was "**mingled with blood**" (**verse 7**). The message of the blood is throughout the epistles of Paul. Peter, as well as the other Apostles, stressed the position of the blood.

- Romans 5:9 — "Much more then, being now justified by his blood, we shall be saved from wrath through him."
- Ephesians 1:7 — "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."
- 1 Peter 1:13-19 — "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace

that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

- 1 John 1:7 — "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."
- Revelation 1:5 — "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

When strong, solid truth was preached, as on the Day of Pentecost, the people cried out, "Men and brethren, what shall we do?" (Acts 2:37). When a salvation message is preached, people may question: "How can I get saved? How can I truly put sin behind me?" And then the preacher mingles some blood into the message, telling people that Jesus Christ died on Calvary for their sins. He also tells them if they will come in repentance, confessing and willing to forsake (Proverbs 28:13), their sins will be remitted by the blood. Then they will be able to be born of the Spirit and empowered to live the solid truth that is preached. That is how solid truth was "**mingled with blood.**" Without the blood, there is no remission; and without the blood placing us in a justified state, we have no access to the grace that brings regeneration. Romans 5:1-2 tells us that "being justified . . . we have access . . . into this grace." Titus 2:11 lets us know it is "the grace of God that bringeth salvation." Before you can live right, you must have your sins remitted by the blood and experience the new birth.

The Effect of the Morning-Time Message

Our text says, "**The first angel** [the morning-time ministry] **sounded** [a certain, distinct message], **and there followed** [God verified it] **hail** [solid truth] **and fire** [the anointing of the Spirit of God] **mingled with blood, and they were cast upon the earth.**" The "**earth**" is a symbolic representation of man, or mankind. We read in 2 Corinthians 4:7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Then 2 Corinthians 5:1 states, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." This message was cast, or put forth, upon all of mankind in accordance with the Great Commission: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

What was "**cast upon the earth**"? That which came out of the trumpet—solid truth, under the anointing of God's Spirit, with the message of the blood of Christ mingled in amongst it. The disciples were under an obligation: they were given a great commission. When the Day of Pentecost came, there were men there "out of every nation under heaven" (Acts 2:5). When the disciples came out of that upper room, God helped them fulfill the divine commission to preach the Gospel to every nation by bringing every nation right to them.

The disciples came out of that upper room, and they preached; they sounded the trumpet. What did they sound? "**Hail,**" or solid truth. It had only been fifty days since the Jews had cried, "Crucify him. . . . Crucify him" (Mark 15:13-14). And now Peter was out in the streets, saying, ". . . ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). That was solid truth, hailstones, hitting them until they cried, "Men and brethren, what shall we do?" (Acts 2:37).

When **Revelation 8:7** speaks of being "**cast upon the earth,**" it is an expression representing the disciples fulfilling the Great Commission. They felt such a responsibility to propagate the Gospel, that "by the space of two years . . . all they which dwelt in Asia heard the word of the Lord" (Acts 19:10). Their desire to spread the message was so great that this trumpet, which was "**cast upon the earth,**" was being taken to all the then-known world. The entire continent of Asia was reached in two years. (This was not exactly two years after Pentecost, because there was some time that transpired between Acts, Chapter 2, and Acts, Chapter 19. However, once they got to Asia, they evangelized all of it in two years.)

The Message of Truth Burned Up the Jews

When this message of truth was cast forth upon all the earth, what did it do? **"And the third part of trees was burnt up."** Psalm 1:1, 3 tells us what the trees are: "Blessed is the man that walketh not in the counsel of the ungodly . . . he shall be like a tree planted by the rivers of water . . ." When you rightly divide God's Word, you will find that **"trees"** are a representation of God's people.

- Psalm 92:12 — "The righteous shall flourish like the palm tree."
- Isaiah 61:3 — "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness . . ."
- Jeremiah 17:7-8 — "Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters . . ."

How does truth burn up God's people? They are burned up when they refuse to walk in the light of it, when they cease being wheat and become chaff, for the chaff is burned by the Word. The same message that blesses will also burn the one who ceases to walk in it. Matthew 13:6 refers to those who "when the sun [the Word; Matthew 13:20] was up, they were scorched." Matthew 3:12 says that "he will burn up the chaff with unquenchable fire."

Who were God's people at the onset of the Gospel Day? The Jewish nation. John 1:11 tells us, "He came unto his own [the lost sheep of the house of Israel; Matthew 15:24], and his own [the natural Jews] received him not." They were burnt up by the message that Jesus brought. Often they sought to lay hands on Him (Luke 4:28-30), but His time had not yet come.

"The third part of the trees" being "burnt up" is the natural Jews refusing Christ's message and being burnt up by the message. You can read this in Peter's address before the Sanhedrin (Acts 5:30-34, 40) and in Stephen's message (Acts 7:51, 54).

- Acts 5:30-34, 40 — "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space. . . . And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go."
- Acts 7:51, 54 — "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. . . . When they heard these things, they were cut to the heart, and they gnashed on him with their teeth."

This was prophesied of in Malachi 3:2, which says, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a *refiner's fire* . . ." Then Malachi 4:1 says, "For, behold, the day cometh, that shall burn as an oven . . . and the day that cometh *shall burn them up* . . . it shall leave them neither root [Matthew 3:10 says 'the axe is laid unto the root'; this is the old Jewish nation] nor branch."

We read in Acts 13:44-46: "And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Here prophetically is the end of the seventieth prophetic week, or the end of the 490 years prophesied in Daniel 9:24-27. This is when the old nation of Israel was "broken off" (Romans 11:20). The message of truth burned up the Jews. They could not take the message because they were guilty of the blood of Christ. They were once God's people, but the preaching of the blood and of Christ burnt them up; and when that happened, it opened wide the door for the Gentile people. Paul wrote, "But now in Christ Jesus ye who sometimes were

far off are made nigh by the blood of Christ" (Ephesians 2:13). "For he . . . hath broken down the middle wall of partition" (Ephesians 2:14) and made "one new man" (Ephesians 2:15). What is that one man? The body of Christ, the Church of God.

"The third part of trees" not only symbolizes the natural Jews, but it also represents those who started out with Christ but would not keep pace with the message. When people will not keep pace with the truth, that which has blessed will burn. There are several examples of this in the New Testament: Ananias and Sapphira (Acts 5:1-11); Hymenaeus and Alexander (1 Timothy 1:19-20); and Demas (2 Timothy 4:10), to name a few. These were morning-time saints who started out with the truth, but because of their refusal to "walk in the light" (1 John 1:7), darkness came upon them and truth became their enemy and burnt them up.

God sets before you a choice ("I have set before you life and death"; Deuteronomy 30:19). You can accept the Word of God, as 1 Thessalonians 2:13 tells us, ". . . which effectually worketh also in you that believe," and it will be a blessing to you and enable you to "lay hold on eternal life" (1 Timothy 6:19). On the other hand, if you do not obey the Gospel and do not love the truth, God will send a strong delusion to you (2 Thessalonians 2:10-11). It is your choice. The same Gospel will either save you or damn you. It is all in what you do with it.

"The Third Part" Is Figurative Language

Why does it say that only a **"third part of trees was burnt up"**? Remember, this is speaking in figurative language. It is not a mathematical number, but it is a figure. Notice the frequency of the term **"the third part"** in Revelation, Chapter 8.

- Verse 7 — **"the third part of trees."**
- Verse 8 — "the third part of the sea."
- Verse 9 — "the third part of the creatures."
- Verse 9 — "the third part of the ships."
- Verse 10 — "the third part of the rivers."
- Verse 11 — "the third part of the waters."
- Verse 12 — "the third part of the sun."
- Verse 12 — "the third part of the moon."
- Verse 12 — "the third part of the stars."
- Verse 12 — "the third part of them was darkened."
- Verse 12 — "the day shone not for a third part of it."

What is the significance of the **"third part"**? What does it represent in figurative language? As you study, you will find that something happened to a **"third part"** of each of these things listed, and each thing that happened was the result of someone's disobedience. **"The third part of trees was burnt up"** because these people would not obey the truth.

In the Revelation there are many allusions to the Old Testament. There are many Hebrew expressions, which were familiar to the Jewish people. This term—**"the third part"**—is an allusion to the Old Testament. Second Samuel 18:2 says, "And David sent forth a third part of the people. . . ." If you read that entire chapter, you will find that David was trying to crush the rebellion of Absalom. So David divided the people, or his forces, into three parts. Absalom's rebellion was a direct result of David's rebellion and David's disobedience to God (2 Samuel 11:1-2). David should have gone to war with his soldiers (Numbers 32:6). He should have been on the battlefield, leading the army. He was disobeying an ordinance of God. This **"third part,"** in the Revelation, is an allusion to the past, showing that these things occurred because of disobedience.

In 2 Kings 11:4-6 we read again how the army was divided into three parts. Jehoiada the priest hid Joash in the temple. Jehoiada divided the army into three parts to protect Joash from the evil Athaliah who was trying to extinguish all the king's seed. Why was the army divided into three portions? Why did Joash need protection? Because of Athaliah's disobedience. Additionally, the state of the kingdom was a result of Solomon's disobedience by marrying many strange wives and worshipping their gods.

When the Revelation speaks of the **"third part"**—whether it is the trees, the sea, the creatures, the ships, the rivers,

the waters, the sun, the moon, the stars, or the day—it represents something that had happened because people were disobedient to truth. In Ezekiel 5:1-2 the third part figure is used again to picture Israel's disobedience. It says: "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them." What was God going to destroy? Verse 4 tells us, "Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into *all* the house of Israel." God was going to destroy *all* of Israel. Why did He refer to a third part? Verse 6 states, "And she hath changed my judgments into wickedness . . ." Israel had become wicked. They had failed to live the way God wanted them to live, and they became disobedient to the law of God. So we can see that "**the third part**" mentioned in the Revelation does not signify any literal number but is a symbolic expression denoting the result of disobedience.

Putting the Flesh in Its Rightful Position

The latter part of our text says, ". . . and all green grass was burnt up." To understand what "**green grass**" is let us look at a couple of Scriptures. We read in Isaiah 40:6-7: "All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass." First Peter 1:24-25 tells us: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever."

"**Grass**" represents flesh, or man. In the morning-time ministry, all "**green grass**" being "**burnt up**" is a picture of flesh, or humanity, having the fire of God's Word put on them, and the flesh being put in its rightful position. The flesh will get out of position if the Word of God does not keep it in position. "The spirit indeed is willing, but the flesh is weak" (Matthew 26:41). The flesh wants to rule over the spirit, but God has fixed it so that if you will do what you ought to do, your spirit can rule over your flesh.

The morning-time message put the flesh in its rightful position. This is one reason the morning-time brethren were successful. Paul said that he knew how to suffer, how to be hungry, and how to be in need (Philippians 4:12). A real message of truth puts the flesh in its rightful position. God's people do not go by feelings, but by faith (2 Corinthians 5:7). First Corinthians 9:27 states, "But I keep under my body, and bring it into subjection." *The Amplified Bible* makes it a little plainer: "But [like a boxer] I buffet my body—handle it roughly, discipline it by hardships—and subdue it . . ."

To see more of the glory and effectiveness of the morning-time church, we cannot be too soft on the flesh. The morning-time ministry did not do this. Paul preached on one occasion till midnight and then talked until daybreak (Acts 20:7-12), but today the tendency is for shorter and shorter preaching. That is pampering the flesh. A great part of what made the morning-time brethren so effective was that they preached and practiced the truth set forth in Romans 13:14, which warns to "make not provision for the flesh."

In 2 Corinthians 11:23-29 Paul spoke of his persecutions: "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness [the Greek says 'without *proper* clothing']. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak?" In 1 Corinthians 1:29 the Apostle penned, "That no flesh should glory in his presence." Certainly, the morning-time ministry did not make provisions for the flesh and allow it to glory.

If we will bring our flesh under in a greater way, we can be more effective. If we will preach the solid truth, under the anointing of the Spirit, and mingle the blood all the way through it, we will see divine results. Isaiah 31:9 says, "And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem." The furnace of fire in Jerusalem is a figurative expression of the fire of His Word (Jeremiah 23:29) going forth in the midst of the church. God's fire, His furnace, is in the church. The preaching

of solid truth, under the anointing of God's Spirit, will put some people in the furnace. If they are chaff, they will be burnt up. They will not want anything to do with it. But if they are saints, it will refine them. It will just purge the dross away. They will love the truth, and it will do a divine work.

Revelation 8:7 is a picture of "**the first angel**" (the ministry of the morning-time church), sounding the first trumpet (A.D. 33–270). It is a picture of what that message produced and the effect it had. Solid truth under the anointing of the Spirit of God will still produce this effect yet today.

CHAPTER EIGHT—PART FOUR

The Sounding of the Second Trumpet (A.D. 270 – 530)

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

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

What Is the Great Mountain?

As we look at this text, we find that this is more than just a message from the historical perspective. The Book of Revelation was incorporated into God's eternal Word so that we might receive a message. Revelation is a symbolic book, and to properly understand the message, it is needful to understand the symbols.

In **verse 8** we read that the "**second angel sounded**," picturing the ministry that sounded during the second period of time of this Gospel Day (A.D. 270-530). This "**second angel**" immediately follows the first angel (the morning-time ministry). In the morning time, a clear message of truth was sounded. Straight preaching of God's eternal Word brought definite results. However, as we look into this age, we find that the results were drastically different. Why? Results are governed by *what* is preached. The message that is preached has everything to do with the lives of the people who hear it. Every apostasy has begun with the ministry. The minister let down first. Then in a short time the people began to let down.

Next, **verse 8** speaks of a "**great mountain**." To understand the message that was being preached during this second trumpet age, we must understand what the "**great mountain**" is. Daniel, Chapter 2, tells of the image Nebuchadnezzar saw in his dream. When Nebuchadnezzar awoke, he could not recall his dream, and it troubled him. So he called on all the soothsayers, magicians, and wise men, but they could not answer the dream. (In fact, they could not even tell Nebuchadnezzar what the dream was.) But God, through the Prophet Daniel, gave the dream and the interpretation (Daniel 2:31-35). To find out what the "**great mountain**" is, we must look at the image Nebuchadnezzar saw in his dream.

The image consisted of four metallic substances. First, the image had a head of gold. Daniel told Nebuchadnezzar, "Thou art this head of gold" (Daniel 2:38). Nebuchadnezzar was the king of Babylon (Daniel 1:1). When Daniel said, "Thou art this head of gold," he was referring to the Babylonian Empire. Each part of this image represented a world empire. God was using the image that Nebuchadnezzar saw as a vehicle to take Daniel (and you and me) from the time of Nebuchadnezzar to the commencement of the Gospel Day. Just as God did in other prophetic writings, such as the seventy weeks in Daniel, He was using the image as a vehicle, or a time line. Thereby, letting us know the time when the Messiah would come and what He would do.

Each of the four segments that comprised this image represented a kingdom. Daniel 2:44 refers to them as "all these kingdoms." Daniel 2:39 says, "And after thee shall arise another kingdom . . ." What kingdom arose after the kingdom of Babylon? After the handwriting appeared on the wall, Daniel 5:30-31 tells us: "In that night was Belshazzar the king of the Chaldeans [or Babylonians; Daniel 7:1] slain. And Darius the Median took the kingdom, being about threescore and two years old." Also, Daniel 6:15 speaks of "the law of the Medes and Persians." Thus, the kingdom that immediately followed the Babylonian Empire was the Medo-Persian Empire. This kingdom was represented by silver. Just as silver is inferior to gold, Daniel spoke of "another kingdom [that was] inferior" (Daniel 2:39).

Next we read of a third kingdom: "and another kingdom of brass." To know what this kingdom was, let us look at which kingdom followed the Medo-Persian Empire. Daniel 10:20 says, ". . . and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." It was the Grecian Empire. Then Daniel 11:3 says, "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will." This is a prophetic expression of Alexander the Great, the Grecian king who subdued all the then-known world in five years by the age of thirty-two. He then sat down and wept, because there were no more worlds to conquer. He died a drunkard's death at the premature age of thirty-three.

What happened after Alexander's death? Daniel 11:4 tells us, "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven." When Alexander the Great died, the Grecian Empire was split up between his four generals. These were Cassander, who ruled over Macedonia; Lysimachus, who ruled over Thrace; Ptolemy, who ruled over Egypt; and Seleucus, who ruled over Syria. To understand what the last kingdom was, look at Daniel 2:40, which states, "And the fourth kingdom shall be strong as iron." The Roman Empire immediately followed the Grecian Empire, and that was the empire which held worldwide sway when Christ was born. Luke substantiated this in Luke 2:1, when he wrote, "And it came to pass in those days [when Mary was about to be delivered], that there went out a decree from Caesar Augustus, that all the world should be taxed." Caesar could not issue a decree that impacted all the world unless he had dominion over all the world. Rome was at the zenith of her power in her pagan state, and the Caesars ruled all the then-known world at the time of Christ's birth. (Keep in mind, we are trying to find out what the **"great mountain"** is.)

Daniel 2:34 speaks of "a stone [that] was cut out without hands." Who did this stone represent? First Peter 2:4 talks of a "living *stone*." Whom was Peter speaking of? First Peter 2:6 tells us it is a "chief corner *stone*." Then 1 Peter 2:3 says, "Ye have tasted that *the Lord* is gracious." This stone was the Lord, Jesus Christ. He is the stone that the builders disallowed, which became the head of the corner (Psalm 118:22; Acts 4:10-11; Ephesians 2:20).

It is important to understand exactly when this stone came, who the stone is, and what the toes are, because there are dispensational teachings and doctrines that put the toes way out in the future somewhere. Daniel said that when this "stone was cut out [of the mountain] without hands, which smote the image upon his feet" (Daniel 2:34) that the whole image fell *together* (Daniel 2:35). In other words, they followed one another in sequence. When the toes went down, the legs, the thighs and belly, the arms and breast, and the head all went down together. Those systems of government have been far removed from us for many hundreds and even thousands of years. This is not something that belongs in the future, but rather it is in the past.

A Stone Was Cut Out of the Mountain

Let us look again at Daniel 2:34. It says, "Thou sawest till that a stone [Christ] was cut out without hands, which smote the image upon his feet . . ." What were the feet? We read in Daniel 2:40-42: "And the fourth kingdom [the Roman Empire] shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron . . ." The feet, which represent the Roman Empire, have ten toes. Revelation 12:3 depicts pagan Rome as a dragon with ten horns. What is significant about the number ten? There were ten minor kingdoms that comprised the Roman Empire.

The Stone (Christ) came in the days of Caesar Augustus. Daniel 2:45 tells us that "the stone [Christ] was cut out of the mountain without hands." The "mountain" is Mount Sinai, meaning He came from old Judaism, under the old Jewish law (Galatians 4:4). "Without hands" meaning He was born of a virgin. Daniel 2:44 says, "And in the days of these kings [these four world empires] shall the God of heaven set up a kingdom . . ." Now that places the advent of the Kingdom of God, at the very latest, during the Roman Empire. As a matter of fact, the Scripture is explicit concerning when Christ came. The "stone . . . smote the image upon his feet." In other words, Christ came during the reign of the Roman Empire (the feet). Revelation 12:10-11 tells us that the dragon (pagan Rome) was cast down and overcome. The kingdom was a present reality right in the day of this final world power, the Roman Empire.

Daniel 2:35 speaks of this **"great mountain."** It reads, "Then was the iron, the clay [the Roman Empire], the brass [the Grecian Empire], the silver [the Medo-Persian Empire], and the gold [the Babylonian Empire], broken to pieces together, [The time covered by the entirety of the image is less than six hundred years. Yet, dispensationalists want to stretch the toes over a time span of fifteen hundred years! Nebuchadnezzar saw a normally proportioned image. When the stone smote the feet, the whole thing fell together. That would not be a possibility now, because those kingdoms have passed.] and became like the chaff of the summer threshingfloors; and the wind [the Holy Spirit; John 3:5-8] carried them away, that no place was found for them: and the stone that smote the image became a *great mountain*, and filled the whole earth."

The Stone Became a Great Mountain

The Stone (Jesus Christ) instituted a church, "a *great mountain*, and it filled the *whole earth*." Ephesians tells us, beyond a shadow of a doubt, that it certainly did fill the whole earth. "And hath put all things under his feet, and gave him to be head over all things to the church, Which is his body, the fulness of him that filleth *all in all*" (Ephesians 1:22-23). The Church of God is the only universal church. When the church was instituted, it filled the whole earth. The morning-time church evangelized all the then-known world. The Church of God is still the only *true* Catholic Church (the word *catholic* merely means universal).

On the Day of Pentecost, when God instituted the church, "the stone . . . became a great mountain." On that day "devout men" were preached to, people who represented "every nation" (Acts 2:5). "And the multitude of them that believed were of one heart and of one soul" (Acts 4:32). Thus, the great mountain that filled the whole earth is a picture of the Church of God.

Isaiah 2:2-3 says: "And it shall come to pass in the last days [Acts 2:16-17 and Hebrews 1:1-2 tell us that the last days commenced with Pentecost in A.D. 33], that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; [What is the house of God? First Timothy 3:15 tells us the house of God is the 'church of the living God.' The house of God and the mountain of the Lord are both referring to the Church of God.] and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

This passage of Scripture, along with Hebrews 12:22-23, lets us know that the expressions *Zion* and *Jerusalem* are representative of the church. So all of these prophetic expressions—"mountains of the Lord," "house of the God of Jacob," and "Jerusalem"—refer to the church. **Revelation 8:8** calls it "**a great mountain**." In Revelation 21:9 John said he saw "the bride, the Lamb's wife." Verse 10 says, "And he carried me away in the spirit to a *great and high mountain*, and shewed me that great city, the holy Jerusalem . . ." What is "the holy Jerusalem"? It is the church, the Lamb's wife, the bride of Christ. What is the "**great mountain**"? It is the Church of God. It is the saints.

The true Church of God yet today will be "**a great mountain burning with fire**." If there is no "**burning . . . fire**," it is not the Church of God. It is Ichabod: the glory is departed (1 Samuel 4:21-22). What is the purpose of the glory? The prophets told us that "the glory shall be a defence" (Isaiah 4:5). Too many are defenseless. They have no glory.

The Morning-Time Apostasy

As we look at **verse 8** of our text, we can now see that this "**great mountain burning with fire**" (symbolic of the Spirit; Acts 2:3-4; Revelation 4:5) is a figurative expression of the Church of God, starting out on fire for God. She was filled with the Spirit—divinely lead, divinely ruled, and divinely governed. But something happened. This "**great mountain**" was "**cast into the sea**." (Keep in mind the time period we are dealing with—A.D. 270 to A.D. 530.) What is "**the sea**"? "**The sea**," a great mass of water, pictures a mass of people. Revelation 17:15 tells us that the "waters . . . are peoples." Isaiah 57:20-21 explicitly tells us what type of people: "But the *wicked* are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." What does God consider to be at the apex of wickedness? Psalm 50:16-17 tells us: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Wicked ones are people who profess, preach, and practice religion but will not take the truth, hate instruction, and cast God's Word aside.

This portrayal in symbolic language of "**a great mountain**" (the Church of God) "**burning with fire**" (anointed by the Spirit of God) being "**cast into the sea**" is a picture of the morning-time apostasy. Now, when anything that is on "**fire**" goes into water, the fire goes out. When the morning-time church failed to be divinely directed, she fell out of the hands of God and fell into the hands of men. (Bear in mind that these symbols are describing the predominant spiritual conditions. Certainly the entire church did not apostatize. Revelation 12:6 and 14 depict the church as being hid away and secluded and maintained during this same period of time.) When what had been the church fell into the hands of men, two things occurred: first, the fire was extinguished, and secondly, the church sank into the sea (the church went out of public view).

After that "**great mountain**" went "**into the sea**," what then came out of "**the sea**"? Revelation 13:1 says, "And I stood upon the sand of the sea, and saw a beast [the Greek says a *wild* beast] rise up out of the sea . . ." What went

down had been the morning-time church, but what came up was the apostate system of Roman Catholicism. This system got its seat, power, and great authority from pagan Rome (Revelation 13:2). Daniel spoke of those who think to change times and laws (Daniel 7:23-25). Could Roman Catholicism have done that? It was Roman Catholicism who set up Good Friday and Resurrection Sunday. That cannot be correct, for Jesus said that He would be in the grave three days and three nights (Matthew 12:40). Roman Catholicism also implemented December 25 as the birth date of Christ. Historians and Bible scholars commonly agree that was *not* the birth date of Christ. Yet, they have changed that time, saying that was when Christ was born.

I want you to see that Roman Catholicism took the authority and the leadership that belonged to God into their own hands. The people whom this apostasy began to work on (that ultimately gave rise to this beastly system that rose from the sea) were once the people of God. Remember, we are dealing with the second period of time; this beast was not completely formed yet. This second trumpet age was a transitional period. People gave vent to the enemy and started operating with human understanding; they developed a human organization of religion.

What does the Bible call those who are trying to serve God on the natural level? Jude 10-11 says: "But these speak evil of those things which they know not: but what they know naturally, as brute beasts [this is not four-legged beasts, because they do not speak evil], in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Here Jude was referring to those who strive with the natural mind and attempt to alter the truth and serve God in a way pleasing to their fleshly desires.

What the natural mind dictates is often miles from Bible truth. Roman Catholicism is a good example of that. Jude spoke of ones who "have gone in the way of Cain." What was the way of Cain? Cain was jealous, and he eventually murdered his own brother (Genesis 4:4-8). Has Catholicism, or that which came out of the morning-time apostasy, ever murdered anyone? History tells us between fifty and sixty million people were murdered during this time. Jude also told of those who "ran greedily after the error of Balaam for reward." If you read Numbers, Chapters 22-24, you will learn that Balaam tried to curse Israel for monetary gain. Does Catholicism do that? When a person dies, his family is expected to pay for a mass to get him out of purgatory. That is making merchandise out of the souls of men. Paul said in Titus 1:11, "Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

The "**second angel**," or the ministry during this time, did not preach a clear, distinct message, as the morning-time ministry did. This is evident by the results: it led right into an apostasy. Results are governed by what is preached. Jesus said that "by their fruits ye shall know them" (Matthew 7:20). Their fruits led into a time of apostasy, a time when the sun went "down at noon" (Amos 8:9). The clear day became darkened because the straightforward truths of God's Word were not sounded out. All it took was letting up just a little on the message, trying to be more socially acceptable, no longer willing to be a "gazingstock" (Hebrews 10:33), "a peculiar people" (1 Peter 2:9).

We are told in Amos 4:12 to "prepare to meet thy God," but "if the trumpet give an uncertain sound" (1 Corinthians 14:8), people will not know how to prepare. That is exactly what happened in this second period of time. It ushered in a dark day, a day in which no public message was declared. Because of that, many people went into an apostate condition. If you were to study history and read some of the writings of the supposed church fathers during this second century, you would find that their writings became heretical. They were false, and they brought in paganistic ideas.

Becoming Guilty of the Blood of Christ

The last part of **Revelation 8:8** tells us that "**the third part of the sea became blood.**" In the previous verse, we found that the blood is the blood of Christ (Revelation 8:7). **Verse 8** shows us a people who became guilty of the blood of Christ. How could that be? If you turn your back on truth and apostatize, you are guilty of the blood of Christ. Why is there rarely hope for an apostate? Because he does not know he is an apostate. An apostate still holds a Christian profession. He never feels that he is in need. Hebrews 6:6 says, "If they shall fall away, [The Greek word is *parapipto*, which means 'apostatize.' He was not talking about backsliders but about apostates. There is a vast difference.] to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." An apostate is guilty of the blood of Christ because he claims to be a Christian, but his sinful way of living nails Jesus to the Cross afresh daily. Although he professes to be a Christian, his life puts Christ to an open shame.

Let us study this a little farther to understand how people become guilty of the blood of Christ. When they fell

away, they would not admit they fell away. They continued with a religious profession. They continued taking the communion "unworthily" (1 Corinthians 11:27, 29). We read in Hebrews 10:29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing" The Hebrew writer was speaking of those who make a profession but have lost the reality out of their souls. They are putting Christ to an open shame, counting the blood of Christ as an unholy thing. Therefore, they are guilty of that **"blood."** These are people who have fallen away.

It was every man's sin that nailed Christ to the Cross, but it is those who once knew truth, have fallen away from it, and are yet professing who are crucifying Him *afresh*. They are counting the blood of Christ as nothing, as an unholy thing.

We read in 1 Corinthians 11:25-27: "After the same manner also he took the cup [Paul was reiterating the practice of the Lord's Supper], when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be *guilty* of the *body* and *blood* of the Lord." He continued in verse 30, "For this *cause* [What cause? Because many are eating and drinking unworthily.] many are weak and sickly among you, and many sleep." Even in this time, an apostasy had set in to such a degree that people were walking contrary to sound Bible teaching, yet professing right on over the top of it. They were becoming guilty of the blood of Christ. They refused to continue to obey the Gospel.

