

The Days
of the
Seventh
Angel

Book 3: The Seven Trumpets

Study Notes
on the

Book of Revelation

by

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Volume 3 (of seven volumes)

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The reason for the use of an older version is two-fold: The first reason for the author, at least; is lifetime familiarity. The second is that the old *King James Version* is very “literal,” and therefore seems to honor more consistently than some, word uniqueness, something especially important in the study of the *Apocalypse*.

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Introduction

This is the third volume of a series of studies on the book of Revelation. If the reader is unacquainted with the first books a few recommendations are necessary from the author's perspective before one enters into this study. It is the hope of the author, of course, that any reader will start with the first volume, inasmuch as it contains the keys and interpretational tools that are used in the subsequent studies. Order in studying the Revelation is very important. But if this specified order cannot be observed I would like to offer a few comments.

First is that this is not a professional work, nor does it pretend to be. Human error will often find its way into this document. For these I indulge the reader's patience as the editing procedure continues.

Second, this is not intended to be a commentary on every verse or topic in the book of Revelation. The purpose of this writing as stated at the outset is different than this. The focus of these pages is not to be a comprehensive commentary, in that many others have done a more exhaustive and better job of that already. *The aim is to concentrate on troublesome passages or concepts that in the author's opinion are overlooked by other commentators or that are missed by many students of the book.*

Third, this book is not written with the general public in mind. Anyone is more than welcome to examine the following pages, but this work is written primarily to Seventh-day Adventist Christians who I believe need

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to have a better self-understanding of the awesome messages to found in the last-day book of Revelation.

Reading the following pages presupposes also an understanding of the principles of proper prophetic interpretation (hermeneutics) covered in the original books. The reader is encouraged to refer to them. However, for the sake of review, and for the sake of introduction to the new reader, these are briefly re-iterated in the next few paragraphs. These, I believe are so important that Revelation as a prophetic book cannot be understood at all without them.

1. The Direct Use of symbols

Revelation is a book of symbols. Symbols are code words for realities and not generalities. There are several important rules on how to directly apply symbols. These must be honored, or else the *Apocalypse* becomes relatively meaningless, and it won't be properly understood. In recent years interpreters have moved away from the more direct form of interpretation known as "literalism." Instead, the spiritual or philosophical approaches have taken ascendancy. While absolute literalism is not supportable, a balanced approach to interpretation gives the Revelation its greatest relevancy and meaning.

2. The Recognition of Patterns and Cycles

Noting the cyclical patterns, the orderly arrangements of certain passages is essential to finding the right mode of interpretation.

3. The Law of Heavenly Counterparts

This rule applies to several passages in prophecy. In certain passages understanding is enhanced by realizing that for every earthly reality there is to be found a corresponding heavenly reality. For example; there appear angels in heaven, as well as "angels" on earth.

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4. The Use of Synonymic Parallels

These thematic devices appears everywhere in the Revelation. They are word-sisters or parallel ideas that form a pattern throughout the book. Recognizing them or locating them can significantly shift or elucidate the understanding of certain passages. A significant listing of these appears in the later volumes.

5. The Control of Prophetic Testimony

This concept provides that responsible interpretation is to a degree controlled by the later testimony of other prophets. It does not ignore prophetic guidance as some seek to suggest. This concept teaches that a later prophet is often given keys to certain locked passages by God's design. It is therefore dangerous and unwise to take a position that is not in harmony with the prophetic testimony to the church.

6. The Recognition of Biblical Sources

This is the principle that one passage of Scripture is interpreted by another, and first and foremost by those passages in the same and immediate context. The book of Revelation is a mosaic of Old Testament thoughts and ideas, and the book simply cannot be understood without reference to the Old (and New) Testament Scriptures and the Hebrew thought-lines there contained.

7. The Rule of Context and Syntax

The recognition of this rule and other related grammatical and syntactical rules is critical and the student of prophecy cannot operate without them.