Revelation 8:9 says, "**And the third part of the creatures which were in the sea, and had life, died.**" What were **"the creatures"**? Second Corinthians 5:17 tells us, "Therefore if any man be in Christ, he is a new creature" We can also read of this in Galatians 6:15, which says, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." The new creatures are those who have gained an experience of salvation. What does **Revelation 8:9** mean when it tells us these **"creatures . . . had life"**? What kind of **"life"** does a new creature have? New life in Christ Jesus, spiritual life (Romans 6:11; 8:10; Galatians 5:25).

Why did the new **"creatures,"** who had spiritual **"life,"** die? This is a picture of the great toll that apostasy takes. Every one of us has a sphere of influence. Ones who have come under a spirit of apostasy begin to use their influence against the truth and begin to undermine the truth, hindering those who have life until they often lose out and die. This is exactly what happened during this period of time.

The **"creatures . . . died"** because they were killed by the influence of others, and it started with the ministry. The predominant condition was that the ministry in this period quit preaching the truth, and that is what produced an apostasy. Keep in mind, the ministry are not the only ones with an influence. Every one of us has a sphere of influence. Revelation 14:13 tells us that our works follow us. That is why judgment is not pronounced immediately after death. The complete sphere of one's influence will not be known until time is ended.

Ships Are a Picture of the Ministry

So we see that the new **"creatures"** which had spiritual **"life"** lost out because of the effect of the great apostasy. Next let us look at the last part of **Revelation 8:9**, which tells us that **"the third part of the ships were destroyed."** To understand what the ships are go back to King Lemuel's proverb in Proverbs 31:14-15. (Verse 10 lets us know that he was talking about a virtuous woman, symbolic of the church.) "She is like the merchants' ships; she bringeth her food from afar [a true, God-called ministry brings food from afar; they brings it from Heaven down to the people]. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." This woman is the church, and these ships give us a picture of the ministry.

Isaiah 55:1 reads, "Ho, every one that thirsteth [this is a definite prophecy concerning salvation, but where are we supposed to come?], come ye to the waters" The waters are where the ships come in that are bringing the food from afar. Ships are a picture, or an expression, of the ministry. The Apostle Paul gave this charge to the young minister Timothy in 1 Timothy 1:18, "This *charge* I commit unto thee, son Timothy, according to the prophecies" The prophecies were the word that they had (the Old Testament Scriptures). What was the charge Paul gave Timothy? Verse 19 says, "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." Paul went on and spoke of Hymenaeus and Alexander, men of God who had made shipwreck of their ministry. A ship is a picture of the ministry. A literal ship transports goods and news from a far country, and the ministry transports precious goods from God to man and transports news from a far country to God's people.

When **Revelation 8:9** says that "**the third part of the ships were destroyed,**" it is a picture of the terrible events of the apostasy. Isaiah 23:1 says, "Howl, ye ships of Tarshish . . ." What were the "ships of Tarshish"? Jonah 1:3 tells us that the ship to Tarshish was the ship that Jonah entered into when he disobeyed God. It is a picture of what happened to much of what was the morning-time ministry in this second trumpet age. It is a picture of a ministry plotting their own course, going their own direction, carrying their own cargo. It is a picture of a ministry bearing their own news by human direction rather than by divine direction. Thus, their effectiveness for God was destroyed.

The reason these ministers made shipwreck was because they would not obey truth. And because of the influence of these leaders, many people of God lost out, spiritually speaking. This second trumpet age is a picture of the second segment of the Gospel Day, from A.D. 270 to A.D. 530. Let us remember, these results came about because of the unclear sounding of God's trumpet. The unclear sounding of the trumpet is what produces an apostasy. When the man in the pulpit does not tell you how it truly is, then the devil is there to make you start wondering how it is. It will not be long until you start wondering whether something is wrong or right because the preacher will not preach on it. Thus begins the road to apostasy. The Word must be clearly preached if the saints are to have clear understanding.

CHAPTER EIGHT—PART FIVE

The Sounding of the Third Trumpet (A.D. 1530 – 1730)

Revelation 8:10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

The Rise of Roman Catholicism

We are now looking at the period of time when "**the third angel sounded**," a picture of a ministry that sounded forth the message (the portion of the Word that was entrusted to them) from A.D. 1530 to A.D. 1730. This is known as the third trumpet age. A question that often arises is this: "Why did the *third* trumpet sound in the *fourth* candlestick age?" During the third period of time, the dark night of Roman Catholicism, no public message was being declared. It was a time of spiritual famine (Amos 8:11). Daniel prophesied typically of this time when he said that truth would be cast to the ground (Daniel 8:12). During the third period of time (A.D. 530-1530), the saints of God had to hide in the catacombs and caves. The church was obscured from public view. There was no public message being sounded out. The Word was shut up and chained to the pulpits. It was translated into Latin, a language that the common masses could not read and understand. The leaders of that era did not want them to understand the Scriptures. Unauthorized versions of the Bible were burned. Between fifty and sixty million people were martyred during this period of time. Yet, God still had a church. Since Pentecost God has always had a church and He always will have a church.

The system of Roman Catholicism rose to prominence, as symbolized as a "beast" (Revelation 13:1), during this period of time (A.D. 530-1530). That which began when the mountain began to go into the sea and began to rise in A.D. 270 is now fully risen and entrenched in power. Perhaps it would be appropriate to identify this beast that rose from the sea of apostasy and the "man" (Revelation 13:18) that best represents it. In Revelation 13:1 we have the identifying factors of "seven heads and ten horns." These are the same identifying factors provided to describe the "great red dragon" in Revelation 12:3. Let us consider these symbolic identifying factors.

"Heads" represent heads of government. In Isaiah 9:6 the prophet told us that "the government shall be upon his shoulder." What is "upon" the shoulder? It is the head, and "Christ is the *head* of the church" (Ephesians 5:23). These "heads" represent the heads of government that Rome had in its pagan form.

They are as follows:

- | | |
|----------------------|-----------------|
| (1) Regal Power | (5) Triumvirate |
| (2) Consular | (6) Imperial |
| (3) Decemvirate | (7) Patrician |
| (4) Military Tribune | |

Since these "heads" are on both of these symbols—the "dragon" (Revelation 12:3) and the "beast" (Revelation 13:1)—we know that they are both something Roman. The "horns" represent political power or kingdoms. Daniel 8:20 tells us that "horns are the kings [one rendering says 'kingdoms']." These "ten horns" represent the ten minor kingdoms that comprised the Roman Empire. They were as follows:

- | | |
|-----------------|----------------|
| (1) Anglo-Saxon | (6) Lombards |
| (2) Burgundians | (7) Ostrogoths |
| (3) Franks | (8) Sueves |
| (4) Huns | (9) Vandals |
| (5) Heruli | (10) Visigoths |

Once more this validates the fact that both of these entities were something Roman. Revelation 12:3 reveals that the "crowns," the power to rule (2 Chronicles 23:11), were "upon his heads." This represents the pagan Roman Empire when the political power acted in the various heads of government in its pagan form. However, Revelation 13:1 tells us that the crowns were moved to "his horns." The political power moved from the heads of government to the ten minor kingdoms. The pagan phase was essentially over as a spiritual power. But yet there is a beast that has arisen which remains identified as Roman. What is this Roman beast? Revelation 13:18 reveals this beast is best identified by "a man," that one "man" best identifies this beast.

Revelation 13:18 says: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number [not the mark] of a man; and his number is Six hundred threescore and six." This is the same man Paul spoke of: "Who opposeth and exalteth himself above all that is called God . . . [that] sitteth in the temple of God, shewing himself that he is God" (2 Thessalonians 2:4). Revelation 13:5 says, "And there was given unto him a mouth speaking great things and blasphemies."

Let us find out who this man is and what this number represents. We can identify the beast by knowing whom the man is. "The number of the beast . . . is the number of a man." On the miter of the triple crown that the popes of Rome wear is a Latin inscription: VICARIUS FILII DEI. A separate numeric system was not invented until the tenth century. Before the invention of figures (by the Arabs), it was a common practice for the letters of the alphabet to be used as numbers (Roman numerals). If you ascribe numeric expressions to these letters, VICARIUS adds up to 112, FILII and DEI add up to 554. (Some letters have no numerical expression.) This is a total of 666—the very inscription that the Pope wears across his forehead on his miter. The number that identifies this beast is the number of a man, and the man who best represents that system is the Pope of Rome.

The rise of Roman Catholicism occurred because much of what had been the Church of God went down to a mere man-made, human level, and that is where that system is yet today. There is no more divine order now in Roman Catholicism than there was in A.D. 530 when they cast truth to the ground. (Bear in mind when we speak in this manner, we are not against individuals, but we are speaking of a system.)

No trumpet was sounded in the third period of time. All was darkness; the Book was shut; deceit was prevalent. The *man of sin* is sitting in the temple of God, showing that *he* is God (2 Thessalonians 2:4). This Scripture in Thessalonians is speaking of the office of the papacy. The Pope of Rome is the man who best exemplifies the beast of Revelation 13:1. This is substantiated by him bearing the number mentioned in Revelation 13:18.

Amos 8:9 reads, "And it shall come to pass in that day [a prophetic expression, referring to the Gospel Day], saith the Lord GOD, that I will cause the sun to go down at noon [an unnatural occurrence] . . ." To understand prophetically when noon is, read Acts 2:13-15. Peter said that "it is but the third hour of the day," or 9:00 a.m. When Jesus died on Calvary, there was darkness from the sixth to the ninth hour (Mark 15:33). The sixth hour was 12 noon. That was when the darkness started. Let us consider some prophetic time applications concerning the Gospel Day.

When Christ came a day dawned (2 Peter 1:19). Prophetically, this was 6:00 a.m. The Jewish day began around 6:00 a.m. At 9:00 a.m. (the third hour) was the Day of Pentecost. Then there was darkness at noon (the sixth hour), which was when the system of Roman Catholicism began. The sixth through the ninth hour (12 noon to 3 p.m.) was the Dark Ages. The time from 3:00 p.m. to 5:00 p.m. was the era of sectarianism, and 5:00 p.m. to 6:00 p.m. was the one hour of judgment in the evening time (Revelation 18:10). Jesus said in John 11:9, "Are there not twelve hours in a day?"

Amos prophesied of a time of spiritual famine in Amos 8:11-12: "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water [Amos was speaking of the same spiritual condition that he spoke of when he prophesied of the sun going down at noon, only here he is alluding to a famine rather than an eclipse], but of hearing the words of the LORD: And they shall wander from sea to sea, [The mountain burning with fire in Revelation 8:8 also went into the sea, or into the hands of men. Look at the results of that apostasy: a beast rose up out of the sea—Revelation 13:1—a picture of the Dark Ages, a time when honest hearts wandered from man

V.....	5	F.....	0
I.....	1	I.....	1
C.....	100	L.....	50
A.....	0	I.....	1
R.....	0	I.....	1
I.....	1	D.....	500
U.....	5	E.....	0
S.....	0	I.....	1
Total.....	112	Total.....	554
Grand Total (112 + 554)		666	

to man, or from sea to sea.] and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it."

Multitudes are looking for a millennial age to come, using Revelation 20:1-2, a Scripture that talks about a time in the past, the Dark Ages, the dark days of Catholicism. The totality of Roman papalism's power was from A.D. 270 to A.D. 1530, the "thousand two hundred and threescore days" that Revelation 11:2-3 speaks of, or actually one thousand two hundred and sixty years, prophetic time delineation being a day for a year. Prophetic time delineation is somewhat strange to us in our modern reckoning, but it was very familiar to those under the old Jewish economy. (Read Genesis 29:27; Numbers 14:34; Ezekiel 4:6). Much of the Old Testament is full of prophetic time reckoning of "each day for a year."

The Symbol of a Star Portrays the Ministry

The first part of our text says, "**And the third angel sounded . . .**" Once again God was turning His Word, or truth, loose. In the study of the seven letters, we find that God warned the age of papalism: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Revelation 2:16). The sword of His mouth is the Word of God (Ephesians 6:17; Hebrews 4:12; Revelation 1:16). Roman Catholicism did not repent, and they still will not repent. They do not even teach repentance. This shows how much Christ's message was disregarded. Thus, God turned truth loose on them in the form of the sixteenth century reformation, which began predominantly under Martin Luther and other reformers.

As we go through these seven trumpets and see what transpired during previous ages, it should serve as a warning of the pitfalls we need to avoid today. This is a "common salvation" (Jude 3), and we have common temptations (1 Corinthians 10:13). Solomon said that "there is no new thing under the sun" (Ecclesiastes 1:9). That which has befallen people in the past is the same trickery and devices that the enemy is using to overcome people yet today. That is why there is such a need of revealing the truth. It is a precaution so that people today do not fall as others have fallen in the past.

To understand the message this ministry had, let us look a little further at **Revelation 8:10**, which reads, "**And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp . . .**" Notice the term "*a great star*." We know that the term "**star**" is symbolic of the ministry, but this was not just any ministry. This was a *great ministry*, a "**great star**." It was a "**great star**" because there had been great darkness. We also see that this "**star**" was in "**heaven**" (not God's Heaven, but the ecclesiastical heaven, that exalted position in Christ Jesus; Ephesians 2:6).

We read that this "**star**" was "**burning as it were a lamp**." What does that tell us? Let us look first at the picture portrayed in symbolic language of the "**great star**." In Revelation 1:16 we find that Christ had seven stars in His hand. Revelation 1:20 tells us that a star is a symbol of the ministry. Just as the star led the wise men to Christ (Matthew 2:9-10), the ministry yet today are God's luminary agents that lead men and women out of a sin-darkened world to the Light of Life, Jesus Christ.

Why are there so many symbols that stand for the same thing? Ships and stars have both been used to represent the ministry. Likewise, Christ depicted Himself differently in each of the seven church ages. When Christ depicted Himself to the seven congregations of Asia, He used a different, divine attribute with each time period. The attribute used was according to the need of that time period. That is the same reason different symbolic expressions of the ministry are used. With each expression, Christ is depicting a different facet of the ministry.

How are there different facets to the ministry? There are many calls combined with the divine call of being a pastor. The pastor must be able to preach, laying judgment to the line (Isaiah 28:17); he must be "given to hospitality, apt to teach" (1 Timothy 3:2); he must also be able to "convince the gainsayers" (Titus 1:9).

Why would the symbol of a "**star**" be used to portray the ministry? In the literal sky, a star is about as high and as lofty as one can get, and it brilliantly illuminates a dark night. Why was the symbol of ships used in the previous study? Ships convey the cargo, a picture of the ministry bearing the precious cargo, the message of salvation. When the ships went down, the message went down also. The cargo was lost at sea. No message of salvation was publicly proclaimed for one thousand years. The message was lost in the midst of the sea, engulfed by man: man's thinking, man's preaching, man's teachings, man's dogmas, and man's religion.

Next, let us look at where this "**star**" was located—in "**heaven**." There are three heavens in God's Word. The

Apostle Paul spoke of a third heaven in 2 Corinthians 12:2, showing that there are three heavens. The third heaven is an exalted position in Christ, a place where revelations are received in the Spirit and truth is received. Paul spoke in 2 Corinthians 12:1 of seeing "visions and revelations of the Lord" in that heaven. It was not God's Heaven, but it was a heaven where he received revelations of truth. The mountain of the LORD (an exalted position; Isaiah 2:3) is where the Word goes forth. That is where revelations, visions, and understanding begin. It was where Paul was in the Spirit so much that he did not know whether he was in the body or out of the body. Where did this happen? Not in Babylon, not in sectarianism, but in the church of the living God.

Martin Luther had a powerful message. It was **"burning as it were a lamp."** It was **"burning"** with fire. Fire is emblematic of the Holy Spirit (Luke 12:49; Acts 2:3; Revelation 4:5). When our text speaks of **"burning,"** it is showing that the ministry was anointed by the Spirit of God. Their message was on fire.

What is one aspect of what the **"lamp"** represents? Psalm 119:105 and Proverbs 6:23 both tell us that the **"lamp"** is the Word of God. This ministry had the God-sent message from God's eternal Word. What message did they have? Romans 1:17 was the Lutheran message: "The just shall live by faith." This **"lamp"** in our text was what the message produced. Isaiah 62:1 tells us, "Salvation thereof as a lamp that burneth." They had a message on salvation. It was not by catechism, by confirmation, nor by sacraments, but by faith in the Gospel of Jesus Christ. This message came down from God out of Heaven. Christ turned loose the sword of His mouth and fought against Roman Catholicism. This was the blow that gave a "deadly wound" to Roman Catholicism (Revelation 13:3). This revelation of truth broke their universal power.

The best way to fight against a lie is to turn truth loose. The message of truth will still destroy a lie. Isaiah 28:17 tells us that "hail," or solid truth, will "sweep away the refuge of lies, and . . . overflow the hiding place." Truth will overcome a lie every time.

Look again at our text. **Revelation 8:10** states, **"And the third angel [the one who sounded in this third trumpet age, the Lutheran era from A.D. 1530 to A.D. 1730] sounded, and there fell a great star [a great ministry that was in a heavenly position in Christ Jesus] from heaven"** It would be well to be reminded here that literalism is completely out of the picture. A literal star has never fallen. People often say, "I saw a falling star." They might have seen a meteorite or part of a comet fall, but they did not see a star fall. Isaiah 40:26 tells us that God "hath created these things, that bringeth out their host by number: he calleth them all by names [Psalm 147:4 says that He calls 'the stars . . . by their names'] by the greatness of his might, for that he is strong in power; not one faileth." Not only has one star never fallen, but the stars have never failed. They come out every night. They are fixed. Seamen can set their course by the stars.

The Ministry Fell and Bitterness Came In

When our text speaks of **"a great star"** falling from heaven, it is portraying a ministry that was losing their position with God. Why did they fall? They would not continue to take truth through the Word and keep pace with the light. Jude 13 talks about wandering stars: a ministry that is not stationary. (Ephesians 4:14 says they are "carried about with every wind of doctrine." You do not know where they truly stand.)

The ministry fell because they started wandering. A true ministry is not supposed to wander; they belong in the right hand of Christ (Revelation 1:16). They belong in Christ's hand, or in His control. When someone starts wandering around, he is on his way down, spiritually speaking. Something that wanders is not stationary. It is not faithful. It is not consistent. It is very unreliable. As soon as a ministry begins acting that way, they fall from their lofty position. People should be able to have that same explicit confidence in God's ministry as the seaman has in the stars as he plots his course. The ministry should be just as stable as the stars.

Too many times, in the realms of false religion, the preacher acts like a politician. He tells one group, "I am with you." But the next time you see him, he is with another group, saying, "I am with you." In reality, he is not for either one. He is running greedily after the error of Balaam, after filthy lucre (2 Peter 2:15; 1 Timothy 3:8). He is a hireling, serving his selfish interests. The ministry should be as stable as any natural star God ever set in the firmament.

Let us continue to study what happened to this Lutheran age ministry. Look again at **verse 10** of our text: **"And the third angel sounded,** [Justification was their message. They started out as **'a great star,'** a great and mighty ministry, but the ministry got out of Christ's hand. They started wandering, and they fell.] **and there fell a great star**

from heaven, burning as it were a lamp, and it fell upon the third part of the rivers . . ." To understand what the **"rivers"** are symbolic of in the Scriptures, let us read Psalm 36:8. It says, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures [the Bible margin says 'Spiritual Rivers']." Isaiah 48:18 tells us, "O that thou hadst hearkened to my commandments! then had thy peace been as a river. . . ." When Isaiah talked about peace like a river, we realize the Prince of Peace brought peace (Isaiah 9:6-7). Jesus told His disciples in John 14:27 that He was giving them a spiritual peace. One of the attributes of the Kingdom of God is spiritual peace (Romans 14:17). So we see that peace like a river is spiritual peace. The river is a spiritual river, and a river is a symbol of abundance. When Isaiah spoke of peace like a river, he was speaking of the peace that comes with the Holy Ghost, and it comes in abundance.

Jesus said in John 7:37-39: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit). . . ." What are these "rivers"? It is the Holy Spirit and His attributes dwelling in the hearts and lives of regenerated individuals. Every saint has these rivers. It is the Holy Spirit who brings the experience of salvation. He shows the child of God a "pure river of water of life" (Revelation 22:1), so through the Holy Spirit they may enjoy that life. So we see that in the Scriptures, **"rivers"** symbolize the experiences that people have with God. Out of each of our bellies shall flow rivers. That makes several rivers.

The **"rivers"** in our text symbolize the experiences that people had during this third trumpet age. When the **"star"** fell on the **"rivers,"** it affected their experiences. **Revelation 8:11** states, **"And the name of the star is called Wormwood: and the third part of the waters became wormwood . . ."** The people went from being **"rivers"** to being **"waters."** Why? **"Rivers"** represented their experience of salvation, but when **"wormwood"** set in as a result of the falling ministry, they were no longer spiritual; they were **"waters."** They were earthly. They were people again. Water represents people (Revelation 17:15). **"Wormwood"** is a spirit of bitterness. When the ministry turned bitter, we find that **"the third part of the waters became wormwood [or bitter]" (Revelation 8:11).** The ministry became bitter and sectarian in their spirit, and the people imbibed that same attitude, becoming bitter also and losing out with God. Whenever a ministry goes down, it always has an effect on the people.

Revelation 8:10 tells us that **"it fell . . . upon the fountains of waters."** To understand this picture, we must first understand what a fountain is. A fountain is the source of water. Also, the verse tells us it is **"fountains,"** plural. These **"fountains"** (plural) were the ministry that brought their message, a message not from the true source. Originally it was from the fountain (singular). The fountain (singular) is Christ. (Read Zechariah 13:1; Hebrews 10:20.) The fountain was opened in the Savior's side (John 19:34), and a new and living way began (Hebrews 10:20). These **"fountains"** (plural) are the workings of the ministry, who in this period were bringing a message from sources other than the one true source, the one true fountain that was opened in the Savior's side. In this period they were the ministers who brought the water, but it was polluted with wormwood.

What is the distinction between **"the great star"** and **"fountains of waters"**? **"The great star"** represents the ministry that initiated this great reformation in the sixteenth century, and the **"fountains of waters"** (something that is lower, closer to the earth) portrays the ministry affected by the fall, the ministry that produced Protestantism and its many fountains, or sectarian organizations. When this **"star"** fell on the **"fountains of waters,"** instead of preaching real salvation (as they did when God first turned truth loose in A.D. 1530), they became bitter and sectarian and intolerant. They ceased preaching the sweet message of salvation, for a fountain cannot bring forth both sweetness and bitterness at the same time. In Exodus the Israelites "could not drink of the waters of Marah, for they were bitter" (Exodus 15:23). But God showed Moses a tree, and when he "cast it into the waters, the waters were made sweet" (Exodus 15:25). Here in our lesson text, the converse is true. When the **"star"** became bitter, so did the **"waters."**

In James 3:9-12 we read: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." In the beginning they were sounding forth a "fresh" message, but in the latter end the message was salt water. What is salt water? Bitter water that you cannot swallow; water that leaves you thirsty.

In the Scripture **"wormwood"** is emblematic of bitterness. (Read Proverbs 5:4; Jeremiah 9:15; Lamentations 3:15.) Why did the **"star"** become **"wormwood"**? Amos 5:7 says, "Ye who turn judgment to wormwood [bitterness], and

leave off righteousness in the earth." The ministry started turning from judgment and leaving off righteousness. In other words, they started laying aside truth. God wanted to lead them into more precious truth, but they got out of His hand and started turning away from judgment. The message of the next era of time, the Wesleyan era, was righteousness and holiness. God wanted to lead the people of the Lutheran era from justification to holiness, but they would not take it. They would not follow the progression of truth. Sadly, the ministry continued professing and preaching, and soon they poisoned the people. They became "**wormwood.**" *The Handy Dictionary of the Bible* gives this definition of wormwood: "Symbolic of a bitter experience."

The Results of Turning Bitter

We can see the results of turning bitter in **verse 11** of our text: ". . . and **many men died . . .**" The sad part about bitterness is that it spreads. The Lutheran era dealt the papal beast a deadly wound (Revelation 13:3), but then they became bitter, sectish, and intolerant, and they healed the wound (Revelation 13:12). How did they do that? They made an image to the beast (Revelation 13:14); they became just like it. Rome was intolerant of any dissent, and Luther and the reformers became intolerant of any dissent. Rome was headed by a man; this system of Protestantism began to be headed by men. The teachings of Rome were man-made teachings; the teachings that began to come from this second beast (Revelation 13:11) were the teachings of men. Rome enforced her teachings by civil force; Protestantism did the same. They became just like the thing they protested against.

The History of the Christian Church, by George C. Fisher, says this about Martin Luther: "The vehemence of the reformer's temper, often moved him to use the roughest style of the vituperation. There was a plebeian rudeness, which, when he was goaded by opposition, found vent in abusive and even scurrilous language." He even once reacted this way to King Henry VIII of England, because Henry VIII once dared to disagree with him.

We read on page 310 of this same book: "The efforts of the disinterested men to heal the schism, which threatened to inflict great disasters on the Protestant cause, proved unavailing. The leaders of both parties met at Marburg in A.D. 1529. They were not able, either at their private conference or at the public assembly, to come to agreement. Zwingli, with tears in his eyes, offered the hand of fraternal friendship to Luther. But this Saxon reformer refused to take it since he could not join in Christian fellowship." Luther would not even shake another brother's hand because he disagreed with him.

Initially, Martin Luther cried out against the intolerance, the domination, and the ironclad rule of Popery. But when he died, he was an intolerant, bitter man. History tells us that when sectarianism developed, Protestants put armies on the battlefield to fight those with whom they had doctrinal differences. They declared each other as heretics and many died bitter, broken, disappointed men. This spirit of "**wormwood**" is what caused this "**star**" to fall. When bitterness moves in, one has already fallen. Hebrews 12:15 says, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you . . ." The root of bitterness cannot spring up till one first fails of the grace of God.

Luther, a "**great star,**" failed of the grace of God. When others dared to disagree with him, he became abusive in his attack upon them. He could not tolerate any dissension. He became just like that which he had been protesting against.

This was the sounding of the third trumpet in the third trumpet age. It started out with a "**great star,**" or a great ministry, with a great message. However, it fell because it gave vent to bitterness and got out of Christ's hand. This period (A.D. 1530-1730) was the time also known as the Lutheran era. But though men may fail, there is no failure in God. In His faithfulness, He reached down and found men who would carry the torch of truth forward. In the proximity of 1730, God raised up another ministry to continue the progression of truth.

CHAPTER EIGHT—PART SIX

The Sounding of the Fourth Trumpet (A.D. 1730 – 1880)

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

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

A Review of the Series

This text of Scripture is often given a literal interpretation. Thus, it is needful to properly understand this portion of Scripture. The thrust of the Revelation, as a whole, is a running history of the Church of God and the foes that she faces, from the time she was instituted on the Day of Pentecost to the time when Christ comes in His Second Advent and the Consummation takes place. Revelation, Chapter 8, is the beginning of the third series. This tells us that the time setting for the beginning of this series is at the beginning of the Gospel Day. Verses 3-5 of this chapter portray, in symbolic expressions, the events that transpired on the Day of Pentecost. The first trumpet sounded when the disciples came out of the upper room with a powerful message from God. This first trumpet age went forth as a mighty army, "conquering, and to conquer" (Revelation 6:2). They preached a wonderful message of truth, and God greatly blessed and honored their message. Wonderful results occurred.

However, in the second trumpet age we find that people let up on the message. We can see that their message changed because the results were different. ". . . a great mountain burning with fire was cast into the sea" (Revelation 8:8). That mountain represents much of that which had been the church. It was once on fire for God, anointed of God, and blessed by His presence, but it fell out of the hands of God and into the sea (or people; Revelation 17:15). Apostasy set in as a predominant condition. We must bear in mind that these series in the Revelation portray the predominant conditions in the time periods being portrayed. Certainly it was never the total condition.

Something came out of the sea that this great mountain fell into. In Revelation 13:1 John said that he "saw a beast rise up out of the sea." Much of that which had been the morning-time church fell into the hands of men, and out of the minds, opinions, theories, and theologies of those same apostate men, a religious system arose that the Revelation calls a beast (Revelation 13:1). The Greek word for *beast* is *therion*, which means "a wild beast." This beast represents the papal system of religion. Revelation 13:1 tells us this beast had "seven heads and ten horns." The seven heads are the seven distinct forms of government that Rome had while she was a world empire. The ten horns are the ten minor kingdoms that the Roman Empire divided into after her decline. Imperial Rome declined, and the crowns moved from heads of government (Revelation 12:3) over to the ten horns, letting us know that the individual minor kingdoms were governing themselves. Although they were ten individual horns (Revelation 13:1), there was a spiritual power that dominated them, and it was in reality the supreme sovereign—the Popes of Rome.

A Description of the Papal Beast

The beast spoken of in Revelation 13:2 has a varied composition. Let us look at why this is so. The verse reads, "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." This is an allusion back to Daniel's vision. Daniel saw four terrible beasts: the first was like a lion, the second was like a bear, the third was like a leopard, and the fourth was like a dragon (Daniel 7:3-8). These four beasts were a vehicle that God used to convey Daniel, in prophetic language, from his time down to the Advent of Christ.

The fourth beast—more dreadful and terrible than the others—was the Roman Empire prior to the Christian era. The wild beast of Revelation 13:1 had the composition of Daniel's four beasts. The dragon gave this beast "his power,

and his seat, and great authority" (Revelation 13:2). The papal religion incorporated much of the teachings, customs, traditions, and vestures of paganism. Also, this beast received its political power from pagan Rome. Because this beast has as its composition elements of all the beasts seen in Daniel's vision, we can see that this beast has the spirit of paganism, heathendom, and all the previous ungodliness amalgamated into one system (supposedly a Christian system). A system came forth out of the minds of apostates that embraced every bit of the ungodliness and heathenism of the past. You can see this is true by studying some of the prevalent teachings of Roman Catholicism. The concept of mother and child worship goes right back to ancient Babylon when Nimrod was the king. His wife's name was Semiramis. After Nimrod's death, she conceived a child illegitimately and had a son called Tammuz (Ezekiel 8:14). Tammuz was supposed to be Nimrod reborn. Semiramis claimed Tammuz was a god-child and that she and her child were both divine. This was taught in ancient Babylon, and the worship of mother and child is incorporated in so-called Christianity today. It has been disguised as coming from ancient Christendom, but we find that this beast was bringing up the old pagan deities of the past and their practices and supposedly Christianizing them.

All the spirits that motivated the heathen paganistic religions of the past are incorporated into that one system (papalism) that ruled all the then-known world during the time known as the Dark Ages, which was at its zenith one thousand years. During this time the Bible was chained to the pulpits, and precious individuals could not get hold of it. But the dark night of Roman Catholicism was broken when the third trumpet started sounding.

We find in our text the ministry of the third trumpet era became bitter. Thus, God called another ministry to sound out the precious truth. Let us look at the sounding of the fourth and the fifth trumpets. To fully understand what occurred, you must view these trumpets together because they were sounded out during the same time period, and one helps explain the other. Both trumpets were sounded out during the Wesleyan era (A.D. 1730-1880). On many pictorial charts, the fifth trumpet is placed below the fourth trumpet, denoting a fallen star or a fallen angel, which we will deal with later. This time setting is also known as the age of Methodism and is the second half of the Protestant era.

How do we know that this era began in A.D. 1730? John Wesley was ordained in A.D. 1728. The next year John and his brother, Charles Wesley, and a group of students at the university in Oxford, England, began to assemble in a group known as the "holy group." They later became known as *Methodists*. These brethren brought a message of further light, further restoration of truth, and further understanding that had been lost in that dark age.

The Sun Is the Greater Light

Revelation 8:12 begins, "**And the fourth angel sounded . . .**" What does "**sounded**" mean? We found in prior studies that *sounding* is the message they preach. Let us continue our study to see what kind of message the Wesley brothers had, to see what transpired in this Wesleyan era. **Revelation 8:12** tells us that "**the third part of the sun was smitten.**" Biblically speaking, what is "**the sun**"? Let us go back and bring it up from the beginning. Genesis 1:16 tells us, "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." The "greater light" is the sun, and the "lesser light" is the moon (Psalm 136:8-9). The Jewish day started with the night first, beginning at 6 p.m. That is how God instituted it—evening came before morning (Genesis 1:5, 8).

Dispensationally, the Old Testament came first. Prophetically, it was the night and was ruled by the lesser light. The true light (Jesus; John 1:9) had not come. Malachi prophesied that the Sun would arise (Malachi 4:2), ushering in a new day. But prior to Jesus Christ's coming, the day had not begun. The people were still under the night. Hebrews 10:1 says, "For the law having a *shadow* of good things to come . . ." *The Amplified Bible* says that it is a rude outline. Physical science proves that the moon derives its light as a reflection of the sun and provides a shadowy light. The Old Testament (the night) came first, and since it was the night, it was under the lesser light. One cannot see as clearly when the lesser light is shining. Psalm 30:5 tells us that "weeping may endure for a night, but joy cometh in the morning." When did joy come? When the Holy Ghost came. We read in Galatians 5:22 that part of the fruit of the Spirit is "*joy*." Romans 14:17 speaks of "*joy* in the Holy Ghost." Joy came in the morning when the new day was ushered in. Morning was when the Holy Ghost came, when the kingdom was ushered in with power.

If the new day is the New Testament dispensation, then the preceding night is the Old Testament dispensation. Malachi prophesied in Malachi 4:1-2: "For, behold, the day cometh, [This is future tense. Malachi was not prophesying of his time, for he was still under the lesser light, in the night.] . . . But unto you that fear my name shall the Sun of righteousness arise . . ." The "Sun of righteousness" is Jesus Christ. When does the literal sun arise? In the morning. The Jewish nation had been under the lesser light, but when the true light came, a new day dawned (2 Peter 1:19), and

the greater light began to shine.

We read in Matthew 4:14, 16-17: "That it might be fulfilled which was spoken by Esaias [*Esaias* is the Greek word for the Hebrew word *Isaiah*] the prophet, saying . . . The people which sat in darkness saw *great light*; and to them which sat in the region and shadow of death *light* is sprung up. From that time Jesus began to preach" Jesus began to preach "the gospel of the kingdom" (Mark 1:14). He was the greater light. The night was done away with, and a new day had commenced. In the natural realm, the sun is much brighter and clearer than the lesser light, the moon. The lesser light is almost like darkness. Its light is shadowy and not as clear or as bright as the day. But when Christ came, "the people which sat in darkness saw great light" (Matthew 4:16). Jesus Himself said, "A greater than Jonas is here . . . a greater than Solomon is here" (Matthew 12:41-42). He is "the bright and morning star" (Revelation 22:16).

As we look at **verse 12** of our text, we see that "**the sun**" is emblematic of the greater light that rules the day, the New Testament that Jesus instituted. The moon is representative of the lesser light, the Old Testament, and the stars, we learned previously, are a picture of the ministry (Revelation 1:20; 12:1). These are all of God's luminary agents. These are all the avenues of light that God has. Our text says that "**the third part**" of these luminary agents did not shine. In prior studies we found that the expression "**the third part**" represents someone's disobedience. Certainly, that is true, but there is a little deeper meaning than that in this particular text. Here God has truth broken down into three parts, and this ministry only had two-thirds of the truth. As we read, concerning this Wesleyan era, we find that "**the third part**" of truth did not shine. *The Illustrated Columbia Encyclopedia* states, "They took the emphasis on conversion and holiness." *Funk and Wagnall's New Encyclopedia* says, "Wesley clearly developed the doctrine of Christian perfection." They clearly had two parts.

Truth Has Three Parts

Jesus said in Mark 4:26-28: "So is the kingdom of God, [The Kingdom of God, the Kingdom of Heaven, and the Church of God are all synonymous terms. You can read of the same account in Matthew 4:17 and in Mark 1:14-15, using the terms the Kingdom of Heaven and the Kingdom of God. They are interchangeable. Also, Hebrews 12:22-23 gives several expressions of the church: 'mount Sion . . . the city of the living God, the heavenly Jerusalem . . . the general assembly and church of the firstborn.' Then Hebrews 12:28 says, 'Wherefore we receiving a kingdom . . . ' The same object is being addressed.] as if a man should cast seed [the seed is the word of God'; Luke 8:11] into the ground [the time when the seed was originally sown, the morning time]; And should sleep [a picture of apostasy; Matthew 13:25], and rise night [papal night] and day [the cloudy day], and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade [the message on conversion], then the ear [the message on holiness], after that the full corn in the ear."

Truth is broken down into three parts: the blade, the ear, and the full corn. The blade represents the message of the Lutheran era: justification, or a salvation message. The ear, or the second portion, was the message the Wesleyan era had on holiness. The people of the Wesleyan era had two parts. They had the message on justification (the blade) that the Lutheran era had received, and they had the message on holiness that was given to them (the ear).

The message on holiness of heart and life had been lost sight of in the dark night of papalism. Holiness is not only a possibility, it is essential. Paul wrote in 1 Thessalonians 4:7, "For God hath not called us unto uncleanness, but unto holiness." We read of Zacharias' prophesy of Christ in Luke 1:74-75: ". . . that we, being delivered out of the hand of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life." This is not in a supposed age to come, but in "all the days of our life."

Holiness consists of two aspects: the absence of sin and the presence of the Holy Spirit. Without the presence of the Holy Spirit, sin will not be absent for very long. Titus 2:11-12 says: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." That is the ear right there. That was the message of the Wesleyan era. In *The History of the Christian Church* by George P. Fisher we read: "There was another point in Wesley's teaching which excited much displeasure. This was his doctrine of Christian perfection, which he held to be attainable by the believer in this life. By perfection Wesley did not mean such an absolute purity as dispensing with the need of praying daily, but he meant an uninterrupted reign in the heart of love to God and man. The Wesleyan preaching made everything turn on the acceptance or rejection of Christ as a Savior. This doctrine of assurance of hope as the privilege of all and a complete deliverance was embraced in his announcement of a free and complete salvation held out to every

transgressor."

The Wesleyan message was not only conversion but also holiness. However, the **"third part"** of truth (full corn in the ear) did not shine. Without the **"third part,"** the first two parts do not do much good. What is the **"third part"** of truth? The unity of the faith, the oneness of the body, the message on the church. The ear of corn is singular: there is only one ear. But the ear is made up of many kernels, denoting unity. That is the message on the church, the unity of the body of believers, the oneness of the faith. Once one has been converted and is living a holy life, God wants that one to go on to Christian maturity and go on to find the ear—the body, the one church—and become one of the kernels.

Jesus prayed in John 17:21, "That they all may be *one*." Then we read in Ephesians 4:4 that "there is one body," and that body is the church (Colossians 1:18). There is only one church, but there are many members (1 Corinthians 12:12), just as there is only one ear of corn, but many kernels.

This is the message that **"shone not"** in the Wesleyan era. Just as a literal ear void of corn is not good, so the other messages, devoid of the message of unity, were not complete as God intended. **Verse 12** states that the **"third part . . . shone not."** It was not because God did not want to give them the **"third part."** As far as we can tell, John and Charles Wesley were true men of God until their dying day, but those who were their successors fell "from heaven unto the earth" (Revelation 9:1).

As we continue our study, we will find that the fifth angel fell as the result of someone's disobedience. We need to consider the fifth angel in conjunction with the fourth one, because the fourth angel was a faithful ministry. But both occupy the same time period (A.D. 1730-1880). So to get a complete picture of what is portrayed in these trumpets, let us progress to the fifth trumpet.

The Sounding of the Fifth Trumpet
(A.D. 1730 – 1880)

Revelation 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; and, behold, there come two woes more hereafter.

Fallen Stars Are Symbolic of a Backslidden Ministry

The time period being symbolically described above is a portrayal of the Wesleyan era following the deaths of John and Charles Wesley. When John Wesley passed off the stage of action in 1791, a ministry followed him that claimed to be his followers, but they took John Wesley's name and did a terrible work. This is why we must consider both the fourth and fifth trumpets together to see the complete picture. These two trumpets transpired during the same period of time (A.D. 1730–1880). This is substantiated by the prophetic time symbol in this text.

Verses 5 and 10 of our text read: "**And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. . . . And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.**" There are thirty days to a Jewish calendar month. Thirty days multiplied by "**five months**" equals one hundred and fifty days. Using the delineation of prophetic time, a day for a year (Genesis 29:26-30; Leviticus 25:8; Ezekiel 4:6), gives us a total of one hundred and fifty years, or the time period A.D. 1730–1880.

Verse 1 of our text begins, "**And the fifth angel sounded, and I saw a star fall from heaven**" As we look at this verse, keep in mind that previously we found that "the third part . . . shone not" (Revelation 8:12). What kept this third part of the light from shining? It was a ministry who fell that kept the third part of truth from shining in the Wesleyan era. The fourth angel had just passed off the stage of action, and those who followed him are portrayed by this "**star**" that fell "**from heaven**" (**verse 1**). Thus, God had to usher in another ministry with the message of unity.

As we consider this fallen "**star**," we should note that on some charts it is portrayed as a fallen angel. We must recognize that they represent the same thing. Both are representative of the ministry. Many people believe that when the Bible speaks of angels falling out of Heaven, it means celestial beings fell out of God's Heaven. They say Lucifer began a great war in Heaven, but Michael and His angels whipped him and cast Lucifer out of Heaven. This is totally

false! First of all, the devil was never in God's Heaven. He never was an angel. He was a "devil, and . . . a murderer from the beginning" (John 8:44). Christ created the devil (John 1:1-3; Colossians 1:16-17) so that we could have a choice and so that we could prove our love for Him. Also, the devil is not Lucifer spoken of by Isaiah. How do we know? Isaiah 14:4 states, "That thou shalt take up this proverb against the king of Babylon . . ." The King of Babylon, Nebuchadnezzar, was trying to exalt himself as if he were something from Heaven. Isaiah 14:16 plainly tells us, "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man [not *the angel*] that made the *earth* [not *Heaven*] to tremble, that did shake kingdoms." Again, Isaiah 14:4 tells us this is speaking of the "king of Babylon." We find this prophecy was fulfilled in Daniel, Chapter 4. Nebuchadnezzar went out of his mind for seven years. He ate grass like an ox and became as an animal of the fields. All this occurred because he sought to exalt himself.

To further prove that fallen angels are not celestial angels, look at 2 Peter 2:4, which says, "For if God spared not the angels that sinned, [For there to be sin in God's Heaven, there would have to be temptation. If at one time there was temptation to rebel against God, then there is *still* temptation in Heaven to raise up against God. How is that a place of rest? That is foreign to the teaching in God's eternal Word.] but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Compare what these angels were delivered to with what the wandering stars, the ministry that got out of Christ's hands, were reserved to. Jude 13 says, "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." They were reserved unto the same thing, proving that the fallen angels are fallen stars, a backslidden ministry. Jude 6 says, "And the angels which kept not their first estate, [This could not be a reference to the devil, for 'he was a murderer from the beginning' (John 8:44). The Greek word for *beginning* is *arche*, which literally means 'first estate.' Thus, at his first estate he was a devil.] but left their own habitation [in the right hand of Christ; Revelation 1:16], he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude was not picturing celestial angels falling out of God's Heaven. Rather, he was picturing backslidden, apostate ministers who would not come under divine control.

The Backslidden Ministry Had Only One Key

Next we read in **Revelation 9:1** that "**to him was given the key of the bottomless pit.**" To understand what this key is, read Matthew 16:18-19, which says: ". . . I will build my church . . . And I will give unto thee the *keys* [plural] of the kingdom of heaven." Here Jesus, speaking to Peter, was giving directions to the ministry, and He promised to give them the keys. When *keys* (plural) are spoken of in the Scriptures without any numerical designation, it means two keys. What are the two keys that govern the church? They are the Word and the Spirit. One "**key**" is the key of knowledge, or the Word of God. The other key is also called a "chain" (Revelation 20:1), denoting the power to bind. That power to bind everything unlike God comes from the Holy Spirit.

Matthew 12:28-29 states: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" What gives the power to bind? It is the Spirit of God. Thus, the chain is the Holy Spirit.

Verse 1 of our text speaks of a "**key**" (singular). When the Scripture speaks of only one key, it is speaking of just the Word, or the letter of the law. We read in Luke 11:52, "Woe unto you, lawyers! for ye have taken away the key of knowledge." Jeremiah 3:15 tells us that "pastors . . . shall feed you with knowledge." We read in 2 Timothy 4:2 that the charge to a pastor is to "preach the word." That is where knowledge comes from. The "key of knowledge," spoken of in Luke 11:52, is the Word.

The true ministry had *both* the key and the chain (Revelation 20:1). They shut up false religion with the Word and the Spirit. They shut up paganism and put it in a bottomless pit. They showed that there was no biblical foundation for any pagan gods or any pagan deity.

In our text we read of a backslidden ministry with only a "**key**." Without the chain (the Spirit), "**the key**" will do you no good. Without the Spirit to breathe upon the Word, it is just a dead letter (2 Corinthians 3:6; Romans 7:6). That is how the "**the bottomless pit**" was "**opened**." This ministry had "**the key**" (but not the chain) of the "**bottomless pit**." What was in the "**bottomless pit**?" It was the dragon. The morning-time brethren in Revelation 20:1-2 took the key and the chain and showed that paganism had no Bible foundation whatsoever and put the dragon, paganistic religion, into the bottomless pit. Jesus is the only foundation (1 Corinthians 3:11). Everything else is "**bottomless**,"

or without a foundation, without a Bible base.

When the Word, devoid of God's Spirit, was preached in this Protestant era, a beast came out of this bottomless pit (Revelation 11:7). It was a two-horned beast that spake like a dragon, and it came up out of the earth (Revelation 13:11). This beast looked like Christianity, but when it "spake" (preached), it was the dragon from the pit again. How does the dragon (paganism) speak? They had built a great structure in Rome called the Pantheon, where there were many pagan deities of the empire. Here one could come and choose the god of his or her choice. How does Protestantism speak as the dragon? Their cry is, "Choose the *church* of *your choice*."

Yet today sectarianism preaches weekly from the Bible, but they do not have the Spirit. They are preaching lies and doctrines of devils. Thus, they are turning the devil loose in the lives of people in their congregations. Multitudes are being deceived.

In **verse 2** of our text is a picture of a fallen ministry with the dead letter only. Instead of putting something into the pit, as the ministry in the morning time did, they let something out. What they let out kept the third part of the light from shining. What came out of the "**bottomless pit**"? It was the beast (Revelation 11:7), or Protestantism. Revelation 12:9 tells us that "the great dragon was cast out," and Revelation 12:13 says that the dragon was "cast unto the earth." Revelation 20:3 tells us that he was cast "into the bottomless pit." These expressions reveal to us that this system was shown to be of the "earth" (a man-made system) and also one that is in a bottomless pit condition (shown to have no Bible basis). Paganism—a man-made system of religion—was cast into the pit. But when this ministry fell, they raised up a system that came up the same way as paganism—out of the earth (teachings of men) and out of the bottomless pit (no foundation in truth).

The Backslidden Ministry Produced a False Glory

Verse 2 tells us that "**there arose a smoke out of the pit.**" To understand what "**smoke**" is a symbol of, look at Isaiah 6:1-4. Verse 1 states, ". . . I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Verse 4 says that "the house [the temple] was filled with smoke." The house was filled; the Lord was there. "**Smoke**" is symbolic of the glory, or the presence, of God. (Read Exodus 19:16-18). Revelation 15:8 clearly says that "the temple was filled with smoke from the glory of God."

So we find in **verse 2** of our text that "**smoke**" (a symbol of glory) was ascending out of "**the pit.**" However, this was a backslidden ministry, a ministry that was on an earthly level. What were they producing? It was a *false glory*. The "**smoke**" arose. In other words, it was exalted and lifted up, and it obscured part of God's Word—the third part that did not shine (Revelation 8:12). Not only did the third part (unity) not shine, but what light they did have began to be darkened.

The last part of **verse 2** tells us that "**the sun** [the Word, the New Testament] **and the air** [representative of the Holy Spirit; John 3:8] **were darkened by reason of the smoke of the pit.**" The Word and the Spirit were "**darkened,**" meaning that they were not allowed right of way. They were not allowed to shine because of the false glory in Protestantism. It is that way yet today. The minds of this backslidden ministry are darkened to spiritual truth, but they will emphasize the false glory: the shouts, the cries, and the songs. You can show them plainly what the Bible says about the teachings of false Pentecostalism, but they cannot see the "**sun,**" or the light. "**Smoke**" will blind and distort people's vision. They will not know what is right or what is wrong. That is what false religion does to people. That is why the message is to come *up* to Zion. When people come to Zion, they are above the "**smoke.**" They can see the sun shining in its strength. They can see clearly; no "**smoke**" is clouding their vision.

Jesus said in Matthew 15:14, "And if the blind lead the blind, both shall fall into the ditch [the Greek says *pit*]." When people follow others who are in the "**bottomless pit**" condition, they will end up just like them.

A Backslidden Ministry Is a Plague to Mankind

To see what else obscured the light, let us find out why the third part, this precious message on unity, did not shine in the Wesleyan era. **Revelation 9:3** reads, "**And there came out of the smoke locusts upon the earth.**" **Verse 7** tells what these locusts were: ". . . **and their faces were as the faces of men.**" "**Locusts**" are a plague, and there is no worse plague on earth today than false preachers, men who supposedly are standing for the Gospel, but in reality are

the devil's angels. **Revelation 9:9** states that these men had **"breastplates of iron."** Yet, Paul said we are to have on the "breastplate of *righteousness*" (Ephesians 6:14). Righteousness and holiness was the message the Wesley brothers came out with. But now, instead of wearing divine armor, this fallen ministry, which succeeded the Wesley brothers, had man-made armor. Instead of having righteousness close to their hearts (the breastplate covers the heart, the source of life), they had cheap, man-made substitutes.

To further understand what these **"locusts"** were, go back to prophecy in Nahum 3:17. It says, "Thy crowned are as the locusts, and thy captains as the great grasshoppers . . ." **"Locusts"** are a picture of mighty men, leaders. **"Locusts,"** in our text, speaks of false leaders, false captains, or false ministers. This is spoken of in Revelation 19:18, when the Revelator talked about eating "the flesh of captains." This was done instead of eating the true sayings of God. People in sectarianism do not eat the true sayings of God. They make their teachings suffice. They eat the teachings that their denomination puts out.

Just as the plague of locusts in Exodus 10:13-15 completely saturated the sky in the midst of the day, causing darkness, so the **"locusts"** in our text were so thick that they saturated the sky, causing darkness right in the midst of the bright day. People were unable to see the message on unity because the **"locusts,"** the false ministry, obscured the light. How does the false ministry obscure light? For instance, God deals with an honest heart, perhaps in a funeral service, telling him to straighten up his sinful way of living. But when he goes to his minister out in false religion, that preacher pats him on the back and sanctions his sinfulness, telling him that no one can live right, "Just do the best you can." This is what Jesus was speaking of in Matthew 13:4, when He told that "the fowls [false prophets] came and devoured them [the seed] up." Not only does false ministers obscure the light, but they devour everything that has any light; and when they are done passing through, there is nothing left.

The reason a third part of the light (unity) was held back was because it would have destroyed the organization they built. Truth will never build a sectarian organization. Quite the opposite—truth on sectarianism will destroy every sectarian organization. That is the reason they did all they could to keep the light from the people. It would have put them out of business. Once they fell from their exalted position, all they could propagate was darkness. In this period sectarianism was rampant.

False Religion Leads to Destruction

Let us look a little farther at **verse 3**, which states, **"And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power."** To see what these **"scorpions"** are a picture of, let us go back to Ezekiel. Ezekiel 2:3 and 6 say: "And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me . . . And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions." Scorpions symbolize rebellion. The Lord was picturing to Ezekiel the rebellious house of Israel as **"scorpions."** When our text portrays **"locusts"** as having the power of **"scorpions,"** what does it mean? The assemblies of a fallen ministry are a poison. If one's minister is rebelling against truth, he had better flee for his soul's sake. The ministry's rebellion is a poison. If one stays, he will become as rebellious as the ministry is. He will develop the same foul, ugly spirit. That is why the call is to "flee out of the midst of Babylon" (Jeremiah 51:6). **"Locusts,"** ministers with a rebellious spirit, have the power to be **"scorpions"** to the people who sit under them. If the ministry is rebelling against truth, before long the people, too, will be rebelling against truth. Every denomination came about because of someone's rebellion. Behind every sectarian organization is rebellion.

Revelation 9:8 tells us **"they had hair as . . . women."** Yet, **verse 7** tells us that they had **"the faces of men."** This reveals that they were out of divine order. First Corinthians 11:14-15 tells us that a woman is to have long hair and that it is a shame for a man to have long hair. A man having **"hair as . . . women"** is out of divine order, and sectism is out of divine order. God never ordained sectism.

Verse 7 also tells us that these **"locusts"** had **"on their heads . . . crowns like gold."** They were not wearing **"crowns"** of real gold, but they were wearing false gold. In other words, they had false victory, a cheap imitation. In 2 Chronicles, Chapter 12, when "Shishak king of Egypt . . . carried away also the shields of gold" (verse 9), Israel replaced them with "shields of brass" (verse 10). They were an imitation. Crowns of gold denote victory, reigning power. Romans 5:17 tells us, "For if by one man's offence death reigned by one; much more they which receive

abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." But these "**crowns**" were "**like gold**." They were fool's gold. They looked real. These people seemed to have true victory, but upon closer examination, it becomes apparent that it is not real "**gold**."

Joel 2:2 called this Protestant era "a day of darkness and of gloominess, a day of clouds and of thick darkness." Ezekiel and Zechariah also prophesied of this dark and cloudy day: ". . . they have been scattered in the cloudy and dark day" (Ezekiel 34:12); "And it shall come to pass in that day, that the light shall not be clear, nor dark" (Zechariah 14:6). This Protestant beast has a deceptive spirit, making people think it is Christianity. However, it is only truly paganism with a deceptive garb on.

Revelation 9:10 says, "**And they had tails like unto scorpions, and there were stings in their tails.**" The tail is at the end, meaning that the end result is a sting and death. Their latter end became more poisonous and more deadly than their start. The scorpion's sting (that which brings death) is in its tail. The end of having a real experience down in Protestantism is that it will ultimately bring death. That is why the call is to "Come out of her, my people, that ye be not partakers of her sins" (Revelation 18:4). Romans 6:23 tells us that "the wages of sin is death."

False religion is a plague to mankind. It was bad enough when false religion opened the "**bottomless pit**." But worse than that was when the "**locusts**," another system of man-made religion, came up out of that "**pit**" and began to get between people and the light, producing more darkness.

Verse 11 tells us that "**they had a king over them.**" In the description of this ruler, we see what type of dominion is held over those in the realms of sectarian religion. This verse tells us that "**in the Hebrew tongue**" his name is "**Abaddon**." This noun means "destruction." It is employed in the Hebrew, not only referring to literal destruction, but it is more frequently employed to designate the netherworld (Job 26:6; Proverbs 15:11).

In Psalm 88:11 we read of "thy faithfulness in destruction." In the Hebrew it actually says "is abaddon." This reveals to us that the "**king**," or the rule of sectism, in one's life brings "destruction," not only for time but for eternity. The Revelator went on to tell us "**but in the Greek tongue hath his name Apollyon.**" This word "**Apollyon**" is the present participle of the Greek verb, which means "to destroy," and it literally means "the destroyer." What does this tell us? Whenever one comes under the rule of sectism, whether it be in name, doctrine, practice, operation, or spirit, it will ultimately destroy him. It will culminate in utter destruction for his soul.

Revelation 9:5 says that "**they should be tormented**"; false religion is a plague to mankind. It does not provide victory, but rather it leads its subjects to destruction. "**Abaddon**" means destruction and is the destroyer "**Apollyon**." What does religion work its hardest to destroy? Revelation 11:7 says, ". . . the beast that ascendeth out of the bottomless pit [Protestantism] shall make war against them [the two witnesses—the Word and the Spirit; Revelation 11:3] . . . and kill them." This system caused the effectiveness of the Word and the Spirit to be killed. This is what necessitated the opening of the sixth seal in A.D. 1880 and the clarion call of Revelation 18:4 to be heralded: "Come out of her, my people."

Thus, the sounding of these fourth and fifth trumpets brings us up to A.D. 1880. The fourth and fifth trumpets were sounded during this time period from A.D. 1730 to A.D. 1880, or that which is known as the Wesleyan age.

CHAPTER NINE—PART TWO

The Sounding of the Sixth Trumpet (A.D. 1880 – 1930)

Revelation 9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The Third Part of Truth—The Unity of the Faith

In these verses we see the sounding of the trumpet by the ministry denoted as the "**sixth angel**" (**verse 13**). The Protestant era has ended and a new period of time has commenced. Thus, this "**sixth angel**" is a ministry that succeeds the Protestant era. It is the ministry that began sounding when D. S. Warner and other brethren started heralding the precious message of the unity of God's people, the message of the Church of God. The time frame for this sixth trumpet age was A.D. 1880 to A.D. 1930.

In our prior study (Revelation 8:12), we found that the fourth angel ministry (the period of time commonly known as the Wesleyan era) had only two portions of truth—conversion and holiness. They had two of the major portions of truth revealed to them. Sadly, when the Wesley brothers passed off the stage of action, the succeeding ministry ("the fifth angel"; Revelation 9:1) did not stay true to the message. Thus, it became a compromising ministry. That is why in Revelation 9:1 John said that he "saw a star fall from heaven unto the earth," a portrayal of a fallen ministry. This is why, during the Wesleyan era, the third part "shone not" (Revelation 8:12).