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8. The Law of Enlarged Fulfillment

This rule recognizes that in the New Testament-- names, places, and concepts are enlarged from local and ordinary, to universal and worldwide. Therefore “Jews” are not literal Jews; and the “Euphrates” is more than a particular river in the Middle East.

9. The Moral Purpose of Prophecy

This law of interpretation demands that prophecy is written for the purpose of informing the Christian believer. It is intended to help the Christian understand the times in which he lives in the context of religion and not secularism. This idea rules out certain figures such as ”Hitler” or “Stalin” as direct fulfillments of a prophecy, *except* when their actions, for instance, would directly impact religious history or would intersect with the specified religious purpose of prophecy.

10. The Law of Greater Fulfillments

This is the law that prophecy in certain cases may have more than one particular fulfillment. This concept is addressed more completely in this volume.

There will be found in this volume many things that may be “new” to the student of prophecy. This writer does not expect that everyone will agree with some of the thoughts expressed. He does ask that the reader examine these things carefully and prayerfully, however, and not reject something because it is “new,” or because it is different than what he was once taught. Rather, if the idea is rejected, let it be because there are good biblical reasons for doing so.

Trumpets were used to give warning. They were used as a summons to war. They were also used to announce the arrival of new moons, holidays, and sabbaths. They were used to call important assemblies.

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Likewise, we should, as we study them, listen to and heed the warnings and the calls that found within them. They should jolt awake the sleeping people of God, and arouse them to their duty.

The aim of this study is not to cause controversy, but to arouse the sleeping saints to the awesome words of revelation given to us as a people. The days of the voice of the seventh angel are upon us-- even now. Let us revive our souls in the pages of the great book of Revelation. Let us take to heart its messages. Let us warn others of the things soon to come before it's too late; before the sound of the last trumpet sounds, and the voice of the seventh angel is heard!

The Text

The passages featuring the Seven Trumpets of Revelation are printed here for the reader's convenience:

Revelation 8

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

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

Rev. 8:3 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.

Rev. 8:4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

Rev. 8:5 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.

Rev. 8:6 And the seven angels which had the seven trumpets prepared themselves to sound.

The Text

Rev. 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.

Rev. 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;

Rev. 8:9 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.

Rev. 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;

Rev. 8:11 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.

Rev. 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.

Rev. 8:13 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!

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Revelation 9

Rev. 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.

Rev. 9:2 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.

Rev. 9:3 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.

Rev. 9:4 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.

Rev. 9:5 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.

Rev. 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Rev. 9:7 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.

Rev. 9:8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

Rev. 9:9 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.

The Text

Rev. 9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

Rev. 9:11 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.

Rev. 9:12 One woe is past; and, behold, there come two woes more hereafter.

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

Rev. 9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

Rev. 9:15 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.

Rev. 9:16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Rev. 9:17 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.

Rev. 9:18 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.

Rev. 9:19 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.

Rev. 9:20 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

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devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Rev. 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Revelation 10

Rev. 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:

Rev. 10:2 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,

Rev. 10:3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

Rev. 10:4 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.

Rev. 10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

Rev. 10:6 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:

The Text

Rev. 10:7 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.

Rev. 10:8 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.

Rev. 10:9 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.

Rev. 10:10 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.

Rev. 10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

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Revelation 11

Rev. 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.

Rev. 11:2 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.

Rev. 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Rev. 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

Rev. 11:5 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.

Rev. 11:6 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.

Rev. 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.

Rev. 11:8 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.

The Text

Rev. 11:9 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.

Rev. 11:10 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.

Rev. 11:11 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.

Rev. 11:12 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.

Rev. 11:13 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.

Rev. 11:14 The second woe is past; and, behold, the third woe cometh quickly.

Rev. 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.

Rev. 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Rev. 11:17 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.

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Rev. 11:18 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.

Rev. 11:19 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.