Truth was divided into three portions. Jesus took us down through the Gospel Day in Mark, Chapter 4. In verse 26 He said, "So is the kingdom of God, as if a man should cast seed into the ground." Luke 8:11 tells us that "the seed is the word of God." Matthew 13:37 tells us that the sower is "the Son of man." This was a picture of Jesus Christ instituting the Gospel Day. This portrays the morning of time.

Then Mark 4:27-28 tells us: "And should sleep, [Matthew 13:25 more expressly tells us, 'But while men slept, his enemy came and sowed tares . . .'] This is a picture of the apostasy that moved in.] and rise night [the papal night] and day [the cloudy day], and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade [the message of the Lutheran era—justification by faith], then the ear [the message of the Wesleyan era—holiness], after that the full corn in the ear."

Notice that the word "ear" is singular. There is just one "ear"; there is just one body. The Apostle Paul alluded to this in Ephesians 4:4, saying, "There is one body." What is the "one body" he was speaking of? Ephesians 1:22-23 says:

"And hath put all things under his [the antecedent is found in Ephesians 1:20; Christ] feet, and gave him [Christ] to be the head over all things to the church [singular], Which is his body . . ." The one body is the one church. Paul let us know that there is one body but many members (just as there is one ear but many kernels). "For as the body is one, and hath many members, and all the members of that one body, being many, are one body" (1 Corinthians 12:12). The church is a body, a cohesive unit, just like the natural body. When the Scriptures use the term "body," they are referring to something easily understood.

God gave Daniel Sidney Warner and some other brethren this third part of truth, the message on the unity of the faith, the oneness of the body of believers. In an article entitled *Prophetic Times*, D. S. Warner wrote: "And after three days and an half, three hundred and fifty years, the spirit of life from God entered into them, and they stood upon their feet (Revelation 11:11). This brings us to the present reformation."

In his book *The Cleansing of the Sanctuary* (page 237), D. S. Warner wrote this: "So then men's sects do not make visible God's church: but on the contrary they obstruct her life, and obscure her glory. These are facts of history that no honest, intelligent man can deny. The babel of human sects have long obscured the sight of the church of the firstborn. Until the evening light revealed the true church, as she shone out in the morning of the dispensation, everybody looked upon the man-built substitutes as the divine church, and the body of Christ, which only is the church, was scarcely discerned at all."

On page 240 of the same writing: ". . . the infinite grace of God is manifestly sufficient to mold all men into one harmonious body, there is no need of but one church of the living God. Every description of the church shows that it is but one. Every relation that she sustains to her God demands that she be one. Accordingly, we are told that Christ 'is the head of the body, the church.' Therefore as there is but one head, there can be but one body."

On page 241 of the same book, it says: ". . . many . . . Scriptures, declare in the most positive terms that God acknowledges but one body. There is but one true church or assembly, just as there is but one God, one true God. Since we are called of Christ into one body, the call to join various bodies must proceed from antichrist. There is absolutely but one body, and one Christ its head."

On page 244, he declared: "We have just seen that God's church is one fold, one family, one body. We shall next prove from the Scriptures that her divine author demands perfect harmony in all her members, has fully provided for that unity, and forbids all divisions. The community of God is not only one body, but all divisions of that one body are condemned in strongest terms."

On page 262, he wrote: "Here again this beautiful fruit of perfected holiness is recorded; namely, unity."

On page 263, he said: ". . . we must expose the perverse reasoning of modern heretics. In one strain of logic they affirm that it is all right that the Christian world is divided into so many different shades of belief, and variety of church organization; that thereby the gospel has been more extensively spread and more people evangelized, because everybody can find a church to suit him. And when the Word of God is brought forward to show that all God's people should be one, they seek to cover the enormous sin of schisms by saying, 'All God's people are one.' Now, while it must be admitted that there is a measure of inward fellowship, and a tendency to draw together, in the hearts of all who possess any degree of saving grace, it is equally true that there is such a thing as the sin of division."

On page 264, he penned: "(1) Perfect unity is the order of God's church, and his will in all that believe; (2) The disciples of Christ, may be in a scattered condition in sects, and such are all the Protestant sects, so far as real disciples compose their membership; (3) Where separations of any kind are brought in between truly converted men, the church is not in the normal state, and spiritual death must sooner or later ensue to the body thus disintegrated; and being spiritually dead it is no longer God's church; (4) The formation of sects, or organizing divisions, both destroys the church and prevents the salvation of the world."

On page 266, he penned: "It is true there is in these last days a large sisterhood of Protestant bodies calling themselves churches, but the Lamb's wife owns no kin to them. They are of an entirely different family. Their mother is 'Mystery Babylon, the mother of harlots.' As God is one, only one religion can emanate from him. As 'God is not the author of confusion,' His church cannot be a split up and confused lot of rival institutions. He recognizes no sisterhood of churches. If, therefore, there is but one church that emanated from God, whence come the rest? Martin Luther would answer, 'Whatever is not of God is of the devil.'"

On page 267, he declared: "God's church is exclusive, like himself. And he who is not willing to commit himself exclusively to God and to the church that Jesus purchased with His own blood, but for the friendship of the world and the masses of sectarians, yet endorses the great wicked babel of isms, and by so doing avoids persecution—he is not

fit for the kingdom. While men have held a place both in God's church, and man's creeds, through ignorance, yet when the true light comes, they have no cloak for their ignorance and must cut loose from the one or the other. If they then refuse to walk in the light, 'It shall be taken away from them that which they have.'"

It is obvious that D. S. Warner and the sixth-seal brethren had a clear message on the oneness of the body of Christ, that God has one body, one church, over which He governs. It is not His desire that people be separated or in division, and division is sin. This is the truth that was heralded forth in this Warner era.

God is not pleased to have His people dwelling in sectarianism. God never ordained for His people to be under the bondage and yokes of Babel's lords. This is why, if you look at the evening-time message as portrayed in the symbols on the pictorial chart, you will see the white horses fleeing out of these religious organizations. These organizations are man-made institutions. When the clarion call of this evening-time message started to be sounded ("Come out of her, my people"; Revelation 18:4), people began leaving Babylon.

God definitely ordained the sixteenth-century reformation movement, but He never ordained Protestantism. Protestantism came about because people refused to continue to walk in light. God never intended for His people to be scattered in sects and divisions. Romans 16:17-18 states: "Now I beseech you, brethren, mark them which cause [not necessarily those who are caught up in division, but those 'which cause'] divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly [in other words, they are following their flesh]." Sectism is a work of the flesh. Paul listed the works of the flesh in Galatians 5:19-21. One of these works is "heresies." If you look that up in *The Emphatic Diaglott*, you will find that it says "sects." Sectish religion that comes from the minds of men is a work of the flesh.

Sectism did not come from the mind of God. Jesus said, "I will build *my* church" (Matthew 16:18). John said he saw a "new Jerusalem, coming down from God out of heaven" (Revelation 21:2). That is where the church came from. She has a heavenly origin. All the other systems of religion "came up" out of the minds of men. God is against His people being divided. One of the things that God hates is "he that soweth discord among brethren" (Proverbs 6:19).

When Paul penned the epistles to Timothy, he named out those who caused division. "Alexander the coppersmith did me much evil: the Lord reward him according to his works" (2 Timothy 4:14). "For Demas hath forsaken me, having loved this present world . . ." (2 Timothy 4:10). "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander" (1 Timothy 1:19-20).

Two Aspects of Unity

God desires unity among His people. Now, there are two aspects to unity. Ephesians 4:3 tells us, "Endeavouring to keep the unity of the Spirit . . ." Let us use this example. Two men who work together are talking about the things of God, sharing the Word during their lunch hour, and they find that their spirits are in unity; they are in harmony with one another. However, when Sunday comes, each man attends his own place of worship. That is confusing to the world, who wonders how these men can be in agreement during the week, but not on the weekend. When we are born again, we are not only to have "unity of the Spirit" (Ephesians 4:3), but we also are to have "unity of the faith" (Ephesians 4:13). There is only one faith. Look at how Jesus prayed in John 17:21, 23: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may *believe* that thou hast sent me [this is the unity of the spirit]. . . . I in them, and thou in me, that they may be made perfect [or complete] in one; and that the world may *know* that thou hast sent me [this is the unity of the faith] . . ." Now, it is stronger than just believing (verse 21), but that the world "may know" (verse 23). God does not just want unity of spirit, but He also wants unity of the faith.

Philippians 1:27 reads, "Only let your conversation [or conduct] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit [there is the unity of the spirit], with one mind striving together for the faith [there is the unity of the faith] of the gospel." When God's people have both aspects of unity, the world is convinced. God's people are "likeminded" (Philippians 2:2), for they all have the same mind; they are taught by the same Teacher.

In Ezekiel 37:11 we read, "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." Some say that as soon as one is saved, he or she is in the church. The Bible lets us know that when you are saved, you become a member. You are not the church, the whole body, but you are a member. Unless that member is set in the body, in time it will die. First Corinthians 12:18 reads, "But now hath God set the members every one of them in the body . . ." God wants to take

all the individual members, the people who have individual experiences, and set them into the body of Christ, where the life and the sustenance is provided. When there is nothing to sustain life, that member will die. This is why the message of "come out" is so important. We need to "come out" (Revelation 18:4) so that we can "come in" (Ephesians 4:13). Isaiah 62:10 says to "Go through, go through the gates." There are two sets of gates: one set leads *out* of Babylon and one set leads *into* Zion.

Protestantism is paganism with a change of clothes. It is no more a Christian system of religion than papalism is. Although Protestantism has some lamb-like features, it speaks "as a dragon" (Revelation 13:11). Protestantism's teachings, preaching, dogmas, and doctrines are actually dragon worship under a supposed cloak of Christianity. To substantiate this truth, let us consider who the Bible depicts as the king of sectarianism, or Protestantism. The "King of saints" is Christ (Revelation 15:3). He is "the head of the church" (Ephesians 5:23), but it is not so in sectarianism. Revelation 9:11 says, "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." The Greek word *Apollyon* literally means "destroyer." Apollyon is also rendered in some manuscripts as *Apollo*, and he was a pagan deity, or a pagan god. Protestantism's king is the spirit of paganism. That is why Protestants have a Lenten season. That is why they have sunrise services. They might tell you that sunrise services began because Jesus Christ resurrected on Sunday morning. However, Jesus did not resurrect on Sunday morning. He was gone when the disciples got there (Luke 24:1-3). It would be good to go back in history and find out where the sunrise service truly came from. Protestantism got it from papalism, and papalism got it from paganism. Pagans would conduct sunrise services because they worshiped the sun god. This is just a couple of instances that reveal who they are serving in the ranks of Protestantism.

Protestantism's king is Apollyon, a paganistic spirit, the angel of the bottomless pit. This reveals to us that the spirit which motivates Protestantism is the spirit of paganism. If you will study where their religious observances and celebrations came from, you will find that they did not come from God; they came from the dragon. In **verse 20** of our text, we see a divinely-called ministry that is plaguing people. Truth is a plague to people who will not line up. Truth is a plague to religious systems that are causing people to walk contrary to the truth. They are being plagued with the Gospel of fire and the truth of God's Word. In the Old Testament, the plagues were sent to set God's people free, and it is the same in this sixth-seal era.

Christ's Blood Cries Out

In **verse 13** of our text John, speaking of the "**golden altar**," was making an allusion to the Old Testament sanctuary. This is the first reference to the "**golden altar**" since Revelation 8:3, when Pentecost came, revealing that we are just now getting back to the light of Pentecost. The precious light of the morning time is being restored.

Let us look at the sanctuary John was alluding to in this text. In the Old Testament sanctuary there were two altars: the brazen altar, which was in the outer court, where the sin offering was made (Exodus 40:6); and the golden altar, which was before the vail, where the high priest entered into (the presence of God), and was also known as the altar of incense (Exodus 30:1-6, 10; 40:26). What is the "**voice**" that is speaking from the "**four horns of the golden altar**"? To understand this we must understand what is on the four horns. Leviticus 4:18 reads, "And he shall put some of the blood upon the horns of the altar [referring to the golden altar] which is before the LORD . . ." To understand where the priest gets this blood, consider Leviticus 4:25. It says, "And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar . . ." These altars had four horns on them, a horn on each corner. The brazen altar was where they offered their sin offering, and fleshhooks were used to help place the animals on top of the altar. The four horns were like a border to keep the animal from falling off the altar. The priests took the blood of the sin offering (from the brazen altar) and put it on each of the four horns of the golden altar. That was the only blood that was acceptable.

Our New Testament sin offering is described in Hebrews 10:10, 12, which reads: "By the which will we are sanctified through the offering of the body of Jesus Christ . . . But this man, after he had offered one sacrifice for sins . . ." Jesus Christ became our sin offering. How? Hebrews 9:22 says, ". . . and without shedding of blood is no remission." Jesus became our sin offering, not by offering the bodies of bulls and goats, but by offering His own body. By shedding His own blood, He became our sin offering.

The only acceptable blood to put on the "**four horns of the golden altar**" was the blood of the sin offering. Since Christ was our sin offering, this is the blood of Christ. **Verse 13** of our text says, ". . . I heard a **voice from the four**

horns of the golden altar . . ." Does blood speak? God says it does. God told Cain in Genesis 4:10 that "the voice of thy brother's blood crieth unto me from the ground." Hebrews 11:4 tells us very plainly what Abel's blood was crying. It says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Abel's blood was saying that God accepted him. He was in favor with God. Although Abel's physical voice was stilled, his blood was saying: "I died a righteous man. I died in favor with God." Yet it was crying that an injustice had been performed in shedding his blood.

We also read in Hebrews 12:24, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling [Leviticus 4:17-18 tells us that not only was blood put on the horns of the altar, but blood was also sprinkled on the altar], that speaketh better things than that of Abel." Abel's blood spoke, but Christ's blood "speaketh better things."

The "**voice**" in our text is the blood of Christ speaking. Hebrews 12:25 tells us to "refuse not him that speaketh." What was the blood of Christ saying? It was crying out that a terrible injustice had been done to the blood of Christ by the preaching and teaching of sectarianism and Protestantism. Christ shed His blood to purchase the church, not *churches* ("he hath purchased with his own blood"; Acts 20:28). Sectarianism came along and did despite to the blood (Hebrews 10:29). It began dividing up the body, breaking it up into man-made, sectarian organizations. When God loosed the sixth trumpet angel, when God's ministry stood to their feet and said that sectarianism and Protestantism were doing despite and injustice to the blood of Christ and the body or church it purchased, the blood started crying out.

Babylon's Source of Life Is the Euphrates River

What else did this blood have to say? **Revelation 9:13-14** reads: ". . . and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels . . ." In other words, He was saying, "Turn the truth loose, and set My people free." Who were these "**four angels**"? They were people who were bound in the false, religious systems of Babylon who needed truth to set them free. They were the second, third, fourth, and fifth trumpet angels. Every one of these "**angels**" were bound in some type of Babylonian captivity. The remainder of **verse 14** tells us where the "**angels**" are: ". . . which are bound in the great river Euphrates." To find out what this "**great river Euphrates**" is, we need to understand that this is, again, an allusion to the Old Testament. Literal Babylon was built on the Euphrates River.

Revelation, Chapter 16, gives a little more understanding. Although the sixth vial was poured out in the seventh-seal period of time, this passage gives insight to old Babylon and its nature, and to spiritual Babylon that the sixth trumpet brethren had to deal with. Revelation 16:12-13 says: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." To understand what is being alluded to here, let us look at some of the history of Babylon. This great city was a walled city. It was virtually an impregnable fortress. Babylon was the seat of a world empire. The world was ruled from Babylon under the kings Nebuchadnezzar, Nabonidus, and Belshazzar. The city, known for its hanging gardens, was considered one of the seven wonders of the then-known world.

Babylon had a river that ran underneath the wall and through the middle of the city. This was the Euphrates River. After Nebuchadnezzar died, his son and grandson shared the throne. We read in Daniel 5:1 that "Belshazzar the king made a great feast to a thousand of his lords." During this feast Belshazzar commanded that the golden and silver vessels from the temple be brought so that he, his wives, and his princes could drink from them. This was done, and Daniel 5:4 tells us, "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." This is very similar to **verse 20** of our text: ". . . **idols of gold, and silver, and brass, and stone, and of wood.**" Again, this proves that what Protestantism engages in and worships is nothing more than paganism dressed up in a deceptive manner. They worship the same false gods.

Next let us study a little about this feast that Belshazzar had. Historians record that this party lasted for several months. It was more than just a party; it was a drunken feast. But God put a stop to it. God knows how to take the biggest men down. Belshazzar went too far when he called for the sanctified vessels. Did Belshazzar know better than that? In essence, Daniel told him, "You saw what Nebuchadnezzar went through." Daniel 5:22 states, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this." Belshazzar had sinned away his day of grace. He crossed the line, and the handwriting appeared on the wall. God had numbered the days of his kingdom.

God moved on the minds of Cyrus and Darius. They dug a channel and diverted the water of the Euphrates River into that channel, enabling their armies to enter the city under the walls. They overthrew the city of Babylon and killed Belshazzar (Daniel 5:30-31). They were able to take the kingdom because the Lord saw to it that the gates of the river were left open (Isaiah 45:1-2). Keep in mind that all these things are types.

The literal Euphrates River was the source of life for old Babylon. It was the same for spiritual Babylon. The **"river Euphrates"** was an impure place. It was not *the* river of life, but it was a place where unclean spirits hide. The three unclean spirits inhabiting this river were the spirits that motivated "the dragon [paganism]"; "the beast [papalism]"; and "the false prophet [Protestantism]" (Revelation 16:13). Revelation 16:14 tells us that they are the "spirits of devils." This is what keeps Babylon alive, not God's Spirit but the "spirits of devils." God's Spirit does not motivate Babylon. The spiritual **"river Euphrates"** (made up of devilish spirits) was what kept them functioning.

Old Testament Babylonian Captivity Is a Type

Revelation 16:12 tells us, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, [When the river dried up, three unclean spirits like frogs were found in there (verse 13). They were there all along, but they were not seen until truth was turned loose. Truth started drying up the '**river Euphrates.**'] that the way of the kings of the east might be prepared." Who are these "kings [plural] of the east"? Whenever the Revelation speaks in the plural but does not give a numerical significance, it denotes two. Thus, we are talking about *two* kings. These kings were from the East. East is the source of light. It is the direction from which the sun rises. Also, the East represents wisdom. Matthew 2:1 says that "there came wise men from the east."

In the literal, these two kings were Cyrus and Darius, the men who overthrew the Babylonian Empire. What were they a type of? God's Word is referred to as light in Psalm 119:105. So the Word is one of the kings. Wisdom comes to us through the agency of the Holy Spirit (1 Corinthians 12:8). Therefore, these two kings (Revelation 16:12) are symbolic of the Word and the Spirit, the governors of the church. God has a divine plan for every expression employed in the Old Testament. Why did He choose Cyrus and Darius to represent the Word and the Spirit? If you study 2 Chronicles, Chapter 36, you will find that the people of God had been in Babylonian captivity for a number of years. After Cyrus and Darius became the kings, God moved on their hearts to let the people of God go back to Jerusalem to rebuild the temple and to rebuild the city of God (Ezra 1:1-3). This is a picture of the evening-time message. God's people were in Babylonian captivity throughout the dark and cloudy day. For three hundred and fifty years, the Word and the Spirit lay dead in the street because they were denied their rightful position. Sectarian religion would not allow them to have the position the Lord desired they occupy (Revelation 11:7-9). They were not literally but figuratively dead. God's people cried out to God for truth, just as literal Israel cried out for deliverance from Babylonian captivity. It is all a fulfillment, an antitype of the type.

Every bit of the Old Testament is typical of the reality in the New Testament. Types can have more than one application. Let us consider one aspect of Old Testament typology. Look how the nation of Israel and its history serves as a type of what has occurred in this Gospel Day. Israel had great prosperity. David (a type of Christ—he brought the presence of God back) and Solomon built a tabernacle (a type of the glory of the morning-time church). Then Solomon allowed his heart to be turned from God because he craved many strange women (1 Kings 11:1-8). As a result, the kingdom was rent from him, a picture of the morning-time apostasy. Ungodly kings reigned (a type of popery), and things grew progressively worse until, finally, God let them go into Babylonian captivity (a type of the cloudy day of sectism). When Cyrus and Darius set up a new kingdom, God put it upon their hearts to let God's people return to Jerusalem and rebuild the city and the temple, Zerubbabel's temple (a type of the evening-time Church of God). When people were finally able to leave spiritual Babylon and come back to their own land, they were able to rebuild and once again preach the precious morning-time truths concerning the Church of God.

When the Israelites were ready to return to Jerusalem, some of the men had married Babylonian wives and had taken their wife's name instead of keeping their father's name. Taking on the Babylonian names of their wives gave them a little more prestige, authority, and power. It made their captivity a little easier. So, as they attempted to return to Jerusalem, they had to get the genealogies out and make sure all were Jews, because only Jews could go back. If their names were not found, they could not go (Ezra 2:62).

People in sectarianism have laid aside the Father's name for the many names of the harlot daughters (Revelation 17:5). The mother of all these harlot daughters is papal Rome, the harlot mother from which every Protestant system

came forth. Papal Rome is called a harlot because she has no husband. The only Husband is Christ (2 Corinthians 11:2), and He is not the head of Catholicism. The Pope is their head.

Every Protestant system of religion, every sectarian organization, has come forth out of this mother, papal Rome, and every one of them will not let Christ be their head. They have come up with their own heads. They decided that they would not marry (they would not come under the authority of the Husband), so they could not take His name. They kept their own name, a sectarian name. It is recorded in his journal that John Wesley had a vision, or a dream, and the essence of that dream was that he went to the gates of Heaven. There he asked the question, "Are there any Methodists here?" The angel said, "No, not a one!" So, he asked, "Are there any Lutherans here?" And the angel said, "No, not a one!" He then asked, "Well, are there any Calvinists here?" And the angel replied, "No, not a one!" So John Wesley finally asked the angel, "Well, who is here?" and the angel replied, "None are here but *sons of God* !" In the same dream, John Wesley was taken down to the pits of hell where he talked to the keeper. Wesley asked, "Are there any Methodists here?" The keeper said, "Yes, plenty!" So, he asked, "Are there any Presbyterians here?" and the keeper said, "Yes, there are plenty!" Lastly, Wesley said, "Are there any *sons of God* here?" and the keeper replied, "No, not a one!"

The only ones who comprise God's church are those who have been redeemed by the blood of the Lamb, those who have not been defiled with women, those who have had their names written in the "Lamb's book of life" (Revelation 21:27). If you have been in spiritual Babylon, to enter God's church you are going to have to lay aside that sectarian name, just as the Jews had to leave their Babylonian wives behind and take back their father's name before they returned to Jerusalem (Ezra 10:10-19). I trust you can see that the rebuilding of the city of Jerusalem was a picture in type of the preaching of the Church of God message in this evening time.

The voice of this Protestant beast, speaking as a dragon, said, "Go to the church of *your* choice," but the message of the sixth-seal angel was, "Go to the church of *God's* choice!" God has a say in this matter, and He "shall yet choose Jerusalem" (Zechariah 1:17); "the LORD . . . hath chosen Jerusalem" (Zechariah 3:2). Jerusalem is a figurative expression representative of the church (Hebrews 12:22-23). That is the church of God's choice. Also, Zechariah 2:12 tells us that "the LORD shall . . . *choose* Jerusalem again." When this evening time commenced in 1880, God chose Jerusalem again. The walls began to be rebuilt, and the message of the church was being preached. This was the message of the sixth-seal ministry. The Lord was working to "bring again Zion" (Isaiah 52:8).

Revelation 9:15 tells us, "**And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.**" These time symbols—"an hour, and a day, and a month, and a year"—are all the major measurements of time. This tells us when the sixth angel sounded (preaching the evening-time message concerning the church), people took their stand, and truth was loosed for all time. The message is that there will never again be a dark age; there will never again be a dark and cloudy day; the evening light will shine on until eternity looms in sight. This is a message for all time.

Judgment Preaching Produced Glory

Verses 16-17 of our text state: "**And the number of the army of the horsemen were two hundred thousand thousand:** [That is not a realistic numerical figure. In the Greek language there is no word for *millions*. To speak of an innumerable number or a great multitude, it is translated as '**thousand thousand.**' The Revelator also called it 'a great multitude, which no man could number' (Revelation 7:9).] **and I heard the number of them. And thus I saw the horses** [emblematic of militancy] **in the vision, and them that sat on them, having breastplates of fire, and jacinth, and brimstone: and the heads of the horses were as the heads of lions.**" This mention of "**lions**" is an allusion to the morning-time church. In Revelation 4:6 there were "four beasts" (the Greek word is *zoon*, which means "living creature"). These were four living creatures, and each one is described in Revelation 4:7. We found in previous chapters that these four living creatures are representative of the redeemed of all ages, just as the four insignia of the four major divisions that the twelve tribes of Israel were broken into (Numbers 2:1-34) symbolize all Israel. The morning-time church was mighty like a lion. The symbol was the face of a lion. Now in this sixth-seal age, we read in **verse 17** of "**the heads of lions.**" This tells us that they were coming back to the power of the morning-time church. Also, Revelation 5:5 refers to Christ as "the Lion of the tribe of Juda." This verse reveals to us that as this ministry commenced at the beginning of the sixth seal; each of them had Christ as their Head. They had victory over man rule. This is in complete contrast to the portrayal of sectism in Revelation 9:7: ". . . their faces were as the faces of men."

The rest of **verse 17** says, ". . . **and out of their mouths issued fire and smoke and brimstone.**" It came "**out**

of their mouths." In other words, their power was in their message. What are the **"fire and smoke and brimstone"** symbolic of? **"Fire"** is a dual symbol (a symbol of the Word; Jeremiah 23:29; and the Spirit; Acts 2:3-4). It is a picture of a ministry who had a powerful message, a clear message from the Lord anointed by the Holy Spirit. The **"smoke"** is the glory of God (Revelation 15:8) in the midst. The word **"brimstone"** denotes judgment. Judgment was laid to the line (Isaiah 28:17). This power of their mouths—**"fire and smoke and brimstone"**—was the power of the message and what it produced. It produced **"smoke,"** or glory. Why? Let us consider the expression **"brimstone"** a little more closely. **"Brimstone"** is commonly associated with Sodom and Gomorrah. "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven" (Genesis 19:24). We know "Sodom" is used in Revelation 11:8 to represent Babylon. This **"brimstone"** was a physical manifestation of God's judgment. The Hebrew word is *gofreeth* and comes from a root word meaning "resin." *Webster's New World Dictionary* defines resin as an organic substance. In other words, it is a physical representation.

What in the New Testament is a physical representation of God's judgment? First Corinthians 6:2 tells us that "the saints shall judge the world." When this sixth-trumpet ministry, whose head was Christ, preached the fiery, anointed message concerning the one body of Christ to a people longing to gather in unity upon His Word, there began to be a visible people, a physical manifestation to be seen. It brought judgment down on people, and it also produced the glory of God in the midst.

Disobedience Brought Spiritual Death

Verse 18 tells us, **"By these three was the third part of men killed . . ."** Remember, the symbol of the **"third part"** is used to symbolize the result of someone's disobedience. The **"men [were] killed"** because of their disobedience. What does that mean? These were sectarian people who once had an experience, but when God shed more light on their pathway, and they refused to walk in that light, they died. The very truth that God sent to be a blessing became a curse to them, and they died, or lost out spiritually. God gave light on the message of the church, showing people that they needed to come out of Babylon. But many people would not receive it. They would not break from sectarianism. They decided to disobey, and when they disobeyed, they once again became dead in trespasses and sins (Ephesians 2:1). Why were these **"men killed"**? They had an experience, but they refused to walk in the light and truth. The same Gospel that will be a blessing to you if you take it, will be a curse to you if you do not take it (2 Corinthians 2:16). The difference was in how people responded to the message.

Verse 19 says, **"For their power is in their mouth,** [The message of truth was in their mouths. That is what Jeremiah said was in his mouth in Jeremiah 1:9. God's Word was issuing out of **'their mouth.'** That is why they were effective; that is why they were successful.] **and in their tails: for their tails were like unto serpents . . ."** This is a symbolic expression of that which came at the end. This movement started out with the **"power in their mouth,"** but in the latter end, represented by the word **"tails,"** the type of power they had changed. They became **"like unto serpents."** This is speaking of religious spirits. Consider Jesus' words in Matthew 23:33. When Jesus said "Ye serpents," whom was He speaking to? Matthew 23:29 tells us it was the "scribes and Pharisees, hypocrites," denoting individuals with religious spirits. In the latter end of the sixth-seal period, many became sectarian in their spirit and in their practices. Sadly, many are merely a people who have a religious spirit. That which started out as a mighty reformation ended up as a mere movement of men. It is now known as the Anderson Movement (and that is who it belongs to). The **"power . . . in their mouth"** was God's power, but then the **"power"** moved to their **"tails,"** which was **"like unto serpents."** In their end, they became just like every other sectarian organization, reverting right back to the dragonistic spirit and practices. The serpent is also a picture of paganism (Revelation 12:3). The devil keeps changing his clothes, camouflaging himself to be more effective, but it is the same spirit: "spirits of devils" (Revelation 16:14).