The Seven Trumpets in Historical Time

The error of those interested only in future applications is that they often thereby exclude the legitimacy of the valid historical fulfillments that have been discovered and taught through the Christian centuries. It is paramount that the fact be recognized that the Trumpets like other parts of the Revelation are by nature "historical" and have been understood thus for centuries.

Some of the interpretations offered, however, are not entirely convincing. The commentators of the historicist scheme of interpretation have very thoroughly dissected the history of the downfall of the Roman Empire and the political, religious, and social upheaval of medieval times. To seek to improve on their conclusions may not be profitable in light of the fact that the ambiguities, for example, of the Trumpets makes one idea or interpretation just about as good as another.

For example, the ponderous work of E.B. Elliot, *Horae Apocalypticae*, four volumes of historical dialogue typifies the type of detailed examination of specific historical events in the light of prophecy. Elliot teaches that the Trumpets describe the historical period from A.D. 395 to 1453. The first trumpet refers to the invasion of the Goths, the third to the Huns under Attila, the fifth to the Moslem hordes that poured into the West, etc.

To supply "decisive" proof, for instance, that the third trumpet is Attila and his Huns probably is not really possible. But the blazing meteor and the

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bitter waters can fit these invasions if one insists on viewing prophecy as historical details. This student, for one, cannot prove that it is **not referring** to Attila. Therefore, with some reservation the traditional interpretations might be accepted for their historical value, and one could be satisfied that the best look at history has been made and events best approximating their description have been assigned their fulfillment.*

For other treatments of the historical reckoning of the trumpets one is referred to Uriah Smith, Thoughts on Daniel and Revelation, or C. Mervyn Maxwell, God Cares, Vol. 2.

Some fulfillments really are quite striking. The locust hordes, complete with colors and regalia, forms as good a symbolic picture of the world-changing Moslem incursions as could ever be created, even looking back. Therefore, as a whole, the system of historical interpretation should never be abandoned but carefully studied and refined. Correctly viewed, historicism inspires faith and a sense of wonder at God's knowledge and control of human affairs.

The personal view of this author is that the Trumpets must *first be understood in general principles* before specific identifications can be validated. Like the Seals, that represent large movements in history; war, famine, disaster, and disease; *so also the trumpets first represent broad and general world conditions.*

* “[1] The first trumpet symbolizes the Divine judgments that came upon Jerusalem and the Jewish nation when it set itself against Christ and His followers; [2] the second symbolizes judgments upon the western Roman world; [3] the third fell upon the professed church of Christ when it allowed itself to become defiled and sent forth streams of death rather than life; [4] the fourth was the ensuing darkness of the middle ages; [5] the fifth constituted the Mohammedan scourges that swept over the Middle East and into Europe; [6] the sixth consisted of the scourges that continued under Turkish control of large sections of Asia, Africa, and Europe; and [7] the seventh constitutes the final terrifying outbreaks of human passion and hate that characterize the final period of earth's history prior to the second coming of Christ.” Edwin R. Thiele, *Outline Studies in Revelation* (Angwin, Calif.: The author, n.d.), p. 162.

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In the Seals, the rider on the red horse is not specifically attached to a person like Genseric, or Attila. In like manner the Trumpets describe these same genre' of events; fire, famine, and judgment against God's people and the world--- bloodshed, disease, darkness and apostasy. Anyone can agree that at least these general plagues have occurred in the past two millennia.

Cyclical Recapitulation of the Churches, Seals, and Trumpets

Let us pause for a moment and give re-emphasis to some very important points. Without recognition of these points there can come no uniformity in understanding the Trumpets as well as other parts of the Apocalypse.

1. The cyclical nature of the Trumpets
2. The direct and consistent application of symbols

Historically speaking, the period of the Trumpets should be seen as covering roughly the same ground chronologically as the Churches and Seals. When this is recognized it follows that there should be consistency in how the passages are interpreted.