Verse 20 speaks of **"idols of gold, and silver, and brass, and stone, and of wood."** What is this a picture of? Every one of these expressions—**"gold," "silver," "brass," "stone,"** and **"wood"**—are found in Daniel 5:4. These things were all worshiped in Babylon before it fell. In the end, the Anderson Movement became just like Babylon. Today you cannot tell the difference between them and Babylon, for they have become Babylon. Their spirit and practices are the same as Babylon's.

Let us look at how **"their tails were like unto serpents."** In a book entitled *The Teachings of D. S. Warner and*

His Associates: A Survey and Analysis by C. W. Naylor, we read: "I knew D. S. Warner personally. I knew D. S. Warner and loved him with reverential affection. . . . He was a poet, a dreamer, and an idealist, and a perfectionist. He was not a logical thinker. In hundreds of instances, he misinterpreted and misapplied texts. We've been compelled to reject a very large portion of his exegesis because it has proved to be unsound. . . . Brother Warner had an extreme view of unity. He advocated a type of unity that never existed and can never exist in this world. We have seen the necessity of modifying his teachings, to make them conform more nearly to the possibility. . . . The text 'at evening time it shall be light' (Zechariah 14:7) has no reference whatsoever to our day, thrashing Babylon never was God's plan. I'm glad that most of us have stopped that sort of preaching. . . . Revelation 18:4 has no chronological dating in the Scriptures. For all they set forth, the fulfillment of this Scripture may lay a thousand years in the future." Here is clear evidence that C. W. Naylor lost his vision of the church. This is the same man who penned *The Church's Jubilee*, which reads, "For out of Babel God doth call his scattered saints in one." Another verse proclaims, "The day of sects and creeds for us forevermore is past." Here is a clear example of a ministry going from "**power . . . in their mouth**" to "**tails . . . like unto serpents.**"

In a book entitled *Troubles of the Church of God Reformation* by Edward Ellis, we read: "They had drifted so far from the message of truth that God gave us in the beginning of this great work, that there was affinity and fellowship down there in Babylon with those things they would have cried out loud against before they drifted away."

The centennial issue (1980) of the magazine that was then called *Vital Christianity* says: "When C. E. Brown came on the scene as editor and chief in the early 1930s, another very important transition occurred. Brown did some re-interpreting of the significance of the Movement that helped many to see the Movement in the light of the sweep of church history. He also brought a new measure of democracy and scholarship to the editorial office."

That which was known as the Church of God is actively involved in things they once cried out against. They are actually involved in the very systems they once placed judgment on. In the way they teach the Bible, in the way they adorn themselves, and in many other matters, they have become just like the spirit of paganism. Today they engage in the same pagan practices that papalism and Protestantism engage in, but Paul said in Galatians 2:18, "For if I build again the things which I destroyed, I make myself a transgressor."

The last part of **Revelation 9:19** says, ". . . and had heads, and with them they do hurt." Here the word "**heads**" is plural, but Ephesians 1:22 teaches us that there is only *one* head. However, Anderson has "**heads**" (plural). They have the general assembly, their ministerial assemblies and councils, their general offices, and many others. They have multiple "**heads,**" just as sectarianism has multiple "**heads.**" Sectarianism got their multiple "**heads**" and multiple denominations from the dragon, which had multiple gods and multiple deities.

So, in the end, they became like "**serpents.**" They became like any other religious body that had religious spirits. Although they started out as a glorious move with power in their mouth, with "**fire and smoke and brimstone,**" by the end of this period (A.D. 1930), they turned against their own message. They became the antitype of the ram and the he goat (Daniel 8:5-7). They began to fight against their own people. Until, as Isaiah 11:11 tells us, God had to "set his hand" a second time in this evening time. God recovered one remnant in the sixth seal. But when they turned against the very message they had been standing for, God had to "set his hand" a second time. In 1930 God reached down and got hold of a man by the name of Walter S. Goodnight (and some other brethren) to begin preaching the seventh-seal message and begin the sounding of the seventh trumpet. The Revelation chart included at the front of this book, is a copy that is very similar to the chart that Walter S. Goodnight and some other brethren devised in 1930. The sixth-seal brethren did not use charts like this. God revealed to the seventh-seal brethren that there were seven periods of time that comprised this Gospel Day. The sixth-seal brethren saw the Gospel Day as being divided into four major epochs: the morning time, the dark night, the cloudy day, and the evening time. F. G. Smith wrote a book entitled *The Last Reformation*, and that is what the sixth-seal brethren thought it was. These brethren walked in the light that they had at the time, but it was not the fullness of light.

Why did the seventh seal have to be opened? Our study of the trumpets began with Revelation 8:1, which tells us that there was "silence in heaven." There was silence on the message. The sixth-seal brethren quit preaching the fiery message of separation; they quit laying out judgment. When people quit laying out judgment, the "**fire**" (the Word and the Spirit) and the "**smoke**" (the glory of God) are going to go away. This is the reason for the need of the opening of the seventh seal.

It should be a warning to us today that every movement of the past has went down. There are no more seals to be opened after the seventh seal. If we were to let down on truth, where would we go? The next thing on the prophetic horizon following the seventh seal is eternity. These are precious truths. We need to guard, treasure, love, and live them.

CHAPTER TEN

A New Vision of Christ Needed Before the Sounding of the Seventh Trumpet

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

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

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

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

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

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

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

John Saw "Another Mighty Angel"

As we begin to consider this portion of the Apocalyptic text, we immediately notice that the scene "in the vision" (Revelation 9:17) has changed. **Revelation, Chapter 10**, introduces a new scene. **Verse 1** begins with the conjunction "**And**," uniting this chapter with the preceding account. The usage of this word lets us know that the narrative has progressed. It shows us that Revelation, Chapter 10, is in direct chronological succession to Revelation, Chapter 9. The time setting for Chapter 10 begins in A.D. 1930 and continues to the end of time. It is the seventh period of the Gospel Day.

When the sacred writer declared, "**And I saw another mighty angel . . .**" (**verse 1**), this indicates distinction from "the sixth angel" that we were introduced to in Chapter 9. Keep in mind, in their original form the Scriptures were written in continuity. The Scriptures were later divided into chapters and verses for reference sake. Chapters were systematically divided in the 1200s and verses in the 1500s.

There has been some controversy and confusion concerning who the "**another mighty angel**" actually is in **verse 1**. Let us look at the symbolic representations used to identify this "**angel**" and see who these representations are illustrative of throughout the Scriptures. First we see that this "**angel**" was "**clothed with a cloud.**" Biblically who is this? Let us look at other examples of being in a cloud:

- "And the LORD said unto Moses, Lo, I come unto thee *in* a thick cloud . . ." (Exodus 19:9).
- "And the LORD came down *in* a cloud . . ." (Numbers 11:25).
- "And then shall they see the *Son of man* coming *in* a cloud . . ." (Luke 21:27).

The "**cloud**" symbolizes the presence of God and also the glory of God. Look at Exodus 40:34-35: "Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter

into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle."

We see that this "**angel**" was "**clothed with**" the presence and the glory of God. This indicates one who is "the brightness of his glory, and the express image of his person" (Hebrews 1:3). Who is this referring to? "Thou art my Son" (Hebrews 1:5). Although in most cases in the Revelation, angels represent the ministry, keep in mind that the actual meaning of the word "**angel**" is messenger. There are occasions when Christ is portrayed as an "**angel**." **Revelation 10:1** and Revelation 8:3-5 are at least two places where this occurs.

Next **verse 1** tells us that "**a rainbow was upon his head**." This "**rainbow**" represents the new covenant. In *The Amplified Bible* Genesis 9:13 reads, "I set my bow [rainbow] in the cloud, and it shall be for a token or sign of a covenant or solemn pledge between Me and the earth." Revelation 4:3 says that this rainbow in the New Testament writings is "in sight like unto an emerald." This is a new description or manifestation of a rainbow, hence a new covenant.

If we look back to Genesis 9:13-16 again, we will see that God connects the cloud and the rainbow, as they are connected in **Revelation 10:1**. Genesis 9:16 states, "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." The bow and the cloud are brought together in relation to thoughts of the covenant. **Revelation 10:1** does the same thing, telling us that "**a rainbow** [the new covenant, or the New Testament] **was upon his head**." Something that was "**upon his head**" would be ever on His mind, or always uppermost in His mind.

Why is this "**rainbow**" so important? We have not seen it since the morning time (Revelation 6:2), where we see the rider upon a white horse, equipped with a bow. This bow is a dual symbol. One aspect is that it denotes the militancy of the morning time (Zechariah 10:4). The second aspect is that the word "bow" also represents a covenant (Genesis 9:13).

The word "**rainbow**" in our text is a direct reference back to the throne scene (Revelation 4:3), the only other place in the Revelation where the specific word "**rainbow**" is employed. We first saw it in the throne scene when God was ready to implement His plan (Revelation 4:3). After the morning time (Revelation 6:2), it is lost sight of until we see it again in **Revelation 10:1**. Why? A rainbow has seven components. The morning-time is when this covenant began, and the church would have had full truth; but through the dark ages and the dark and cloudy day (Ezekiel 34:12), these truths were lost sight of. It was not until the seventh-seal period of time that understanding was restored, and it took Christ, Himself, to bring it back.

Divine Attributes of Christ

The word "**head**" in **verse 1** shows that Christ brought His people back to a position of fullness. Christ was the One to do this because "he is the head of the body, the church" (Colossians 1:18). *The Amplified Bible* in Ephesians 1:22-23 tells us: "And He has put all things under His feet and has appointed Him the universal and supreme Head of the church (a headship exercised throughout the church), Which is His body, the fullness of Him Who fills all in all—for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere [with Himself]." This figurative expression, "**and a rainbow was upon his head**," also shows us that although God was the ultimate Designer of the covenant (Revelation 4:3), its principal Agent was Jesus Christ.

Verse 1 of our text is replete with references to Christ's identity. The next representation of Christ is that "**his face was as it were the sun**." The reference to "**the sun**" is a figure. It is not the literal sun, but it is a symbol of the radiant light of the sun. Let us look at other instances of this. On the Mount of Transfiguration, Jesus' "face did shine as the sun" (Matthew 17:2). Daniel spoke of one who was "clothed in linen" with a "face as the appearance of lightning" (Daniel 10:5-6). Daniel received the same vision John received in Revelation 1:16, when he wrote, ". . . and his countenance was as the sun shineth in his strength." Revelation 1:11 tells us this is the One who identified Himself as the "Alpha and Omega." This description is found again in Revelation 22:13. Revelation 22:16 clearly identifies this as "I Jesus."

Look at the last identifying phrase given in **Revelation 10:1**: ". . . **and his feet as pillars of fire**." When Daniel received "this great vision" (Daniel 10:8), he saw that "his feet [were] like in colour to polished brass" (Daniel 10:6). Notice John's description of Christ's feet: "And his feet like unto fine brass, as if they burned in a furnace" (Revelation 1:15). Here are several descriptive phrases for the same thing. Why are different expressions used? The word "brass"

in Revelation 1:15 is translated from the Greek word *chalkolibanon*. Some scholars believe it was a compound called *electrum*, which the ancients believed to be an alloy of gold and silver and more precious than either. This compound was very strong. Therefore, "brass" stands for strength. The shining glittering rays stand for light. *The Amplified Bible* renders the word *furnace* "as it is refined in a furnace" (Revelation 1:15). This refinement by the furnace is what produced the strength and the light.

What is the furnace? Isaiah declared in Isaiah 31:9, ". . . whose fire is in Zion, and his furnace in Jerusalem," equating fire and furnace. Jeremiah 23:29 tells us that God's "word [is] like as a fire." If **Revelation 10:1** is speaking of Christ—the Word—what needed to be refined or produced? During Christ's First Advent, He had to put the Word into practice. Hebrews 5:8-9 in *The Amplified Bible* says: "Although He was a Son, He learned [active, special] obedience through what He suffered; And [His completed experience] making Him perfect [in equipment], He became the Author and Source of eternal salvation" The reference to "**feet as pillars of fire**" tells us that not only was Christ the Word, but He put the Word into practice. Through His life, He proved it true, and when He arose, it was light and strength. By virtue of that strength and light, He is now able to both lead the people of God and put down a foot of authority on everything contrary to the sound teachings of the Word.

This figure of "**pillars of fire**" reverts our thinking back to Exodus 13:21. Here the "pillar of fire" led Israel at night. This lesson has its time setting in **Revelation, Chapter 10**, as part of the evening light (Zechariah 14:7). What is the lesson? The "**cloud**," the "**pillars of fire**," and the "**rainbow**" have all met together in the person of Christ and are manifested in this seventh-seal period of time. It is showing that in this final period of time, we are back to the light of the morning ("**rainbow**"), we are back to having the presence and glory of God ("**cloud**"), and we are back to the divine leadership of Christ ("**pillars of fire**"). This leadership is based on the pure Word (refiner's fire) and the strength of the Word (brass). This leadership is ordained, as Exodus 13:21 says, "to give them light." All this is housed in Christ, and only as we "put on Christ" (Galatians 3:27) can we enjoy these divine attributes.

Who Is This "Mighty Angel"?

Some believe that this "**angel**" (**verse 1**) is a picture of the seventh-seal ministry after they put on Christ and had these attributes working. I once thought that also, but look at **Revelation 10:2**. It says, "**And he had in his hand a little book open.**" We were introduced to this book in Revelation 5:1, and we found that it was "sealed with seven seals." Also, Revelation 5:3 says that "no man in heaven, nor in earth, neither under the earth, was able to open the book." Notice Revelation 5:6. It says, "And I beheld, and, lo, in the midst of the throne [representative of God] and of the four beasts [the redeemed of all ages], and in the midst of the elders [the ministry], stood a Lamb [representative of Christ; John 1:29]" Revelation 5:7 tells us what this Lamb did. "And *he* [the antecedent of 'he' is found in Revelation 5:6—the Lamb] came and took the book out of the right hand of him that sat upon the throne." Revelation 5:8-9 says: "And when *he* had taken the book . . . they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof." When John saw "the *Lamb*" open "one of the seals" (Revelation 6:1), Christ still had possession of the book. Throughout the opening of all of these seals, He never relinquished control or proprietary rights to any man. Christ opened every seal.

- Revelation 6:3—"And when *he* [the Lamb] had opened the second seal"
- Revelation 6:5—"And when *he* had opened the third seal"
- Revelation 6:7—"And when *he* had opened the fourth seal"
- Revelation 6:9—"And when *he* had opened the fifth seal"
- Revelation 6:12—"And . . . when *he* had opened the sixth seal"
- Revelation 8:1—"And when *he* had opened the seventh seal"
- **Revelation 10:2—"And he had in his hand a little book open"**

All the way from Revelation 5:7, when Christ "took the book out of the right hand of him that sat upon the throne" until **verse 2** of our text, the book never left Christ's possession. This is a very clear indicator that this "**another mighty angel**" (**verse 1**) is Christ.

Revelation 10:3 says, "**And cried with a loud voice, as when a lion roareth.**" In the Scriptures who roars? We read in Joel 3:16, "The LORD also shall *roar* out of Zion" Hosea 11:10 reads, "They shall walk after the LORD:

he [the Lord] shall *roar like a lion*: when he shall roar, then the children shall tremble from the west." Amos also understood this. He wrote in Amos 3:8, "The lion hath *roared*, who will not fear? the *Lord GOD* hath spoken, who can but prophesy?"

Who does the figure of "**a lion**" (**verse 3**) represent? Revelation 5:5 tells of "the Lion of the tribe of Juda, the Root of David." To understand who this "Lion" is, let us look at who the "Root of David" is. Revelation 22:16 tells us it is Jesus: "I Jesus . . . am the root and the offspring of David." This figure of "**a lion roareth**" is figurative of Jesus Christ. It is the Lord who "**roareth**," and Jesus is this "**lion**."

Next let us look at the effect of Christ's voice: ". . . **and when he had cried, seven thunders uttered their voices**" (**verse 3**). "**Thunders**" are symbolic of the Word of God being sounded. "**Thunders**" represent God's voice (2 Samuel 22:14; Psalm 18:13; 29:3; John 12:28-29). When Christ spoke, it was not of His own accord or will, but it was God speaking (John 12:49-50). These voices brought revelation (**verse 4**).

A Clear Vision of Christ

The "**seventh angel**" is not mentioned until **Revelation 10:7**. **Verses 1-3** portray the truths incorporated in Christ that the church, and particularly the ministry, needed to receive a vision of. This vision gave rise to the seventh seal. We know that this text has its time setting in the seventh-seal period of time, for **Revelation 10:2** tells us that the "**little book**" in Christ's hand was "**open**." All the seals were loosed. The book was completely opened. This only occurs in the seventh and final period of time.

A vision of truth had to be received before men could embrace it and make it a practical reality. In **verse 1** John said, "**I saw**." Through a divine revelation of these truths that could now be seen clearly through the open book, God raised up a seventh-seal ministry. What was it that they needed to see? Remember that the seventh seal immediately succeeded the sixth-seal ministry. Many who became part of the seventh-seal ministry were originally sixth-seal ministers. Much of that which had been a sixth-seal Church of God ministry started laying aside the truths of the reformation, becoming more and more like a sectarian body. This became known as the Anderson Movement.

As good brethren became troubled and discontented by this, God "set his hand again the second time to recover the remnant of his people" (Isaiah 11:11). Yet, the enemy was telling them that they were leaving the true church. These brethren needed a fresh revelation. This revelation was that the "**cloud**" (the presence of God) was no longer with the Anderson Movement, and that they were to follow the One who had "**feet as pillars of fire**." Those were the footsteps they were to walk in. They were to follow Christ, not any movement of men. They had to be reminded that the light was in Christ, not in some school or Bible college.

When they received a clear vision of Christ, or truth (John 14:6), they saw that He had put his "**foot upon the sea, and . . . on the earth**" (**verse 2**). They began to see that although the Anderson Movement had changed their position on the organizations of men, Christ had not. Christ had put His "**foot**" down and was applying even more pressure to those religious systems. This was the vision the brethren needed to see. God was calling them to come out again, to be a part of a second remnant.

By the end of the sixth seal, things had become so greatly altered from what they were in the beginning that the Lord needed to raise up another ministry. Before God could raise up a seventh-seal ministry, it was necessary for the brethren to have a fresh vision of Christ—to see Christ's divine attributes and to see where He was standing. Without this revelation they would not have known what stance to take themselves.

In our text there is a clear distinction between "**another mighty angel**" (**verse 1**) and "**the voice of the seventh angel**" (**verse 7**). What was one message Christ was conveying? **Verse 2** tells us that "**he had in his hand a little book open**." **Verse 8** reiterates this, saying, ". . . **Go and take the little book which is open . . .**" The Lord was showing these brethren that they were in a day of revelation, that the Anderson Movement did not have *all* of the truth. Also, He was telling them that truth did not stop with them. He was telling them to not make the fatal error of men of the past, feeling that you have arrived and settling back on your "lees" (Zephaniah 1:12). Rather, God was telling them to "walk in the light" (1 John 1:7). He wanted them to realize that truth is progressive.

The Book Is Now Open

We now live in a unique period in human history, the only period of time when the "**book [is] open**" (**verse 2**). We found in prior studies that this "**book**" was originally "sealed" and that "no man" had the moral worth to "open the

book" (Revelation 5:1, 3). But then "the Lion of the tribe of Juda . . . prevailed to open the book" (Revelation 5:5). The opening of this book is Christ loosing the Holy Spirit (the seal; Ephesians 1:13; 4:30) to give men understanding. Jesus spoke of this in John 16:15, saying, ". . . that he shall take of mine, and shall shew it unto you."

What does the opening of this "**book**" (**verse 8**) represent? A very vivid description of it is found in Luke 24:13-32. Christ appeared to two men on the Emmaus Road, and as He entered into conversation with them, Luke 24:27 says that He "*expounded* unto them in all the scriptures the things concerning himself." Look at their words after His departure in Luke 24:32: "Did not our heart burn within us . . . while he *opened* to us the scriptures?" We also read in Luke 24:45, "Then *opened* he their understanding, that they might understand the scriptures." This is what the "**book open**" in **verse 2** of our text portrays. It reveals that this is the fullness of time. All of the seals are loose. We are living in a day of revelation. Christ desires to reveal and give understanding of the Scriptures, through the agency of His Holy Spirit.

To see how God reveals understanding, look at Romans 16:25-26: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, [How? Through preaching; Titus 1:3] and by the scriptures of the prophets, according to the commandment of the everlasting God, *made known to all . . .*" God manifests His truth "through preaching." This is why it is vital that everyone be in a congregation where the truth is preached, as this is God's primary avenue to reveal truth and bring understanding to the hearts of mankind. Consider the Apostle Paul's words in Ephesians 3:3-5, 9-10. He wrote: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is *now revealed* unto his holy apostles and prophets by the Spirit. . . . And to make *all men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places *might be known by the church* the manifold wisdom of God." To receive understanding of what "might be known by the church," we must assemble with the church and hear the message.

The "**book open**" (**verse 2**), portraying the day of revelation, was prophesied of in Isaiah 30:26. The prophet foretold of the day when the light (light is understanding; Psalm 119:130) "shall be sevenfold, as the light of seven days." This is a Scripture with definite, prophetic reference to the seventh-seal period of time.

Throughout the Scriptures the seventh period is referred to as a time of understanding. Proverbs 4:18 speaks of light shining "more and more unto the perfect day." The *New International Version* renders it as ". . . shining ever brighter, till the full light of day." Daniel 12:4 tells us that the book was sealed "even *to* the time of the end." Hebrews 9:26 tells us when the end is: ". . . but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Daniel 12:4 also says that "many shall run to and fro, and knowledge shall be increased." Who is this speaking of? First Corinthians 9:24 and 26 reads: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. . . . I therefore so run . . ." We are in the time when "knowledge shall be increased" (Daniel 12:4).

In the sixth seal, the brethren were of the persuasion that they had received all the understanding there was to be had in this time world. They taught (and still teach) that the seventh trumpet will not sound until eternity is ushered in. However, both **Revelation 10:7** and Revelation 11:15 state that "**the seventh angel**" was part of the seven given trumpets. They were all given a message (Revelation 8:2), and they prepared to sound (Revelation 8:6). These seven angels are spoken of as a unified entity. To break them up and say that six angels sounded while time stood and then one angel will sound in eternity is inconsistent. Either all the angels sounded *beyond* time or all the angels sounded forth *during* time. Clearly in Revelation 8:5-6 there is no distinction between what the seven represented. They each represented a ministry, and each had to receive the "fire of the altar" (the Spirit of Christ) that was "cast . . . into the earth."

Is the Seventh Trumpet the Last Trump?

To clear away some confusion concerning the sounding of the seventh trumpet, let us consider the Second Advent. Let us find out what is the sounding of this trump that is spoken of in reference to Christ's Advent (1 Corinthians 15:52; 1 Thessalonians 4:16). Song writers have written about Gabriel blowing his horn, or sounding the trumpet, but nowhere in the Scriptures is Gabriel referred to in relation to this trumpet. First Thessalonians 4:16 reads, "For the Lord himself shall descend from heaven with a shout, with *the voice of the archangel* [the word *arch* means 'master', or the Master

of angels] . . . " Who is the Master of angels? Who could have called twelve legions of angels? (Read Matthew 26:53.) Both times the word *archangel* is used in the Scriptures, it is singular; both times it refers to Christ (1 Thessalonians 4:16; Jude 9). These are just descriptive terms to denote attributes and characteristics of His voice. This verse (1 Thessalonians 4:16) goes on to say "with the trump of God." What is this "trump"? According to the context of this verse, it is the Lord Himself—His voice.

Is the Lord's voice referred to as a trump? How did He appear to John in Revelation 1:10-11? John said, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega . . ." In Revelation 22:13 He used that same title: "I am Alpha and Omega." Who was speaking? "I Jesus" (Revelation 22:16). So the last trump is the voice of the Lord Himself, and it has nothing to do with the seventh trumpet.

Christ appeared at the conclusion of the sixth seal to show the brethren that truth did not stop with the sixth seal. At this juncture in history, the light that many of those brethren had was becoming darkness. It was just as Jesus said in Matthew 6:23b, "If therefore the light that is in thee be darkness, how great is that darkness!" The Anderson Movement was going backwards into darkness. They "call evil good, and good evil; that put darkness for light, and light for darkness" (Isaiah 5:20). Nevertheless, truth was still marching on. Christ had loosed the seventh and final seal. The light was brighter than it had ever been, and the truth was "clear as crystal" (Revelation 21:11). They only had to walk in it.

Religious Systems Are Under Christ's Feet

Look at the stance Christ took in the last part of **Revelation 10:2**: ". . . and he set his right foot upon the sea, and his left foot on the earth." Christ had clearly put His foot down. First we read that He put His foot "**upon the sea**." What does "**the sea**" represent? *Webster's Dictionary* tells us the *sea* is "a great body of salt water covering the larger portion of the earth's surface." It is a mass of water. In the Revelation what is water? Revelation 17:15 declares, ". . . The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." This shows us that "**the sea**" is a massive group of people or a mass move. What was this mass move? The "great mountain burning with fire was cast into the sea" (Revelation 8:8). When fire goes into water, the fire goes out. This "**sea**" is a picture of a massive apostasy—the morning-time apostasy—and the system of religion directly produced as the result of the morning-time apostasy (Roman Catholicism; Revelation 13:1), which came up out of the sea. When Christ "**set his right foot upon the sea**" (Roman Catholicism), in essence He was saying: "My stance has not changed. My position has not changed. This is under My feet. This is something you are to put down, have victory over, and be above." (Keep in mind that we are talking about systems contrary to God's eternal Word that are deceiving precious souls. We are not speaking against people or individuals.) The Anderson Movement's stance towards this religious system had changed. Catholic priests were invited to speak at Anderson's commencement ceremonies. The true ministry had to get a fresh vision of where Christ stood, because they were of the mind set that where the Anderson Movement stood is where they also should stand.

What is "**the earth**" that Christ had His "**left foot**" on? John said in Revelation 13:11, "And I beheld another beast [a human, natural, man-made system] coming up out of the earth." This was not as vast or as large as "**the sea**" (two-thirds of the earth is covered by the sea); but though not as massive, it was just as man-made. "**The earth**" is man (2 Corinthians 4:7; 5:1). This "**earth**" is the next successive system to papalism—Protestantism.

In relation to truth, where were these systems? They were under Christ's feet. Ephesians 1:22 tells us Christ "hath put all things under his feet." Also, Jesus said in Luke 10:19, "Behold, I give unto you power to tread *on* [to 'tread on' something, it must be under your feet] serpents and scorpions [serpents are religious spirits (Matthew 23:33), and scorpions are rebellious spirits (Ezekiel 2:3-6)], and over all the power of the enemy."

What do Christ's feet represent? Feet are part of the body (1 Corinthians 12:14-15). What is the body? Colossians 1:18 tells us that "the body" is "the church." What is the lesson? Whatever is under Christ's feet is also under the feet of the church. Whatever He has victory over, we are to have victory over. In this portion of the vision (**verse 2**), Christ was showing where false religion was to be in relation to truth and also in relation to the body of Christ, the church. Before the seventh trumpet could be sounded, a clear vision of where false religion belongs in relation to the body of Christ was needed.

"In the Days of the Voice of the Seventh Angel"

Revelation 10:4 reads, "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." Just as the Apostle Paul, John heard things "not lawful for a man to utter" (2 Corinthians 12:4). It was not that he did not understand it, but he was forbidden to repeat it. The *Moffatt* rendering says he "heard sacred secrets which no human lips can repeat." Had this voice not instructed John to "**Seal up those things which the seven thunders uttered,**" he would have penned them. John was instructed to "write in a book" (Revelation 1:11), and unless he was expressly told to "**write them not,**" he would have written them down. In this vision, seventh-seal understanding was breaking, but God did not allow it to be penned because it was not for John's day.

Look at the cry in **Revelation 10:6**, which says, ". . . that there should be time no longer." This is the phrase that gives rise to the thought that the seventh trumpet is sounded after time is no more. Yet, *The Emphatic Diaglott* says, ". . . That the TIME shall be no longer [delayed]." *The Expanded Greek* by Wuest says, ". . . that there should no longer be any delay or respite . . ." *The Amplified Bible* renders it ". . . that no more time should intervene and there should be no more waiting or delay." What is the waiting or the delay for? Notice that **Revelation 10:6** does not end with a period, letting us know that the thought is not concluded. Also **Revelation 10:7** begins with a conjunction: "**But.**" What was God saying that time should no longer be delayed for? ". . . in the days of the voice of the seventh angel . . ." God was saying now that the "**angel**" (representing the ministry) has received a vision of Christ and of truth, now that they know *where* Christ is standing and *how* He is standing, and now that they have positioned themselves the same way, there should be no further delay in loosing the "**seventh angel**" and letting him sound. This ministry now knows that truth did not stop with the sixth seal. They now see a "**book open**" (verse 2); they now know that "**the seven thunders had uttered their voices**" (verse 4), and they are now ready to "**begin to sound**" (verse 7). God can now use them to finish the mystery.