This does not mean that the events or subjects described are exactly the same, but it does mean that the interpretations are of similar breadth and latitude. It is not consistent to interpret the Seals in general terms---in non-specific trends such as war, or famine---and then turn to the Trumpets and interpret them as applying to particular persons (the Goths, the Huns, etc.) or specific events. Particular people or events can **TYPIFY** the time period in question. But these same persons or events should not be seen as the exclusive focus of these descriptions. In so doing, the interpretation is illegally narrowed to the point that it excludes too much and fails to communicate the full meaning of the symbols used.

Next, it is of manifold importance to interpret the symbols that are employed in a consistent fashion. This has not been done to this date. Indeed this is how so many different understandings are manufactured for

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the Trumpets. If the way these interpretations are made can be carefully regulated and agreed upon beforehand, then the hope is that the interpretations brought about can result in some uniformity and agreement instead of argument and dissension.

For example, what does the symbol of a “mountain” represent in the Second Trumpet? If all the interpretations concocted to date could be represented they would probably list in the hundreds. Some identify the mountain with a particular barbaric tribe, others with a volcanic eruption, some with an asteroid, some with Genseric, some with spiritual declension, and the list goes on. One commentator equates it with the law given on Mt. Sinai. How then shall we come together on the meaning of this symbol?

Let us suggest at least two concepts. First the symbol should be interpreted according to the principle of direct application, and secondly it should be interpreted in reference to the immediate context of Revelation first, before it is broadened to include other Biblical passages, non-biblical passages, and general sources of history.

A mountain elsewhere *in Revelation* (Revelation 17) is clearly co-identified with the heads of the beast. The heads are clearly imperial powers, secular, world-dominant kingdoms. Therefore to simplify, assuming certain meanings from the other symbols in the passage, the burning mountain collapsing into the sea (nations of the earth) appears to be describing the demise of a governmental power. Mountains=nations.

To interpret the symbols of the Trumpets “spiritually” has become popular in recent years. Thus the sea becoming blood denotes in this case the fouling of Christian doctrine, or the rise of persecution. Remember that such applications are SECONDARY, and while valid in themselves, they are somewhat removed philosophically and are not the PRIMARY level of understanding we should establish first.

Like the Seals, the first application of the symbols was to war, famine, and pestilence. It is only secondarily that these symbols can be seen to apply

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to the spiritual condition of the church that naturally seems to correlate with world conditions, i.e. persecution, famine for God's word, and spiritual apostasy.

In the same way, the trumpets seem to follow this paradigm. They recapitulate the GENERAL world conditions of the Christian era. They seem directed especially at the evil powers of this earth.

Similarly they find secondary significance in a general trend of corruption, and particularly by the fourth trumpet a declension of the light of God's glory in the Gospel. This naturally equates with the apostasy of the middle ages.

Early on, I noticed that the symbols of each consecutive trumpet seem to describe the days of creation. (Since then, I have found this is not a new discovery, for others have noticed this as well):

Light
Sea (Waters)
Vegetation
Luminaries
Sea and Air (abyss and flying objects)
Men
Completion

The destruction and dissolution of these things represent the reversal of creation. This is the purpose of all things evil toward those who have the seal of God, that is, the sign and mark of Creatorship.

Understanding the Primary Meaning of the Trumpets

Below is a brief synopsis of how the trumpets might be understood. This is provided, not to produce a definitive determination or final interpretation. A whole book could be written on this part alone. Alas, whole books have been written! The purpose is to demonstrate how the interpreter can safely apply the principles for himself or herself and arrive at closer uniformity and valid conclusions.