Revelation 10:7 declares several truths that we need to see. "**But in the days** [plural] **of the voice of the seventh angel . . .**" Again, refuting the thought that this trumpet will sound on that last day, this trumpet sounds "**in the days.**" In eternity there is no time, no "**days.**" This trumpet sounds while time is yet standing. The phrase "**in the days**" indicates a period of time. Matthew 2:1 uses this same phrase: "in the days of Herod the king." This refers to the time when Herod was king, a period of thirty-four years. This phrase is used the same way in several other Scriptures. (Read Esther 1:1; Isaiah 1:1; Jeremiah 1:2-3; Amos 1:1.) In every case it refers to an era or a period of time.

In **verse 7** of our text, the phrase "**in the days**" refers to that period of time from A.D. 1930 to the end of time. **Revelation 10:7** continues, ". . . when he shall begin to sound, the mystery of God should be finished . . ." The word "**finished**" in the Greek is the word *teleo*, which means "to complete." *The Emphatic Diaglott* renders it as "shall have completed." In this day we have a complete and entire message. The rest of **Revelation 10:7** says, ". . . as he hath declared to his servants the prophets." We read in Amos 3:7, "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." Also, an illustration of this is found in the account of Abraham speaking with the Lord about Sodom and Gomorrah. In Genesis 18:17 the Lord said, "Shall I hide from Abraham that thing which I do?" In this seventh period of time, that which "**he hath declared to his servants the prophets**" (verse 7) is being revealed. The understanding of prophecy that the prior ages could not clearly see is being revealed in our day. Habakkuk 2:2-3 states: "And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run [1 Corinthians 9:24; Hebrews 12:1] that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Now that the voice of the seventh angel is sounding forth, prophecy is being clearly understood.

The "Little Book" Is the Word of God

In **verse 8** John, a picture of the ministry, is instructed to "**Go and take the little book which is open in the hand of the angel.**" This vividly teaches the only place that the ministry can get the Word (or the message) is from Christ. We found in Revelation, Chapter 5, that this "**book**" is the Word of God. The seventh-seal ministry was being reminded that the message does not come from man or from any movement of men. It comes from Christ.

Revelation 10:9 reads, "**And I went unto the angel, and said unto him, Give me the little book. And he said**

unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

Even though a ministry is divinely commissioned, as John was in **Revelation 10:8**, they still must *ask*! (Read Matthew 7:7; James 4:2.) So John asked the "angel," saying, "Give me the little book." Once John received "the little book," he was instructed to "Take it, and eat it up." This is not the first time in the Scriptures someone was enjoined to do this. Ezekiel 2:9-10 speaks of "a roll of a book . . . written within and without." This is very similar to Revelation 5:1, which tells us of "a book written within and on the backside." In Ezekiel 3:1, 4 we see much the same picture as we see in **Revelation 10:8-10**. Ezekiel was commanded to "eat this roll, and . . . speak with my [God's] words unto them." What was being eaten? It was God's Word (Jeremiah 15:16; Job 23:12).

Before a ministry can sound forth the truth, they must first take it in for themselves. When someone eats something, he first takes it in, and then it becomes a part of him. Ultimately it is him. Before a ministry can put truth out to others, they must "be first partaker of the fruits" (2 Timothy 2:6). Only then can they "go speak" (Ezekiel 3:1), or "**prophecy again**" (**Revelation 10:11**).

The Lord was very candid with John, telling him that the "**little book**" would "**make thy belly bitter, but it shall be in thy mouth sweet as honey.**" God does not try to trick people into taking the message of truth. He tells them up front the benefits and the consequences. He wants people to truly count "the cost" (Luke 14:28). How would the "**little book**" be "**sweet as honey**"? It was "**sweet**" when it was "**in thy mouth.**" In other words, when one hears truth, when he first takes it in, it is sweet (Psalm 19:9-10; 119:103). But as soon as John ate the "**little book,**" he said that his "**belly was bitter.**" Truth might be sweet when you hear it, but when you begin to digest it—make it part of you, incorporate it into your living and take a stand for it out here "in the midst of a crooked and perverse nation" (Philippians 2:15)—it might not be so sweet then. This is especially true in this seventh-seal period of time.

In **Revelation 10:11** we find a personal revelation, or message, for John: "**And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings.**" John was banished by the emperor to the Isle of Patmos. No doubt, it was the emperor's intention for John to die there. But when the Emperor Domitian died, the succeeding emperor, known as the Humane Nerva, recalled John from Patmos. Thus, not only did John fulfill this prophecy (**verse 11**), but he also penned 1, 2, and 3 John, which chronologically are the last books of the Bible. This prophecy was shown during this period of time because John thought he had reached the end. He thought there was nothing more, but Christ was showing him that he was not at the end. Many great things were yet ahead. So it was with the sixth-seal brethren who were being called to the seventh seal. The enemy had many of them thinking that the sixth seal was all the truth there was, that they had reached the end, that there was nothing more. Christ was showing them that this was not so. There was much more ahead. Daniel S. Warner wrote the inspired song "*Brighter Days Are Sweetly Dawning*," and we are in the days when "the light of the sun shall be sevenfold, as the light of seven days" (Isaiah 30:26). Thank God, we are enjoying this light today and there is much more yet to come!

CHAPTER ELEVEN—PART ONE

The Beginning of the Series of the Witnesses

Revelation 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

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

Measure the Temple of God

As we begin to examine this portion of Scripture, we should first note that Revelation 10:7 takes us up to the seventh angel, or the last period of the Gospel Day, completing series number three. Accordingly, Chapter 11 begins series number four, and it is an entire series in and of itself. This is evident because it begins with the morning time and ends when "the seventh angel sounded" (Revelation 11:15).

Although we are beginning a new chapter and a new scene, the first word of our passage is the conjunction "**and**." This lets us know that there is a connection with the previous passage. The "**reed like unto a rod**" (verse 1) is connected to the "little book" John was instructed to "take it, and eat it up" (Revelation 10:8-9). Ezekiel was told to "eat this roll, and go speak unto the house of Israel . . . my words" (Ezekiel 3:1, 4). The roll, or the book, is God's Word. Revelation 10:9 tells us the "little book" was given to John. Thus the "**reed like unto a rod**," which was given to John, is the book, or the Word. There are several ways to know this. First, the conjunction "**and**" unites the previous thought with the current thought. Secondly, John was told in Revelation 10:11 that he would "prophesy again." Then **Revelation 11:1** tells us there is a quality to this "**rod**" that enables one to "**measure the temple of God**," or the church.

Let us examine, literally, what this "**reed**" is that the sacred writer was referring to. *The Daily Study Bible Series* written by William Barclay (Volume 2, page 81) gives this understanding concerning the rod: "The word for *measuring rod* is literally 'reed.' There were certain grasses which grew with stock, like bamboo cane, as much as six or eight feet high. These long, cane-like stocks were used for measuring rods. The word *rod* actually stands for a Jewish unit of measurement that was equal to six cubits. The cubit was originally the space from the tip of the elbow to the tip of the middle finger and was reckoned at seventeen or eighteen inches. So the rod is equal to about nine feet. The picture of measuring is common in the visions of the seers and the prophets. We find it in Ezekiel, Zechariah, and Amos (Ezekiel 40:2-3, 6; Amos 7:7-9; Zechariah 2:1), and no doubt, these previous visions were in John's mind and gave him the outline of his picture."

Let us look at some of these verses. When Ezekiel received "visions of God" (Ezekiel 40:2), he was not speaking of actually seeing God, because 1 John 4:12 declares that "No man hath seen God at any time." Rather, Ezekiel was speaking of visions that are *of* God, visions of divine origin. Ezekiel received a vision of the preexistent, glorified Christ. Ezekiel continued in verses 3-4, saying: ". . . there was a man, whose appearance was like the appearance of brass [fine brass; Revelation 1:15], with a line of flax in his hand, and a measuring reed And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee." Through what avenue do we see and hear truth? Psalm 119:18 says, "Open thou mine eyes, that I may behold wondrous things out of thy law." The Lord uses His Word to open spiritual eyes.

After Ezekiel saw and heard, he was instructed to "*declare* all that thou seest to the house of Israel" (Ezekiel 40:4). What was he told to declare? Ezekiel's commission in Ezekiel 3:10-11 was to speak "all my words . . . unto the children

of thy people." The remainder of the Book of Ezekiel shows Christ measuring the temple, but this was not any known temples of the past. *Smith's Dictionary of the Bible* states, "It is not a description of a temple that ever was built or ever could be erected at Jerusalem." *Matthew Henry's Commentary* says, "The dimensions of these visionary buildings, being so large, plainly intimates . . . these things cannot be literally, but must be spiritually understood." In his visions, Ezekiel was seeing figurative expressions of the spiritual reality.

Let us notice one of the things that the **"reed"** did. Ezekiel 42:20 speaks of making a "separation between the sanctuary and the profane place." What makes this separation? It is the Word (Ezekiel 22:26). Let us look at some other Scriptures concerning this **"reed like unto a rod" (verse 1)**. We again see a prophetic picture of the preexistent Christ in Zechariah 2:1-2: ". . . behold a man with a measuring line in his hand. . . . To measure Jerusalem . . ." Micah 6:9 tells us that "the LORD'S voice crieth unto the city . . . hear ye the rod." We read in Micah 7:14, "Feed thy people with thy rod, the flock of thine heritage . . ." What is the ministry to feed the flock with? In Acts 20:28, 32 the Apostle Paul admonished the elders "to feed the church of God . . . [with] the *word* of his grace."

This **"reed like unto a rod,"** symbolic of the Word of God, was in John's possession: **"There was given me" (verse 1)**. This is a picture of the ministry being entrusted with the Word and the duties and responsibilities that came with it. Note that all through the Old Testament dispensation, the Word stayed in God's hand. Only in the New Testament dispensation, a time when there is a Holy Ghost-filled ministry, is it entrusted to men.

Why was the Word portrayed as an edible and sweet substance in Revelation 10:9-11 and as a **"rod"** in **Revelation 11:1**? It is because each symbol portrays a different facet of truth. Revelation, Chapter 10, shows the personal relationship the Word was to be to John and to every minister of the Gospel. They must first be a partaker of the Word themselves (2 Timothy 2:6). Only after it becomes a part of them are they fit candidates to declare it to others, or to use the measuring rod. The Word is illustrated as a **"rod"** in **Revelation, Chapter 11**, because the enemy was working hard, and only a straight, solid message could hold people.

The Revelator was given a very explicit commission of what to do with the **"rod."** In **Revelation 11:1** the angel told him, **"Rise, and measure the temple of God, and the altar, and them that worship therein."** The first element of the divine commission was to **"rise,"** implying that to properly perform the task requires one's full attention. One cannot be "at ease in Zion" (Amos 6:1) and properly execute this charge. The Prophet Isaiah, speaking of the Gospel Day, declared in Isaiah 60:1, "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." The ministry was called to "arise" because light had come, and the ministry were the ones commanded to hold it forth so that "the Gentiles [the unsaved] shall come to thy light" (Isaiah 60:3).

John was entrusted to **"Rise, and measure."** To **"measure"** is to define the dimensions or parameters. The ministry was to **"measure"** so the saints could gain understanding and have light on these precious truths. Also, if any measuring or alterations needed to be done in their own lives, they would have a clear vision of the pattern.

The Temple of God Is Christ's Body

Because this chapter commences a new series in the Revelation, the time setting of **verse 1** is the beginning of the Gospel Day. John's instructions to **"Rise, and measure the temple of God, and the altar, and them that worship therein"** references the articles of Hebrew worship with which John was very familiar. The **"temple"** was a well-known article of Judaism. The **"altar,"** which is listed separately from the **"temple,"** was the brazen altar, because the golden altar was within the temple. The brazen altar was without the temple proper, just as **"them that worship therein."** Where is **"therein"**? The people were not allowed in the temple proper, but they could congregate near the entrance to the court where the brazen altar was located. Concerning the temple proper, Hebrews, Chapter 9, declares that part was actually called the Tabernacle. The word *temple* was loosely used to describe the entire affair, where the word *tabernacle*, scripturally, was used to speak more particularly of the inner portions. Hebrews 9:6-7 tells us that "the priests went always into the first tabernacle . . . into the second went the high priest alone once every year." Then Hebrews 9:9, speaking of the Old Testament temple, its articles and manner of worship, reads, "Which was a figure for the time then present . . ." *The Amplified Bible* renders it as "a visible symbol or type or picture of the present age." We read in Hebrews 9:24, "For Christ is not entered into the holy places made with hands, which are the figures of the true." *The Amplified Bible* declares it as "only a copy and pattern and type of the true one."

When our text refers to **"the temple of God,"** it is bringing up the old Hebrew economy to present us with a

symbolic representation of the New Testament reality. What is the New Testament temple of God? The first Christian martyr, Stephen, declared in Acts 7:48, "Howbeit the most High dwelleth not in temples made with hands." Consider the Apostle Paul's words on Mars' hill. We read in Acts 17:24, "God that made the world and all things therein, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands." Elaborate temples and magnificent edifices are not God's temple.

Biblically, what is God's "**temple**"? What was Jesus speaking of in John 2:19 when He said, "Destroy this temple, and in three days I will raise it up"? John 2:21 tells us what this temple truly is: "But he spake of the temple of his body." Christ's body is the temple. Ephesians 1:22-23 tells us what His body is: "And hath put all things under his [the antecedent of 'his' is Christ; Ephesians 1:20] feet, and gave him to be the head over all things to the church, Which is his body . . ." Christ's body is the temple, the church. The Epistle to the Colossians states this as well. Colossians 1:18 says, "And he is the head of the body, the church."

In 1 Corinthians 3:16 we find that "*ye* are the temple of God, and that the Spirit of God dwelleth in *you*," plainly showing that the temple of God is not a literal structure made of brick and mortar, but it is a people. Who is the "*ye*" and "*you*" the Apostle Paul was addressing in this epistle? Look at whom he was writing to. First Corinthians 1:2 is addressed to "the church of God." Therefore, the temple of God is the Church of God. The Scriptures are replete with references verifying that the temple is the church. (Read 1 Corinthians 3:16-17; 6:19; 2 Corinthians 6:16; Ephesians 2:19-22.)

What was the Revelator told to use to "**measure the temple**"? What was he to "**measure**" the church with? He was to use the "**reed like unto a rod**," or the Word. When Moses was about to make the Tabernacle, he was admonished of God to "make all things according to the pattern shewed to thee in the mount" (Hebrews 8:5). This refers back to Exodus 25:9. That which Moses was given on the holy mount (Mount Sinai) was the Word. If you read Exodus 25:10 through Exodus 30:38, you will find that Moses received the Word, and he built the Tabernacle in accordance to the Word. When everything was done in compliance with the Word, "the glory of the LORD filled the tabernacle" (Exodus 40:34). So it was in Solomon's day. When the Word was fully obeyed and the house was built as instructed, "the glory of the LORD filled the house" (2 Chronicles 7:1).

If both the Tabernacle that Moses constructed and Solomon's temple had to be carefully built according to the pattern (the Word), how much more must the reality, the antitype, be built by the correct measurement! The correct measurement by which the Church of God was originally established was the Word. The Word is still the only correct measurement for *the true church*. The true church is not regulated and governed by traditions of men, men's opinions, or what is acceptable by the masses. The church was established on truth (John 14:6; 2 Timothy 3:15), and to remain the Church of God, it must *stay* on truth. This truth becomes vital because in the succeeding verses (**Revelation 11:2-6**), we see a great defection from the truth.

Measuring the Altar

Verse 1 of our text speaks of the "**altar**." In the Old Testament this was the brazen altar, the altar where the sacrifices for sin were offered (Exodus 29:36). The New Testament antitype, found in Hebrews 10:10, tells of "the offering of the body of Jesus Christ." Then we read in Hebrews 10:12, "But this man, after he had offered one sacrifice for sins for ever, sat down at the right hand of God." Hebrews 13:10 says that "We have an altar." Who is it? "Jesus Christ" (Hebrews 13:8). Hebrews 13:12 begins, "Wherefore Jesus . . ." letting us know that this is the object throughout this passage. The "**altar**" that John was referring to is Jesus. The English word translated as "**altar**" is *thusiasterion* in the original Greek. The root word is *thusia*, which means "sacrifice (the act or the victim)." Certainly, by taking our sins, dying in our stead, and becoming our sacrifice, Jesus became the victim.

Why should the "**altar**" (Christ) be measured? Remember, this setting was in the morning time. Were Christ to be solely measured, it would indeed be senseless since Christ is the Word. But notice He is measured in conjunction with "**them that worship therein**" (**verse 1**). This tells us that "**them that worship**" need to be measured to the "**altar**," Christ. Why? In the prophetic scheme of this passage, one of the truths depicted is that in **Revelation 11:1** the "**altar**" denotes the sacrificial role that Christ filled. One of the truths revealed in this context is that the saints needed to be measured up to the sacrificial nature of Christ. During the "**forty and two months**" period when the "**Gentiles**," those not circumcised with "the circumcision of Christ" (Colossians 2:11), were going to "**tread under**

foot" the "holy city." In other words, the church was going to go underground out of visible view. She was going to go into seclusion. Revelation 12:6 says that "they [the Word and the Spirit] should feed her there" during this 1260 year period. During this period, the beast of Roman Catholicism made "war with the saints" (Revelation 13:7). This was the same period—"forty and two months" (Revelation 13:5), and the saints would have to be measured up and have a willingness to continue to have a calf-like, sacrificial nature (Revelation 4:7).

Christ is our example in all things (1 Peter 2:21; 1 John 2:6). When we get saved we are "conformed to the image of his Son" (Romans 8:29). Then through our growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18), by our measuring to the Word, we come into "the knowledge of the Son of God, unto a perfect [the Greek says 'complete'] man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13). The reason for the measuring is to perfect, or complete, our experience and to help us to become more like our Example, Jesus Christ. *The Amplified Bible* makes this clearer, saying, "[That it might develop] until we all attain oneness in the faith and in the comprehension of the [full and accurate] knowledge of the Son of God, that [we might arrive] at really mature manhood (the completeness of personality which is nothing less than the standard height of Christ's own perfection), the measure of the stature of the fullness of the Christ"

John, speaking of this growth and measuring, said in 1 John 3:2 that "when he shall appear, we shall be like him." He even got closer in 1 John 4:17, declaring that "as he is, so are we in this world." The symbolic language of our text portrays a picture of the morning-time church. The church is the "**temple of God**"; the sacrifice, or the "**altar**," is Christ, who produced it; and the people, "**them that worship therein**," and what they measured to are that which produced the morning-time church. The "**temple**" represents the church as a whole, as a collective unit, but "**them that worship therein**" portrays the individuals who comprise the church. The "**altar**" is emblematic of Christ and the experience that each one measures to individually to produce the church.

Verse 1 of our text is a picture of those individuals who came by way of the "**altar**," Jesus Christ, and measured up to the teachings of His Word. A vivid portrayal of this is found in Acts 4:13, which states, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." If you follow this narrative in Chapter 11, you will see the conditions that followed—men were moved away from the measuring rod, the Word, and they substituted a false measure (Hosea 12:7). As you study this, you will find that it is increasingly apparent as to why the opening scene of this series introduces us to the "**rod**," the Word of God.

Leaving Out the "Court Which Is Without the Temple"

As we progress in our text, we also progress in the Gospel Day. **Verse 2** is an allusion using Herod's temple as a type. At the time of the First Advent of Christ, the temple in use was Herod's Temple. It was a magnificent structure, which took forty-six years to build (John 2:20). This beautiful edifice covered between twenty-six to thirty-five acres (there are varying accounts of the size). According to the famed Jewish historian Flavius Josephus, the dimension of the stones of this temple were forty feet long by twelve feet high by eighteen feet wide. These are the stones that the disciples brought to Jesus' attention in Mark 13:1. At the corner of this temple, angle stones have been found that measure twenty to forty feet in length, weighing more than one hundred tons (*Daily Study Bible Series*, Matthew, Volume 2, page 305).

How do we know that "**the court which is without the temple leave out**" (**verse 2**) is an allusion to Herod's Temple? Throughout Israelite history God had ordained several different temples: Moses' Tabernacle in the wilderness, Solomon's temple, and Zerubbabel's temple. Each of these was built in accordance to the Word, serving as types of the church. However, Herod's Temple was not divinely ordered; it was not built in accordance to the pattern. This temple had a lot of human additions. In direct violation of God's Word (Deuteronomy 4:2; Deuteronomy 12:32; Proverbs 30:6; Revelation 22:18), Herod added the court of the Gentiles, the court of the women, and the court of Israel to the temple.

With Christ there was a transition from the old Jewish economy to a new economy (2 Corinthians 5:17). The measurement of what constituted a Jew and what constituted a Gentile had changed. Under the old economy, those who had the benefit of the temple and the presence of God in their midst were the literal Jews. Romans 2:28-29 tells us who is a Jew under the new economy: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." It is a spiritual circumcision, a spiritual work, that makes one a Jew in this New Testament era. In

Galatians 6:15-16 we are told: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule [being a new creature], peace be on them, and mercy, and upon the Israel of God." The "Israel of God" are those who "walk according to this rule."

It is needful to understand this in view of our lesson. If the church is the "**temple**," if the new creatures, the saved, are the Jews that comprise New Testament Israel, then the "**Gentiles**" must be the uncircumcised, or the unsaved. John was told not to "**measure**" the "**court**" of the "**Gentiles**." Why? The "**Gentiles**," those who are unsaved, have no regard for the authority of the Word. The Word, the Law, is for the house (Ezekiel 43:12). One of the gravest errors some people commit is trying to measure people up to the Word before they come by way of the Altar. In this particular passage, the symbolical historical reference is to people who were in the system of Roman Catholicism. The traditions and teachings of Roman Catholicism were regarded as superior to the Scriptures. **Verse 2** of our text indicates that Roman Catholicism could not be measured by the Word, because they had no regard for the sacred teachings of the Word.

Apostasy Enables the Gentiles to "Tread Under Foot"

Notice what occurs next. ". . . **and the holy city shall they tread under foot . . .**" These were not just unsaved people, but people who were adamant against the truth. Isaiah 63:18 says, "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." What produced this ability to tread? Jesus said in Matthew 5:13, "Ye [speaking of His disciples; Matthew 5:1] are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be *trodden* under foot of men . . ." Something happened to the "salt," or to many who had been His disciples. Think of what happens when literal salt loses its savor. In *The Amplified Bible* Matthew 5:13 says, ". . . but if salt has lost its taste (its strength, its quality), how can its saltiness be restored?" The same picture is described in Hebrews 6:4, 6: "For it is impossible for those who were once enlightened . . . If they shall fall away [the Greek word is *parapipto*, which means 'to apostatize'], to renew them again unto repentance." The Gentiles were able to "**tread under foot**" because of an apostasy, or a loss of savor, among those who had once been disciples.

Salt was an essential ingredient in the old covenant. Leviticus 2:13 says, ". . . neither shalt thou suffer the salt of the covenant of thy God to be lacking . . . with all thine offerings thou shalt offer salt." Then in Numbers 18:19 we find that "it is a covenant of salt *for ever* before the LORD . . ." The failure of the salt to remain salty showed the breaking of the covenant, a picture of an apostasy. The outgrowth of this apostasy is described in **verse 2**, which says, ". . . **and the holy city** [new Jerusalem; Revelation 21:2] **shall they tread under foot forty and two months.**" Specifically who were these Gentiles (unsaved) that were doing the treading? We can identify them by the time symbols in noting how long they would be treading: "**forty and two months.**" This is the exact amount of time allotted to the first beast in Revelation 13:5: "forty and two months." With the rise of this foot to "**tread under foot**," we are seeing the rise of the papal beast. **Verse 3** is another form of the time symbol employed in **verse 2**. The "**thousand two hundred and threescore days**" is the same time figure as "**forty and two months.**" This is exactly the same time measurement that is found in Revelation 12:6, which says, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

Prophetic Time Symbols

Perhaps it is necessary to expound a little more on prophetic time symbols, as this is the first major portrayal of these symbols. To properly delineate these figures, we must first understand that there were thirty days in a Jewish calendar month. Numbers 14:34 and Ezekiel 4:6 both give us the delineation for prophetic time: "each day for a year." In Genesis 29:27 we see it portrayed as well when Laban told Jacob to "fulfil her week." Jacob labored seven years, again an "each day for a year" time reckoning. To understand these symbols of "**forty and two months**" (**verse 2**) or "**a thousand two hundred and threescore days**" (**verse 3**), which equates to one thousand two hundred and sixty, we must apply two rules of interpretation. The "each day for a year" rule and the thirty day rule, which is the only time the day for a year rule can be applied (with the notable exception of Revelation 2:10). The following chart shows the correct delineation of these prophetic time symbols.

Prophetic Time Symbols

Forty-two months x 30 days to a Jewish calendar month = 1260 days

Time = 1 year or 12 months x 30 days to a Jewish calendar month = 360 days

Times = 2 years or 24 months x 30 days to Jewish calendar month = 720 days

Dividing of Time = ½ of a year or 6 months x 30 days to a Jewish calendar month = 180 days

Time + Times + Dividing of Times (360 days + 720 days + 180 days) = 1260 days

1260 days or "each day for a year" = 1260 years (A.D. 270 - 1530)

So the times prophetically mentioned in our text is A.D. 270 to A.D. 1530. What events occurred on these dates to substantiate this measurement? *A History of the Church* by H. C. Wickersham, page 104, tells us that A.D. 270 was "the division and decline of the Roman empire." So by A.D.

270 the predominate powers of paganism were defeated, as Revelation 12:9 says, "the great dragon was cast out," and "they overcame him" (Revelation 12:11). Sadly, in its place arose another force that held sway until A.D. 1530. What occurred in 1530 to break the universal power of this foe that tread the holy city under foot? On June 25, 1530, the Diet of Augsburg convened and the Augsburg Confession was presented, which essentially were the articles of faith of what became the Lutheran Church; thus breaking that exclusive power of the papal beast.

Just as the uncircumcised Philistines in the Old Testament were the enemies of the people of God, the "**Gentiles**" are enemies to the people of God in the New Testament (not personal or individual enemies, but that system is an enemy to the truth and true cause of God). These "**Gentiles**" are a symbol of the system of Roman Catholicism. Herod's Temple started out with a pattern that had been given by God and that was originally divinely instituted. But once it got into the hands of ungodly men, human additives were devised. They added courts for people who by rights were to have no access; they made allowance for things that did not belong; and they made the high priesthood a political office rather than the divinely appointed lineage. All of this represents what the system of Roman Catholicism did in the New Testament era. They took God's plan for the church and added to it. They made extra rooms and took in things that have no place and do not belong. Also, at the head of the Roman Catholic Church is an elected office: the Pope of Rome.

Who Are the Two Witnesses?

Much of the burden of this series is the "**witnesses**" (verse 3). The beauty of this portion of this chapter of Revelation is that even in the midst of a dark age, these "**witnesses**" were still operational. Let us biblically identify these witnesses by looking at **Revelation 11:3-6**. In the realms of religion, this passage has often been confused. But let us spiritually examine who these symbolic representations portray. In these verses several allusions are made to the old Hebrew economy. These references help to identify the "**witnesses**." These references draw our minds back to two very familiar Old Testament occasions. When the writer spoke of "**power over waters to turn them to blood, and to smite the earth with all plagues**," he was alluding to Moses and the works wrought through him in Egypt prior to the Exodus (Exodus 7:19; 9:13-14). The portion of **verse 6** that says "**these have power to shut heaven, that it rain not**" is an allusion to Elijah's shutting up the heavens in the days of the wicked King Ahab (1 Kings 17:1; James 5:17-18).

Keep in mind that the nature of the language of our text is symbolic. There is some merit in studying into the lives of Moses and Elijah, but they are not the "**witnesses**." They are only representative of or symbolic expressions that point to the understanding of who these "**witnesses**" are. Moses and Elijah each held a special position in the dispensations in which they lived. Moses was considered the great law giver and was the recipient of the first written Word of God (Exodus 31:18). Moses was inspired to pen the *Pentateuch*, which is the first five books of the Bible. Elijah was regarded by the Hebrews as the greatest of all the prophets. These are some of the reasons behind their appearance on the Mount of Transfiguration (Matthew 17:1-8). It was consistent with Jewish beliefs that Elijah was to be the forerunner to herald the advent of the Messiah. It was also believed by some Jewish teachers that when the Messiah came, He would be accompanied by Moses. So the appearance of these two great figures validated Jesus as the Messiah.

Moses Represents the Written Word Elijah Represents the Holy Spirit

What do Moses and Elijah represent in our text? Why are they employed here? First, let us consider Moses. Look at Exodus 31:18, which states, "And he gave unto Moses . . . two tables of testimony, tables of stone, *written* with the finger of God." Moses received the first *written* word and also wrote the first five books of the Bible. So, Moses represents the written Word. The Scriptures repeatedly refer to the writings of Moses (Deuteronomy 30:10; 1 Kings 2:3; Ezra 3:2; 6:18; Daniel 9:11, 13; 1 Corinthians 9:9). In **verse 6** of our lesson text, Moses and the plagues are referred to in order to illustrate the Word.

What does Elijah represent? Throughout the Scriptures Elijah is referred to as "Elijah the prophet" (1 Kings 18:36; Malachi 4:5). What do prophets represent? Under what direction do they operate? The Apostle Peter declared in 2 Peter 1:21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The prophets were those who spoke as the *Spirit* inspired or gave direction. (Read Acts 11:28; 21:10-11). One of the most famous requests in the annals of the Old Testament is recorded in 2 Kings 2:9b, which says, "And Elisha said, I pray thee, let a double portion of thy *spirit* be upon me." Elijah was renowned for his spirit. Look at who Luke likened John the Baptist to. Luke 1:17 tells us, "And he [John] shall go before him [Christ] in the *spirit* and power of Elias [*Elias* is Greek for the Hebrew word *Elijah*] . . ." So, Elijah is brought into our text as a representation of the Spirit.

These two men, Moses and Elijah, best exemplify the Word and the Spirit, the **"two witnesses."** Although the predominate condition was a dark age, these **"two witnesses"** were still operating. This is another reason Moses and Elijah were brought up. They parallel the conditions that were working at this point in the Gospel Day. These two men stood as leaders and guides to God's people in very dark hours of Hebrew history. Likewise, the Word and the Spirit stood as leaders and guides to God's people during the Dark Ages. In the days of Moses and Elijah, God's people were in bondage under pagan rulers. During the Dark Ages, the rule of papalism was just a camouflaged form of pagan rule. Papalism got its "power . . . seat, and great authority" from "the dragon [or paganism]" (Revelation 13:2). We read in **Revelation 11:6** that they have **"power to shut heaven . . . and have power over waters to turn them to blood."** Both of these literal occurrences (Elijah shutting up heaven; 1 Kings 17:1; and Moses turning the waters of Egypt to blood; Exodus 7:17) were in response to a heathen pagan ruler, and so it is here in the Revelation.

In Egypt, God's people were in physical bondage; and in spiritual Babylon, God's people were in bondage. God sent plagues upon old Egypt. In the New Testament (Revelation, Chapters 15 and 16), God sent plagues on Babylon (religious confusion). God's cry, through Moses in the Old Testament, was "Let my people go, that they may serve me" (Exodus 9:1). In the New Testament God's cry is "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4). I trust that it is becoming apparent why Moses and Elijah were used as representatives of the Word and the Spirit.

Just as Moses poured out plagues on Egypt, the unadulterated Word is a plague on false religion. Even when papal Rome was at her zenith, there were still people who held to all the Word they knew, and they were a plague to her. During this period of time, approximately fifty to sixty million people were martyred because they were a plague on Roman Catholicism's system of religion. I might also add that every plague in Exodus correlates with the plagues in the Revelation. Frogs, hail, locusts, and darkness along with all the others find their antitypes in the New Testament dispensation.

The Word and the Spirit Were Deeply Grieved

When **Revelation 11:6** says **"that it rain not,"** what is the spiritual fulfillment? Symbolically, what is rain? Deuteronomy 32:2 says, "My doctrine shall drop as the rain . . ." Literally, in Elijah's day it did not rain because of disobedience. When Elijah said that "there shall not be dew nor rain" (1 Kings 17:1), it was because of the current spiritual conditions. Elijah took faith in the pronouncement of the Word. "He doth execute the judgment . . ." (Deuteronomy 10:18). We read in Deuteronomy 28:24, "The LORD shall make the rain of thy land powder and dust . . ." Elijah knew this was God's judgment for disobedience. So, under the inspiration of the Spirit of God, he took faith in this passage and the prevailing condition was that "it rained not on the earth" (James 5:17).

During the Dark Ages, because of prevailing disobedience, Heaven was shut up **"that it rain not."** There was no public message of truth. The earth was dry, and it was dust. It was all earthly. Notice that although the **"two witnesses**

... **shall prophesy" (verse 3)**, meaning that they were working, they were "**clothed in sackcloth" (verse 3)**. *Holman's Concordance to the King James Version* gives this brief definition of *sackcloth*: "a garment worn in mourning." The Scriptures substantiate this as well (Esther 4:1-3; Ezekiel 27:31-32).

During this "**forty and two months" (verse 2)** or "**one thousand two hundred and threescore days" (verse 3)**, this dark age period of time (A.D. 270-1530), the Word and the Spirit were deeply grieved with the prevailing conditions. Yet, they continued to work. They were in "**sackcloth**" and mourning due to the spiritual famine that was taking place (Amos 8:10). There are other scriptural reference points that can identify these two witnesses, and there are other Hebrew allusions in this passage. There is a lot of speculation as to who the "**two witnesses**" truly are, but we need to come right back to the sound teachings of God's Word. Always bear in mind that we are dealing in figurative expressions with a symbolic book. The "**two witnesses**" are "**two olive trees, and the two candlesticks" (verse 4)**.

Zechariah's prophesy shows us that the prophet caught a glimpse of this same vision. Zechariah 4:1-2 says: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick . . ." The prophet was receiving a vision, and he saw a candlestick. When Christ appeared to John in Revelation 1:13, He appeared "in the midst of the seven candlesticks," and in Revelation 1:20 we read that those "seven candlesticks . . . are the seven churches." The Greek actually says "lampstands." They were not candelabra, candlesticks, or candles as we know them. They were actually oil-filled lampstands and lamps. Now we know that there are not seven churches, for Ephesians 4:4 tells us that there is only "one body." The seven candlesticks portray the church throughout the seven periods of time that comprise this Christian dispensation. When Zechariah caught a vision of a candlestick, he was truly seeing a vision typical of the church.

Zechariah 4:2-3 continues: ". . . all of gold, with a bowl upon the top of it, and his seven lamps thereon [just as it was in the old Jewish Tabernacle—one lampstand with seven lamps—bringing to us a figurative expression of the seven periods that comprise the Gospel Day], and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Just as in our Scripture text, Zechariah saw the "**two olive trees**." Let us try to catch the picture, or the vision. There was a lampstand with seven lamps (a figurative expression of the church), and on each side of this lampstand was an olive tree. Seven pipes were going from the olive trees to the lamps, pumping the oil out of the trees and into the lamps, or into that which comprise the church.

The Two Olive Trees Are the Word and the Spirit

To find out what these "**two olive trees**" are, read Zechariah 4:4-6: "So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the *word* of the LORD [referring to these two olive trees] unto Zerubbabel, saying, Not by might, nor by power, but by my *spirit* . . ." What are the "**two olive trees**"? One is the Word of the Lord, and the other is the Spirit of the Lord. Standing on each side of this lampstand, they are that which feeds the church and keeps the lights burning. The Word of God and the Spirit of God are what has kept the light burning throughout the seven periods of time. The "**two olive trees**"—the Word of God and the Spirit of God—are what produce the Church of God. These "**two olive trees**" are the "**two witnesses**."

Let us continue reading Zechariah's prophesy. Zechariah 4:11-14 says: "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones . . ." Who are the "two anointed ones"? They are the Word and the Spirit. The "two anointed ones" work on the church through the "golden pipes," or the promises of God, to keep the light burning brightly. This is verified by our Scripture text: "**And I will give power unto my two witnesses" (verse 3)**, and "**These are the two olive trees" (verse 4)**.

Is the Word one of the "**witnesses**"? Matthew 24:14 says, "And this gospel of the kingdom shall be preached in all the world for a witness . . ." The Word, or the Gospel, is one of the "**witnesses**." Go to John's gospel. Jesus said

in John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify [or witness] of me." The Word serves as a witness. In 1 John 5:6 we read of another witness. It says, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness" The second witness is the Spirit of God. There need be no confusion on this. God's Word makes it plain. Hebrews 10:15 tells us that "the Holy Ghost also is a witness." Then Romans 8:16 reads, "The Spirit itself beareth witness"

We have already considered **verse 6**, but before we conclude this segment, we should particularly notice the last portion of **verse 5**, which states, ". . . **if any man will hurt them, he must in this manner be killed.**" These words are a sober warning to us to be very cautious how we treat the Word and the Spirit. Jesus let us know in Mark 16:15-16 that our regard for "the gospel" determines whether we "shall be saved" or "shall be damned." The Apostle Paul penned in 2 Corinthians 2:16a, "To the one we are the savour of death unto death; and to the other the savour of life unto life." What made the difference? It was how men regarded the messages. The same is true with the Holy Spirit. So these words the Revelator penned let us know that when we disregard, mistreat, or misuse the Word or Spirit of God, we do so at our own peril. It comes back to that immutable moral law recorded in Galatians 6:7, which states, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." In this period from A.D. 270 to A.D. 1530, men severely "**hurt**" the effectiveness of the Word and Spirit and in doing so they "**killed**" their own opportunity for salvation. These words stand as a solemn warning to all: do not touch the Lord's "two anointed ones" (Zechariah 4:14), to do so invites spiritual death.

CHAPTER ELEVEN—PART TWO

Killing the Effectiveness of the Witnesses

Revelation 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

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

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

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

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

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

14 The second woe is past; and, behold, the third woe cometh quickly.

Identifying the Beast From the Pit

As we look at our Scripture text, we see that the Word and the Spirit laid dead **"in the street"** (verse 8) for **"three days and an half"** (verse 9). It is important to see that the **"beast that ascendeth out of the bottomless pit"** (verse 7) is what killed the Word and the Spirit.

In **verse 7** we are introduced to a **"beast."** Perhaps we should give some consideration to this word **"beast,"** as this is the first place in the Revelation where we see this particular word. This word is translated from the Greek word *therion*. The word *beast* or *beasts* does appear earlier in our King James Version Bibles, namely in Revelation 4:6-7; 5:6, 8; 6:1, 3, 5-7. But the original word in these verses is *zoon*, which (according to the *New Analytical Greek Lexicon*) means "a living creature"; whereas the word *therion* (according to the same reference) means "a wild animal." This lexicon also defines it as a brute, a brutish man, and it is the same Greek word used in Titus 1:12, where the Apostle penned, ". . . The Cretians are always liars, evil beasts, slow bellies." This gives us an insight concerning how this word is employed. We must remember that in the Revelation, we are dealing in symbolic expressions. The expression **"beast"** is not referring to some literal monstrosity but rather is referring to men.

Notice in 2 Peter 2:1, the Apostle Peter spoke of "false prophets" and "false teachers." Later in this same chapter (2 Peter 2:12), he referred to these "as natural brute beasts" alluding to them as operating on the level of "natural man" (1 Corinthians 2:14), or on the "brute," carnal, beastly level. Jude used the same terminology in Jude 4 when he spoke of "certain men" and in Jude 10 when he referred to them as "brute beasts." So we can clearly see that these expressions relate to men. So it does in **Revelation 11:7**. Thus, we must identify what this **"beast"** is as it plays a predominant role in the events portrayed in the succeeding verses. It is this **"beast"** that **"shall overcome them [the Word and the Spirit] and kill them"** (verse 7).

The first way we can identify this **"beast"** is to notice when it appears. It appears **"when they shall have finished their testimony"** and verse 3 tells us this time of their testimony is "a thousand two hundred and threescore days" (A.D. 270 – 1530). So in **verse 7** we see when **"they shall have finished . . . the beast . . . ascendeth,"** this lets us know that it was an era subsequent to the Dark Ages. This signifies the era of Protestantism. It was the Protestant beast that arose with acceptance of the Augsburg Confession in A.D. 1530.

Let us look closer at this **"beast that ascendeth."** Notice where it arose from: **"ascendeth out of the bottomless pit."** This conveys at least two truths. First, something **"bottomless"** has no bottom, or foundation. The only acceptable Bible foundation is Christ. First Corinthians 3:11 clearly tells us "For other foundation can no man lay than

that is laid, which is Jesus Christ." This **"beast that ascendeth out of the bottomless pit"** is a religious system that was formed by men that has no Bible basis or foundation. Jesus explicitly said, "I will build my church" (Matthew 16:18). He never left the building of His church to the devices of men. When Christ spoke of instituting the church, He spoke in the singular: *church*. So the rise of this man-made system is depicted as having no Bible foundation.

The second portrayal of this **"bottomless pit"** shows the spiritual nature of this beast. In Revelation 20:1-3 we see a symbolic portrayal of the morning-time church laying "hold on the dragon" (verse 2) and casting "him into the bottomless pit" (verse 3). The morning-time brethren defeated paganism, when the brethren did as is recorded in Acts 19:26, which states, "Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands." Here is an illustration of the dragon, paganism, being cast out of his lofty, exalted position in men's minds ("in heaven"; Revelation 12:3) and being "cast unto the earth" (Revelation 12:13), showing that this religious system was nothing more than man-made teachings with no Bible foundation, or no basis in truth.

To understand what **"ascendeth out of the bottomless pit" (verse 7)**, we need to look at what was put in **"the bottomless pit."** Revelation 20:1 says, "And I saw an angel [a ministry] come down from heaven [a God-called, heavenly calling], having the key [knowledge, or the Word; Luke 11:52] of the bottomless pit and a great chain in his hand." The ministry had "the key" and "a great chain." The chain gave the power to bind; it is the Spirit of God. The key (the Word) without a chain (the Spirit) will not bind anything. The power to bind is in the Spirit. Jesus was able to "cast out devils by the Spirit of God" (Matthew 12:28). The power to "bind the strong man" (Matthew 12:29) came from the Spirit of God.

The ministry with the key and the chain in their hand cast the dragon (paganism) into the bottomless pit (Revelation 20:2-3). This ministry put the truth on paganism. When they showed it for what it really was, they "cast [it] out" (Revelation 12:9). Paganism was bottomless (no Bible foundation). That is why they put it in the **"bottomless pit."** This dragon is what went into the **"bottomless pit."**

Notice that when the dragon was "cast . . . into the bottomless pit" (Revelation 20:3), it was "till the thousand years [years cannot symbolize years; this is to be viewed as a literal number] should be fulfilled [A.D. 530-1530]." After that (A.D. 1530), this dragon must "be loosed" (Revelation 20:3). So what was put in this **"bottomless pit"**? The dragon representing paganism. But at the end of the Dark Ages it says that "he must be loosed." How was he "loosed"? It was through this **"beast that ascendeth out of the bottomless pit."** It went in as a dragon, but it came out as the **"beast"** described in Revelation 13:11, with some lamb-like features. It was the same old dragon, only instead of being overtly paganistic, now it disguised its paganism through the system of Protestantism.

Let us identify this **"beast"** more clearly. Again, Revelation 12:13 says the "dragon . . . was cast unto the earth." "Earth" is that from which man was made (Genesis 2:7; Ecclesiastes 12:7). So it represents man and particularly in the Revelation those systems that were man-made. The dragon being "cast unto the earth" means the message exposed the falsity of paganistic religion as man-made. Now this **"beast that ascendeth" (verse 7)** in the proximity of A.D. 1530 is portrayed as "another beast coming up out of the earth" (Revelation 13:11). This is the same **"beast,"** for **"the earth"** and the **"bottomless pit"** are both used in referring to the defeat of the dragon (Revelation 12:13; 20:3). In both references we see the rise of a **"beast"** from "the earth [man-made]" (Revelation 13:11) and "the bottomless pit [no Bible foundation]" (Revelation 11:7).

Revelation 20:3 tells us after "the thousand years should be fulfilled . . . he must be loosed a little season." To understand how this dragon was loosed, let us look at how this beast is described in Revelation 13:11, which reads, ". . . he had two horns [denoting political powers, the two political powers that supported the rise of this system: Germany and England] like a lamb, and he spake as a dragon." Through this system the dragon re-emerged. **Revelation 11:7** says this **"beast . . . shall make war,"** just as the dragon warred against truth in Revelation 12:7. Can we identify this system? We know its time setting is **"when they shall have finished their testimony" (verse 7)**; we know it has some lamb-like features. It is much more deceptive than papalism. We know it had "two horns" (horns denote political power; Daniel 8:20).

The horns (Daniel 8:20) are the kings (one rendering says "kingdoms"), and when this system opened its mouth, it spoke "as a dragon." How did the dragon speak? The system of paganism was polytheistic—multiple gods. How does this **"beast"** speak? The system of Protestantism is comprised of multiple churches. This **"beast" (verse 7)** represents the religious system of Protestantism, a system that came up "out of the earth" (out of the minds of men) from **"the**

bottomless pit" (from teachings men devised that have no Bible foundation). It is a system that warred against the truth of the Word and the operation of the Spirit.

The Word and the Spirit Were Dead

The Word and the Spirit prophesied in sackcloth and ashes during the age of Roman Catholicism, but Roman Catholicism did not kill them off. God's people sought refuge in the catacombs and the caves, but the Word and the Spirit could still function. How did Protestantism cause a death to take place? It was because Protestantism is a mixture of truth and error, of light and darkness. Many believe that they are all right when they follow this system. The Word and the Spirit are not allowed to have their free right of way. As far as Protestantism is concerned, the Word and the Spirit are dead. This system killed their effectiveness. In other words, they lie dormant; they are inactive because their influence and authority have been killed. The Word and the Spirit cannot operate because the **"beast"** who has lamb-like features is operating (Revelation 13:11). Protestantism's leaders are saying that it is the head of the church, that its system is built on the Word, and that it is directed by the Spirit.

So we see that it was Protestantism that made **"war against them [the Word and the Spirit], and shall overcome them, and kill them."** How did Babylon, false religion, **"kill them"**? By killing their influence and their authority. Jesus said in Matthew 15:3, saying, "Why do ye also transgress the commandment of God by your tradition?" *The Amplified Bible* renders it, ". . . And why also do you transgress and violate the commandment of God for the sake of the rules handed down to you . . ." Then in Matthew 15:6b, Jesus said, "Thus have ye made the commandment of God of none effect by your tradition." Again, *The Amplified Bible* says, "So for the sake of your tradition (the rules handed down by your forefathers), you have set aside the Word of God [depriving it of force and authority and making it of no effect]." Babylon formulated creeds, dogmas, doctrines, and rules, and the allegiance and obedience of the people, which should have been given to the Word and the Spirit, were given to those creeds. As far as sectarian religion was concerned, the Word and Spirit were inoperable. They were dead. Sectarian religion is deceiving souls. Bear in mind that we are speaking of this system, "For we wrestle not against flesh and blood" (Ephesians 6:12); we are not wrestling against individuals.

Let us look a little closer at this beast described in Revelation 13:11. This beast looked like a Christian system, but it was when he began to talk—teach, speak, and preach—that he showed exactly what he was. There are many religious systems that on the surface seem to be good Christian organizations. All you have to do is walk inside the door, and you will soon find that when they begin to speak it is nothing but the dragon, old paganism disguised in a supposed Christian garb. In most of them, in the month of December, you will find a Christmas tree in the sanctuary. That is a pagan idol. The Prophet Jeremiah spoke against a pagan idol that was revered in his day (Jeremiah 10:1-5). Yet, supposedly Christianity has embraced the images and relics of old heathendom and has tried to Christianize them, and that is but one of many examples.

Revelation 11:8 reads, **"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt [wickedness and bondage], where also our Lord was crucified."** This reference to Christ's Crucifixion has to be a figure, for Christ was not literally crucified in Sodom and Egypt, but right outside of Jerusalem. What is that **"great city"**? Revelation 16:19 tells us that the **"great city"** is "great Babylon." Notice that the word **"street"** in **verse 8** is singular. Today, a lot of religion, when talking about the Revelation, speaks of the *streets* (plural), but the word *streets*, in the plural, does not appear in the Book of Revelation. The word *street*, in the singular, appears only three times in Revelation (Revelation 11:8; 21:21; 22:2). It talks only about the **"street"** (singular in Babylon) and the *street* (singular) in the church. This **"street"** in Babylon is the broad way and the *street* in the church is the narrow way. Jesus spoke of these in Matthew 7:13-14. Nowhere in the Bible do we read of "streets of gold." That is one of the traditions that makes the Word of God of none effect (Matthew 15:6).

The Word and the Spirit Were Denied Their Rightful Position

Why did **"their dead bodies . . . lie in the street"** (**verse 8**), and why would they **"not suffer their dead bodies to be put in graves"** (**verse 9**)? It was because Protestantism wanted them in public view. They wanted to be able to say, "We have the Word and Spirit here in our midst." However, they would not let the Word and the Spirit operate.

They would not let them have their rightful position, **"because these two prophets tormented them that dwelt [lived] on the earth [or on the earthen, man-made level]" (verse 10)**. The Word and the Spirit torment those who want religious rules rather than reality, those who want traditions rather than truth. So during this **"three days and an half,"** the predominant condition was that the Word and the Spirit could not operate in a public manner because of the deceptive teachings and spirits that were working.

The leadership of these **"witnesses"** was so extinguished, **verse 10** says that **"they . . . shall send gifts one to another."** What does this portray? Ephesians 4:8 says, ". . . When he [speaking of Christ] ascended up on high, he led captivity captive, and gave gifts unto men." What were these gifts? Gifts are what equip men and women for the New Testament offices. Ephesians 4:11 tells us, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Here Christ was the One Who gave gifts, but in our text **"they"** gave **"gifts one to another."**

Sectarianism puts men through their schools, confers degrees, and places men in offices. They make men reverends, district superintendents, and bishops. They confer the titles of Reverend and Doctor. They call, they teach, they ordain, and then they say, "This man is a gifted pastor" or "a gifted evangelist." But who "gifted" them? Most, if not all, are not God-called. Christ did not give them the gift. They will not take the whole counsel of God, and they do not listen to the Spirit. As Jude 19 says, they are "sensual, having not the Spirit." These are the ones who **verse 7** tells us **"shall make war against them [the Word and the Spirit]."**

Understanding the "Three Days and an Half" Time Symbol

Revelation 11:9 states, **"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half . . ."** The **"three days and an half"** were actually three hundred and fifty years. It represents the time from A.D. 1530 (when the first Protestant sect was organized at the Diet of Augsburg) to A.D. 1880 (when D. S. Warner and other brethren began preaching the unity of the faith). That is the entirety of the Protestant era, or the rule of this Protestant beast. This beast has two horns (Revelation 13:11), which serve as a dual symbol, not only denoting civil power but showing that it had spiritual power in two ages: the Thyatiran Age (A.D. 1530 - 1730) and the Sardian Age (A.D. 1730 - 1880).

This figure of **"three days and an half"** warrants further consideration. Many struggle with the application of this prophetic expression as being three hundred and fifty years. It is obvious that this application is not consistent with the application of the other prophetic time symbols in the Revelation. But there is a reason why the interpretation seems inconsistent. Every other major prophetic time symbol ("five months"; Revelation 9:5, 10; "forty and two months"; Revelation 11:2; 13:5; "a thousand two hundred and threescore days"; Revelation 11:3; 12:6) all lend themselves to the thirty day interpretive rule. Even the measurement of "a time, and times, and half a time" (Revelation 12:14) lends itself to this rule. The common factor in all of these symbolic expressions is that each can be multiplied by thirty Jewish calendar days to arrive at a whole number where the "each day for a year" rule can be applied. Obviously **"three days and an half"** cannot be subjected to the thirty day interpretive rules. Therefore, the inconsistency is not in the interpretation of the symbol, but rather the figure itself is inconsistent with the predominant scheme of prophetic time symbols. Therefore, since it is rather unique and not subject to the common manner of application, we must consider some other applications of the expression "days." Isaiah tells us in Isaiah 34:16 that every Scripture has "her mate." The Spirit of God will gather other Scriptures to clarify one that might be a little more obscure.

Let us consider this figure of **"days" (verse 9)**. In many instances throughout the Scriptures, the word *day* refers to an epoch of time. The word *day* does not, necessarily, mean literal days in the Scripture. Jesus reduced a whole span of time and referred to it as a day in John 8:56. He said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." In this Scripture Jesus referred to His whole lifetime, His whole ministry, with the figure of a day. Jesus, again speaking in John 9:4, said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Jesus was not talking about a literal day or night. If He were, then His work would have been over at the end of that day. Jesus was referring to the entire time of His earthly ministry as a day. We read in Hebrews 3:7-9: "Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness [how long was that day?]: When your fathers tempted me, proved me, and saw my works forty years." Here the entire forty years of temptation in the wilderness are reduced to a day. It is an

expression. Also, in 2 Corinthians 6:2 the whole Christian dispensation is reduced to a day—"the day of salvation."

I trust you can begin to see how the Scriptures employ this thought of a *day*. It is not necessarily in the literal, but often it refers to an era, or an epoch of time. In many places it refers to a particular period of time or a happening of events. Genesis, Chapter 1, verifies the fact that there were six creative days. But look at what Genesis 2:4 says, "These are the generations of the heavens and of the earth when they were created, in the *day* that the LORD God made the earth and the heavens." The whole creative era is referred to as "the day." This was not literally a day but a happening of events. So it is with this **"three days and an half."** It is an epoch of time, representing the Protestant era (A.D. 1530-1880).

The thought of **"three days and an half" (verse 11)** is also an allusion to the time of Christ's apparent defeat. Christ was in the grave for three days and three nights, which is akin to **"three days and an half."** (Read Matthew 12:40; Luke 24:7.) At the end of that period of three days and three nights, truth triumphed and Christ came forth out of the grave. And at the end of the Sardian Age, at the end of those **"three days and an half,"** at the end of the Protestant era, truth rose up; a resurrection took place. The Word and the Spirit rose up and **"stood upon their feet" (verse 11)**. Truth was loosed in a great way. What appeared to have been defeat turned into triumph.

Concerning this **"three days and an half,"** F. G. Smith, in his book *The Revelation Explained*, wrote: "Those Jews, or the chosen people, though they believed in and accepted many of the teachings of Christ, they rejected Him as King and crucified Him. In a similar manner, Protestantism, while accepting many of Christ's teachings, has rejected Christ and the Holy Spirit in their official capacities as Supreme Head, Organizer, and Administrator of the one Church of God." F. G. Smith showed that Protestantism mirrors almost the identical terms of the Jewish rejection. Just as Jesus, after three days and three nights, resurrected and triumphed over old Judaism, so the Word and the Spirit resurrected and came forth. Truth triumphed over the era of Protestantism.

J. H. Merle D'Aubigne', the famous Reformation historian, wrote in his book *The History of the Reformation*, "It has been said that the last three centuries, the sixteenth, the seventeenth, and the eighteenth, may be conceived as an immense battle of three days' duration." So, the **"three days and an half"** are a symbolic representation of the three and a half centuries (or three hundred and fifty years) that make up the Protestant era (A.D. 1530–1880). The Word and the Spirit **"stood upon their feet"** when a people accepted the whole counsel of God and were willing to let the Word and the Spirit be the true vicars of the church, rather than some man-made organization.

A Great Earthquake

Although the prevailing condition during the Protestant era was the Word and the Spirit lying dead in the street, thank God, it did not stay that way. There was a people groaning and crying over conditions in sectism. We see this depicted in the souls under the altar (Revelation 6:9-11), and when God got a people in place, He opened the sixth seal (Revelation 6:12). When a people took hold of that truth and stood up, **verse 11** says that **"the Spirit of life from God entered into them, and they stood upon their feet."** Thus commenced the evening-time message, which is **"Come up hither" (verse 12)**. The call is to come up to a higher level, above earthen, man-made religion. Once they left false religion, **"they ascended up to heaven" (verse 12)**. In other words, they entered into the "heavenly places in Christ Jesus" (Ephesians 2:6) that the church occupies.

Once a people took hold of truth in the sixth seal, a **"great earthquake"** took place, and **"seven thousand" men "were slain . . . and [it] gave glory to the God of heaven" (verse 13)**. Here we see the workings of the sixth-seal ministry taking place. The evening-time message was preached, showing that "Babylon the great is fallen, is fallen" (Revelation 18:2). **Verse 13** tells us that **"the city fell,"** a symbolic portrayal of the message the sixth-seal brethren had.

This **"earthquake"** of the sixth seal is the first time we read of an earthquake since the morning time. In Revelation 8:5, when this Gospel Day commenced, there was "an earthquake," and we see the effects of this rearrangement of the spiritual landscape throughout the Book of Acts. Revelation 6:12 tells us that when Christ "had opened the sixth seal, and, lo, there was a great earthquake," and **verse 13** speaks of the same event. It is notable that both of these references speak of **"a great earthquake,"** and indeed it was. The sixth-seal brethren did a tremendous work. They brought forth the message concerning the church, the unity of the faith, that had been lost sight of through the Dark Ages and the dark and cloudy day of Protestantism. They had a powerful message with "the Lord working with them, and confirming the

word with signs following" (Mark 16:20). The Lord used them to "bring again Zion" (Isaiah 52:8), to bring the church back into visible view. It was indeed "**a great earthquake!**" The religious landscape was totally rearranged when the message of fallen Babylon was declared and the saints came leaping and shouting home to Zion. However, toward the end of the sixth-seal period of time, conditions began to change. There began to be "silence in heaven" (Revelation 8:1). The ministry began to be silent on portions of the message. When this occurred, the Lord "set his hand again the second time to recover the remnant of his people" (Isaiah 11:11). Thus, we see the necessity for the opening of the seventh seal and the sounding of the seventh trumpet.

CHAPTER ELEVEN—PART THREE

The Sounding of the Seventh Trumpet (A.D. 1930 – Consummation)

Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

God's People Are No Longer Under Sectarian Bondage

This text of Scripture brings us to the sounding of the seventh trumpet, or that which is known as the seventh-seal age. This period of time commenced with the opening of the seventh seal in A.D. 1930 and continues until the end of time. Previously we learned that "a voice from the four horns of the golden altar" spoke out (Revelation 9:13). That voice, the blood of Christ, was crying out that a terrible injustice had been done. Christ's vicarious death on Calvary and the precious blood of Christ was that which purchased the church (Acts 20:28). But sectarianism came along and did injustice to that blood by dividing up the body of believers that Christ's blood had purchased. When the sixth angel sounded the precious message of the unity of the faith, the blood of Christ cried out through their preaching, saying that the creeds of men in sectarianism and in Protestantism had done a great injustice to the blood of Christ. A great reformation began to take place. Many precious truths that had been lost and obscured throughout the Dark Ages and the dark and cloudy day were being restored to their proper positions.

In Revelation 9:15, the second, third, fourth, and fifth angels, which were bound in Babylon, were loosed. This verse also tells us that these angels "were prepared for an hour, and a day, and a month, and a year." This loosing represents the turning loose of the message of the truth of God's Word in the sixth seal and the precious truth concerning the unity of the faith, the message of the church being heralded. This message loosed God's people who were under the yokes of Babel's lords. As we look at the time symbols employed in Revelation 9:15, the question arises, How long were they loosed? "An hour, and a day, and a month, and a year" are all of the major time measurements. By employing *all* of the major time measurements, it symbolizes *all of time*. When the sixth angel sounded the truth concerning the church, it showed Babylon for what she is. God loosed the precious truth concerning the church, and God was setting His people free. For *all of time* God's people would never again have to be under sectarian bondage. No saint would ever again have to remain in Babylon. The sixth seal had been broken, and God's people were loosed from the yokes of Babel's lords. They came leaping and shouting home to Zion. However, at the end of the sixth seal, conditions changed, and there was a necessity for the seventh seal to be opened. Those that were loosed previously may continue to be free if they will walk in this seventh-seal light. Through the seventh seal, the message that is to be sounded for all time is being heralded.

The sounding of the seventh and final trumpet is a very beautiful picture. This trumpet is sounding in the present period of time. This period of time started in A.D. 1930, when in response to conditions at the end of the sixth-seal period God reached down and got hold of Walter S. Goodnight and other brethren and opened their understanding concerning the seventh seal. They began to sound the seventh trumpet, and the seventh trumpet will continue to sound throughout the balance of the Gospel Day until the end of time.

There are some things taking place in our text that we have never seen prior to the seventh seal. **Verse 15** begins,

"And the seventh angel sounded . . ." Keep in mind, this **"angel sounded"** during this time world. Revelation, Chapters 5 and 6, lets us know that all of the seven seals were loosed while Christ was yet a Lamb. It was *the Lamb* who "prevailed to open the book, and to loose the seven seals" (Revelation 5:5). Jesus Christ is only a Lamb while He is offering the sacrificial work for man's sin. Mercy is still being offered during the time while He loosed the seals.

Another evidence to let us know that the sounding of the **"seventh angel"** is not in eternity is found in Revelation 10:7. It says, "But in the *days* [plural] of the voice of the seventh angel . . ." The voice of the **"seventh angel"** is going to be sounding for *days* (representing a period of time), not just *a day*. At the "last day" (John 12:48), "the dead in Christ shall rise" (1 Thessalonians 4:16), this world will be consumed, and *time* will be ushered into *eternity*. There is *no time* after the *last day*. This **"seventh angel"** will be sounding (or uttering his voice) "in the days [plural]" (Revelation 10:7), letting us know that this is a period of time, the setting is while time yet stands.

We have established *when* the **"seventh angel sounded."** Let us look at *what* was sounded. The trumpet being **"sounded"** is symbolic of the message that is preached. The type of message that is being preached can be determined by the results of that message. What were the results of the **"seventh angel"** sounding? ". . . **there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ"** (verse 15). First, we need to understand that God only ordained *one spiritual kingdom* and it is the Kingdom of God, or the Church of God. We read in Daniel 2:44, "And in the days of these kings [the Babylonian kingdom, the Medo-Persian kingdom, the Grecian kingdom, and the Roman kingdom] shall the God of heaven set up *a kingdom*, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." God ordained *one* spiritual kingdom. Isaiah also saw that God only ordained one kingdom. In Isaiah 9:7 He wrote of "*his kingdom*" (singular). There is only one God-ordained, spiritual kingdom, and it is the Kingdom of God, or the Church of God! Hebrews 12:22-28, as well as other Scriptures, substantiates that the kingdom and the church are synonymous and interchangeable terms, merely speaking of different facets or aspects of the same entity.

Next, let us see what **verse 15** is speaking of when it says there are **"kingdoms of this world."** This is not talking about a literal kingdom. God only ordained *one kingdom*—the Kingdom of God, the Church of God. Remember the prophetic time setting, this is in this seventh period of time. It is portraying that during the reign of sectarianism, or Protestantism, God's kingdom was broken up. God's people were separated into their own little kingdoms, and they were worldly kingdoms. They were of man-made origin. In other words, they came up out of the earth, out of the minds of men. But under the message of this seventh trumpet, God's people are unifying and are coming together. What was once **"the kingdoms of this world [saints scattered in denominations of men] are become the kingdoms of our Lord, and of his Christ."** Every saint is a king (Revelation 1:6; Revelation 5:10), every saint sits on a throne (Matthew 19:28), every true saint is reigning (Romans 5:17), and every saint has a kingdom, or a domain of rule. God ordained that our kingdoms all comprise one kingdom, the Kingdom of God, which is the Church of God.

When this seventh trumpet sounded, the results are as Jesus said: "My sheep hear my voice . . . and they follow me" (John 10:27). There are some saints down in Babylon. Jesus said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). They are kings and priests; they are reigning to the best of their ability; they are living according to all the light and knowledge that they have received. However, their kingdom is a worldly kingdom. They are in the midst of a worldly, earthly, human organization. When the sounding of the truth reaches them, when they hear Christ's voice (the Word of God), they follow Him. They take their kingdom and they bring it up into the Church of God. They will rend their kingdom out of the hands of sectarian worldly preachers and lay it down at the feet of Christ. We see a portrayal of this in Isaiah's prophecy (Isaiah 29:24).

The last part of **verse 15** says, ". . . **and he shall reign for ever and ever."** This seventh-seal message on the church is bringing about a finished product. Revelation 10:7 tells us that "in the days of the voice of the seventh angel . . . the mystery of God should be finished [completed, or perfected]." The Church of God is now to be a visible reality throughout the balance of time and then throughout the ceaseless ages of eternity. There will be no more dark nights or dark and cloudy days. It is going to get brighter and brighter, as the Apostle Paul said in 2 Thessalonians 2:8, ". . . with the brightness of his coming." Concerning this particular coming, Revelation 2:16 tells us, "I will come unto thee . . . with the sword of my mouth." As this seventh seal progresses, the message and the Word will get brighter and brighter, clearer and clearer.

Remember that although the sixth trumpet heralded out against sectarianism, in their end, they became sectarian. **Verse 15** lets us know that the age of sectarianism is past. (That is not to say that everyone who starts out with a seventh-trumpet message is going to stay true to God. There is a falling away today, just as there has been in every era of time.) God has broken the last of the seals, He is sounding the last of the trumpets, and this message of truth will never again be obscured. It will be sounded until the end of time. Throughout the remainder of time, the Church of God will hold her rightful position as the visible bride of Christ.

"The Four and Twenty Elders"

Notice where the "**four and twenty elders**" (**verse 16**) were. They "**sat before God on their seats** [the Greek says *thrones*]" a picture of being seated in authority. Who are these "**four and twenty elders**"? Some believe that they are the redeemed of all ages, but they are not. In the Bible, an elder is a minister. When Peter wrote in 1 Peter 5:1 to "the elders which are among you," he was talking to the ministry. The next verse confirms this: "Feed the flock of God . . ." The Prophet Jeremiah made it clear who feeds the flock of God. We read in Jeremiah 3:15, "And I will give you *pastors* according to mine heart, which shall *feed* you with knowledge and understanding." Acts 20:28 tells us that the overseers are "to feed the church of God." Elders, pastors, and overseers are all terms for the ministry.

Let us look at this number of "**four and twenty.**" We find in 1 Chronicles that the priests who served in the temple were broken up into twenty-four courses. This was still going on in Christ's day, because Luke tells us that when Zacharias went in to minister in the temple, he was "of the course of Abia" (Luke 1:5). You can read in 1 Chronicles 24:10 that Abia was of the eighth course, that which was of Abijah, as the Hebrew in the Old Testament calls it.

We read in 1 Chronicles 24:1-4: "Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were *sixteen* chief men of the house of their fathers, and *eight* among the sons of Ithamar according to the house of their fathers." "Sixteen" and "eight" added together equal twenty-four. Speaking of lots, the writer of Chronicles enumerated "the *four and twentieth* to Maaziah" (1 Chronicles 24:18). Again, proving that there were twenty-four courses of priests.

The "**twenty and four elders**" are a symbol drawn from the twenty-four courses of priests, which was the entirety of the priesthood of old Israel, a type of the entirety of God's New Testament ministry. In the past, some have defined it as the twelve patriarchs of Israel and the twelve Apostles, the leaders upon which the church—Old Testament and New Testament—was based. Anyway you look at it, it is still a symbol of the leaders of God's people. I think it is more accurate to look at the old economy and the Levitical priesthood of twenty-four courses as a type of the ministry of God.

These priests were the "governors of the house of God" (1 Chronicles 24:5). Likewise, the overseer, or the pastor, is to be the governor. To understand what they are to be governors of, let us read the entirety of 1 Chronicles 24:5. It says, "Thus were they divided by lot, one sort with another; for the *governors of the sanctuary*, and *governors of the house of God*, were of the sons of Eleazar, and of the sons of Ithamar." The governors were these twenty-four courses of priests. They were governors of the house of God. What is the house of God in the New Testament? First Timothy 3:15 tells us that the "house of God . . . is the *church* of the living God." Governors today are called elders, overseers, bishops, or pastors.

Let us continue to study where these "**four and twenty elders**" were seated. **Verse 16** tells us that they "**sat before God on their seats.**" The Greek word for "**seats**" in this text actually means *thrones*. It means "a stately seat implying power." The same Greek word is used in Revelation 4:4. It says, "And round about the throne [speaking of God's throne] were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." *The Emphatic Diaglott* says, "And circling the THRONE were twenty-four Thrones; and on the THRONES twenty-four Elders sitting, having been clothed with white Garments, and on their HEADS Golden CROWNS." The ministry's throne was *right next to the throne of God*. The ministry holds the closest place to God of anyone in the congregation. The "**four and twenty elders**" (the ministry, or the governors of the house of God) had to sit close to the throne in order to know how to govern properly. They are responsible to govern the congregation that God has called them to oversee. God's ministry sits right before God, and they receive their messages from God. Otherwise, they would not be a true ministry.

In **verse 17** of our text, we find that God's true ministry was the first to rejoice in the loosing of precious truth of the seventh trumpet. D. S. Warner expressed it well in the song *Reigning in This Life*, which says we are "reigning, sweetly reigning . . . in this life." First Peter 2:9, Revelation 1:6, and Revelation 5:10 all let us know we are *kings* and *priests*. These verses let us know that we are reigning. When God's true ministry preaches a message of truth, honest-hearted people who are in sectarianism take their kingdom out of the hands of sectarianism and come and lay it at the feet of the Lord. The ministry still falls on their faces and say: "Thank God for the truth that sets men free! Thank God for the message that brings dear hearts out of sectarianism!" This is the picture seen in **verse 17** of our text. Why do we see these "**four and twenty elders**" (**verse 16**) mentioned in conjunction with those ones bringing their kingdom to Christ? Because it is the ministry and the message they preach that causes this to occur.

Let us study the effects of this seventh-seal message. **Verse 19** begins, "**And the temple of God was opened in heaven . . .**" When reading this text, the minds of many run off to the realms of eternity. There will be no temple in God's Heaven. The Greek word for church is *ecclesia*, meaning "called out." God's church has been called out from the world and Babylon. We are to be separate, but there will be no need for separation in Heaven for there will be no one there other than the saints. There will be no one there to be separate from. **Verse 19** is not talking about eternity. Revelation 10:7 tells us that the seventh angel sounds "in the days" (plural). When eternity begins, there will be no more days. This lets us know that when the seventh-seal angel is sounding, time is still standing.

First Corinthians 3:16-17; 6:19-20; and Ephesians 2:19-22 tell us the "**temple**" is the Church of God. In this seventh seal, the "**temple**" is "**opened**." In the latter portion of the sixth-seal period of time, it had once more become obscured from public view. People had become sectarian again. The sixth trumpet age let down on precious truth and started apostatizing. At the opening of the seventh seal (Revelation 8:1), "there was silence in heaven about the space of half an hour." When this seventh angel began sounding, "**the temple of God was opened**" to people. In other words, they began to gain understanding on the truth concerning the church. People could see it. It was becoming plain. It was being revealed.

The Old Testament Ark Was a Type

In the seventh trumpet age, a great scene is witnessed. Many things are transpiring. First, the "**ark**" is in visible view: "**in his temple**." The "**ark**" is a picture of the presence of God dwelling in the midst of His people, rightfully displayed in the church. This came about because the Word of God began to be preached in its clarity and fullness, and it began to open a vision to people. In the Old Testament, the Tabernacle and the Ark are types. Let us look at these types and the antitypes, or the realities. In 1 Samuel, Chapter 4, we read of how men tried to fight their own battles and were soundly defeated. This is a picture of the morning-time apostasy. In 1 Samuel 4:11 the Philistines took the Ark, but the Ark was not theirs. Thus, every city where the Ark went was cursed. The Philistines took the Ark into the temple of Dagon (1 Samuel 5:2), and "Dagon was fallen upon his face . . . before the ark of the Lord" (1 Samuel 5:3). The Ark being in Philistine captivity and in the presence of Dagon is a picture of Catholicism. Then in 1 Samuel, Chapter 7, the Ark came back to Israel, but only as far as Abinadab's house. This was not the true resting place of the Ark, a picture of the first segment of Protestantism.

Next, King David decided to bring the Ark home, bringing it as far as Obededom's house (2 Samuel 6:10). This is a picture of the second segment of Protestantism. The Ark was not back to Zion. Israel (a people) had the presence of God, but they still did not have full restoration; they did not have understanding of full truth, as evidenced in conveying the Ark on a new cart—a man-made device (2 Samuel 6:3; 1 Chronicles 15:2). Finally, the Ark was brought home to Zion (2 Samuel 6:16), and King David built a Tabernacle for it (2 Samuel 6:17). At last the Ark was in the midst of the Tabernacle where it belonged. This is a picture of the sixth seal. When Solomon built a permanent, lasting structure (2 Chronicles 5:1), we see a picture of the type of the seventh seal.

Let us look at this a little closer. In 1 Samuel 4:1-13 we read of men trying to fight battles in their own strength. In this account Israel went out to fight against the Philistines, and they brought the Ark of the Covenant with them. When the Ark of the Covenant was brought into the camp, all of Israel shouted with a great shout, and when the Philistines heard the shout, they were afraid. However, the Philistines fought and defeated Israel. ". . . there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain" (2 Samuel 4:10-11). Israel was soundly defeated because they were fighting without the presence of God. God's presence was not with them because of the sinfulness of Hophni and Phinehas, the two sons

of Eli, who were doing wicked things right at the door of the Tabernacle (1 Samuel 2:22) and because Eli would not restrain his sons (1 Samuel 3:13). Israel sent for the Ark of God because they were losing. But God had already let Samuel know that because of iniquity, God was going to let some things happen (1 Samuel 3:14). Even though the Ark of God was there, God let Israel be soundly defeated, and the Ark was taken. We read in 1 Samuel 4:19 that "Phinehas' wife, was with child . . . and when she heard the tidings . . . her pains came upon her." She bore a child and named him *Ichabod*, which means "the glory is departed" (1 Samuel 4:21-22). What is the picture? Hophni and Phinehas represented apostasy, and Ichabod was Phinehas' child. The child, or the product of apostasy, is "the glory is departed." This represents the morning-time apostasy and its outgrowth, or an age of departed glory, the Dark Ages.

When the Ark of God was in captivity, it is a picture of Roman Catholicism. Another indicator of this is that Dagon itself has been incorporated right into Catholicism. Dagon was the fish god. The priest of Dagon placed on his head a gutted fish's head. The fish's head, with its mouth open, set like a crown upon the head with the fish's body going down the priest's back. How does Catholicism incorporate that? The bishops, cardinals, and popes all wear a hat that looks like a fish's mouth, a great big tall hat with the mouth open. It originally came from the god Dagon. This hat is called the "fisherman's cap." The Catholics say it is because Peter was the first Pope and he was a fisherman, but if you will study it thoroughly, you will find that it goes back to Dagon, the fish god, and the priests of the fish god.

Again, when the Ark came back as far as Abinadab's house, that was not the true resting place of the Ark either. It was only part way home. Likewise, Protestantism brought God's people only part way back to the light of the morning time. When King David brought the Ark to Obededom's house, the Ark was headed in the right direction, but it was not fully back where it belonged—a picture of the second segment of the Protestant era. When we studied about the city of Philadelphia (Revelation 3:7-13; *The Book of Revelation Explained—Volume 1*), we found that it was on the side of a mountain. They were on their way back to the light of the morning time, but they had not fully arrived. So it was when at last the Ark was brought back again to Zion. King David (a type of Christ) built a Tabernacle for it, and the Ark was placed in the Tabernacle, or the temple (2 Samuel 6:17). Yet, this still was not a permanent structure. This is a picture of the sixth-seal ministry. In **verse 19** of our text, the "**ark**" is back in the "**temple of God**," typified by Solomon's Temple, a permanent structure. In other words, the church has been completely restored; the message came forth, and the temple is open. The message was preached with clarity so people could see it, and the presence of God was in the "**temple**" where it belonged.

Babylon Is an Empty City

Now that God is back in the midst of His people, **verse 18** tells us that "**the nations were angry**" (and they are still angry). The "**nations**" are denominations. Denominationalism is angry with Church of God preachers, because truth will tear up their denomination. Truth will cause real saints to take their kingdom and give it over to Christ. We will find in Revelation, Chapter 18, that everything God ever had in Babylon, He has moved out. There is not one thing in Babylon that God's people need. The Bible plainly tells us in prophecy, "Woe to them that go down to Egypt for help" (Isaiah 31:1). Egypt and Babylon are both bondage. We are told in Jeremiah 51:26 that we do not need a single Babel stone to build the Church of God. God has everything you need in Zion. Revelation 18:22-23 tells us some of the things that "shall [not] be found any more" in Babylon: "the voice of harpers and musicians, and of pipers, and trumpeters . . . no craftsman . . . the sound of a millstone . . . the light of a candle . . . and the voice of the bridegroom and of the bride." God has moved the light out of Babylon. The Bridegroom, Christ, is not down there anymore, and He is also getting His Bride, the church, out of there. When Christ is finished with Babylon, she will be nothing but an empty city (Jeremiah 51:2). She is "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Revelation 18:2).

This is why "**the nations were angry**." God was moving everything out of Babylon and putting it in Zion. Babylon was *once* a golden cup (Jeremiah 51:7). God did use those brethren back in the days of sectarianism, but as time went on they would not take the full truth. Although they once were a golden cup, the contents of that cup changed. They once offered "the cup of salvation" (Psalm 116:13), but now all they offer is a cup of fornication (Revelation 18:3). I repeat, Babylon does not have a thing God's people need. We read in Psalm 87:7, speaking about Zion (the church), "all my springs are in thee." Since truth has been loosed, Babylon's river is dried up (Revelation 16:12). They do not have any living water. The truth dried them up. Their water is a false security, a false hope. Card signing, church joining, hand shaking, and infant baptism all give people a false security; they are false rivers. The *true water* is in the

Church of God. There are many springs of living water in the Church of God, but you cannot find one good spring in Babylon. People are only drinking cistern water when they are in Babylon, water with filth and pollution in it.

The only true deliverance is in Mount Zion. Joel 3:16 says, "The LORD also shall *roar* out of Zion, and utter *his voice* from Jerusalem." God's voice is in the Church of God. That is where you are going to hear from God. We read in Joel 3:21, "For I will cleanse their blood that I have not cleansed: for *the LORD dwelleth in Zion*." God is in His temple, the Church of God. The Prophet Amos also told us where God is in Amos 1:2. He said, "The *LORD will roar from Zion*, and utter *his voice from Jerusalem*." Where is God's voice? Where is His Word? Where is He speaking from? Where is the truth going forth from? *The Church of God*. Zion and Jerusalem are figurative expressions, which are both speaking of the church (Hebrews 12:22-23).

I trust that you can see, God has everything that is needed in the Church of God. Obadiah 17 says, "But upon *mount Zion* shall be deliverance, and *there shall be holiness*." Where? In the Church of God. Zechariah 1:17 tells us, "Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort *Zion*, and shall yet choose *Jerusalem*." What is the church of God's choice? It is the Church of God. God's church is Jerusalem. He does not choose Babylon.

Zechariah 8:3 reads, "Thus saith the LORD; I am returned unto Zion [here is the Ark of the Covenant back in the Temple, a picture of the evening time], and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth [the Church of God is where one can receive truth]; and the mountain of the LORD of hosts the holy mountain." This verse is talking about the church. Christ dwells "in the midst of the seven candlesticks" (Revelation 1:13). All the soul of man needs is in Zion, or the Church of God.

When the message of truth is preached and the church is put in Her rightful position, great manifestations of God start occurring. There are several symbols in **verse 19** of our text that prove this to be true. First we read of "**lightnings**." Physical lightning is the breaking of light. This is a symbol of receiving light. "**Voices**," when used in the plural, are symbolic of hearing the voice of the many witnesses, just as there were on the Day of Pentecost (Acts 2:4-6; Revelation 8:5). These are the voices that are heard in the temple, or the true church. "**Thunderings**" are a picture of hearing from God. "**Lightnings**" and "**thunderings**" work together. According to *The Physical World*: "Thunder and lightning always occurs at the same instant." You see lightning at the same instant it occurs. In the natural realm you hear thunder after it occurs, after you see the lightning. "This is due to the speed of light as opposed to the speed of sound." So it is in the spiritual realm. Thunder, the voice of God, and enlightenment come together.

We read in Exodus 19:16-19 that "**lightnings**" and "**thunderings**" are associated with the voice of God. In this seventh trumpet age, God sent the "**lightnings**" and "**thunderings**." His Word is thundered forth, and light, or understanding, comes. Then when a people embrace it, **verse 19** tells us it produces "**voices**." These "**voices**" are the saints, or the witnesses, who embrace the truth. The Word is what is thundered, and the Spirit gives us understanding, or enlightenment, on it. The voice of God is what thunders out of His Word. This is confirmed in Psalm 77:18, which says, "The voice of thy thunder was in the heaven: the lightnings lightened the world" God thunders to get your attention. How does He get your attention? Through His Word. Strong, straight preaching will get your attention. Then you are getting into a position where light and understanding can come. You can hear the true voice of God and receive light or understanding.

John's Gospel confirms that thunder is a picture of the voice of God, or God sounding out, in John 12:28-29: "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it *thundered*" Some regarded it as thunder, but it was the voice of God speaking. In our text, the symbols of "**lightnings**" and "**thunderings**" portray the message of the seventh-seal ministry. The "**voices**" represent what the message produced. Sometimes God needs to get people's attention, so there are "**thunderings**." Sometimes He wants to give people more light, so He sends "**lightnings**." Sometimes He wants to speak in a gentle way, so He speaks in a "still small voice" (1 Kings 19:12). Many times people need to hear truth straight and strong, so the "**hail**" comes. All these symbols are a picture of the glorious manifestations of God in the seventh-seal Church of God.

Verse 19 also speaks of "**an earthquake**." If you study Hebrews 12:26-27 and Revelation 16:17-21, you will find that this is not a literal earthquake, but it is a spiritual earthquake. Its purpose is to shake out all man-made things, so that only the things of God remain. We have found in prior studies that the "**hail**" is solid truth (Revelation 8:7; Isaiah 28:17).

"He Shall Reign For Ever and Ever"

The seventh trumpet age takes us from A.D. 1930 to the end of time. This trumpet age is a picture of the church restored to her morning-time glory and power and exceeding it seven times. Isaiah prophesied that this day would shine "as the light of seven days" (Isaiah 30:26). Not only do we have the light of our age, but we also have the light of all the previous ages. Haggai 2:9 tells us, "The glory of this latter house [the evening-time church] shall be greater than of the former [the morning-time church] . . ."

I trust this will encourage our hearts as we look to what lies ahead. A great "**earthquake**" occurs in this age, and we are enjoying a portion of it now. (We will deal more with this seventh-seal earthquake in Volume 5, when we study Revelation 16:17-21.) But the intensity of it will become greater and greater until Christ splits the clouds, and the things that are shall be no more. Thank God for this beautiful picture of the evening-time Church of God and this seventh-seal message of truth that God has blessed us with today. We no longer are subject to the dark nights of Catholicism or the cloudy days of sectarianism. I am glad that "**he shall reign for ever and ever**" (**verse 15**). Never again do we have to be concerned about seeing the sun go down at noon (Amos 8:9) or watching a dark age set in. Certainly, we must guard our own experience, lest the sun sets in our heart, and we, who have once been enlightened, fall and go the way of previous people who have lost out with God during a time of great enlightenment.

Today we have understanding of mysteries that people have wanted to understand for hundreds and thousands of years (Matthew 13:16-17; 1 Peter 1:10). We are so blessed! Yet, with that light comes responsibility. Let us be reminded that we must exercise ourselves as responsible people and be careful and "give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1). Many people to whom God revealed truth in past ages ended up losing out with God. We are not immune from that today. We must be very careful to do what God would have us to do, for great light (if one ceases to walk in it) can lead to the greatest despair and the greatest depth of darkness that anyone has ever seen. Church of God, let us guard truth as a precious treasure and cherish it with our lives. We live in the most precious time in human history. Let us not be distracted from the glorious message of truth entrusted to us, but let us go forward to make "**the kingdoms of this world . . . the kingdoms of our Lord**" (**verse 15**).

Conclusion

As we close this chapter, we have also reached the conclusion of Volume 3 of *The Book of Revelation Explained*. It is my earnest prayer that you have found this endeavor beneficial. Biblical understanding is extremely vital. The wise man penned in Proverbs 11:9 that "through knowledge shall the just be delivered." The Prophet Hosea warned in his writings (Hosea 4:6), "My people are destroyed for lack of knowledge . . ." It has been my desire to put forth truth in such a manner that the Spirit of God might use it to enlighten "the eyes of your understanding" (Ephesians 1:18) and so that ones may not fall prey to that which the enemy has worked in the past. None of the occurrences of the past transpired without the foreknowledge of God giving a warning to His people.

Isaiah 46:10 says that He is "declaring the end from the beginning, and from ancient times the things that are not yet done." Amos 3:7 declares, "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." It has been my desire to reveal the moves of the enemy in the past, so that we might clearly see what we are dealing with today; also, so that we might have a clear vision of our day, the heritage that we have, and the victory that is ours. It is also important that we have a vision of the spirits which are feverishly working in our day (Revelation 16:13-14). While there is opposition, there is also a sufficiency of grace (2 Corinthians 12:9) to achieve and maintain a victorious experience in this day, not only maintain but to conquer as well.

Let us not view our day as other than God intended for us. It is a brilliant day of light, a time for the church to shine in her resplendent glory so that she truly displays to men the Light of life. The church is truly the light of the world, and as time continues to reel toward eternity, she will gain the greater brightness of the approaching realm.

I trust this book has proved edifying to your soul. As we embark on the next volume, we earnestly covet your prayers. The task is enormous and, without divine aid, virtually impossible. However, the Apostle Paul declared in Philippians 4:13, "I can do all things through Christ which strengtheneth me." So, with these ringing words of inspiration, I close Volume 3.