The Daily Service

Most Adventist commentators believe the scene at the altar in Revelation 8:1-7 applies to the daily ritual of the priest in the Temple. While we have already in the previous volume made the case that this passage reaches infinitely beyond a daily setting, yet when the trumpets are viewed according to the succession of historical events it is entirely appropriate to find that this ritual had daily significance as well.*

* "The daily temple service, to which this passage points, included the ministration of incense, the throwing of the sacrifice into the fire, and the blowing of the temple trumpets."--J. Paulien, Decoding Revelation's Trumpets, A. U. Seminary Doctoral Dissertation Series, Vol. XI., Andrews University Press, Berrien Springs, Michigan, 1987. p. 323.

See also the tractate Tamid in the Mishnah.

Understanding the Primary Meaning of the Trumpets

The First Trumpet

Hail and Fire, mingled with blood fall upon the third part of trees. All smaller vegetation is “burnt up” (dried up).

Hail: A symbol of judgment from *God* that causes pain, destruction of property, and particularly crops, causing famine.

Fire: Another obvious and destructive force to life and property. In Revelation it usually comes as a judgment directly from God.

Blood: The obvious result of violence and hatred manifest through war and crime (and persecution).

Trees: The nations of the earth.*

Grass: (Actually vegetation in general). The cities, towns and villages. Concentrations of life. Those “dwelling” on the earth.

Suggested meaning: This “mixture” of conditions is a perfect description of the world beginning in the first century (of the Christian era) and continuing on through the Middle Ages. In the *Acts of the Apostles* we read of several famines, particularly in Palestine. Throughout this time we find violence and bloodshed in the Jewish revolts and in the destruction of Jerusalem.♦ Pockets of resistance continued to plague the Roman peace,

* Please read the following section, “The Symbolism of Grass and Trees in the Book of Revelation.”

♦ Paulien demonstrates thoroughly the Old Testament background and allusion of the trumpets. Of the first trumpet he accords with the feelings of a few others that the judgment of fire and hail is most often associated with judgment on the wicked AND the people of God, particularly their apostate leaders, who have become dry branches. This makes the first trumpet applying in great measure to the Jewish nation following Jesus first advent.--J. Paulien, [Decoding Revelation's Trumpets](#),

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not in every part of the Empire, but in at least a part (a third) of it. Some manuscripts add that this plague also falls on a distinct “third” of the earth.

Second Trumpet

A large mountain burning with fire* collapses into the sea, causing an effusion of blood and the destruction of boats.

Great Mountain: A world-dominant nation or kingdom.

Burning with Fire: In the process of destruction.

Falling into the Sea: Collapsing into the very midst (Cf. Rev. 17) of the population center of the earth.

Sea Becomes Blood: Blood is a symbol of war, violence, and bloodshed. (If the sea becomes literal blood, then blood can no longer be a symbol).

Ships Destroyed: Boats are elsewhere equated in Revelation with economic commerce.

Suggested Meaning: The ongoing downfall of a world power is here described. There is considerable war and bloodshed in part of the earth.

A. U. Seminary Doctoral Dissertation Series, Vol. XI., Andrews University Press, Berrien Springs, Michigan, 1987.

- Therefore, trees are often a symbol of rulers, and grass is a symbol of common people. Ibid, p. 371,375. Note particularly Luke 23:28-31, and Zech. 13: 7-9.

* Mounce quotes *Enoch* 18:13 "seven stars like great burning mountains." And in *Sibylline Oracles*, a "great star from heaven" which fell into the divine sea. Robert Mounce, *Revelation*, p. 186.

Understanding the Primary Meaning of the Trumpets

Its complete destruction or influence is not apparent in that only a portion of the countries of the earth are affected and boats survive.

This description fits best the time of the barbarian incursion upon the Roman Empire. It also fits well with the destruction of the Jewish state and the fall of Jerusalem. But the global nature inferred fits best the Roman Empire.

Third Trumpet

The third trumpet features a blazing star called “wormwood” falling to the earth and affecting a third of the rivers and water springs. The water sources are turned to blood and many men die of the poisonous beverage.

Falling Star: A False Prophet

Blood: Bloodshed, war, and violence.

The Rivers and Fountains: The mountains and uninhabited regions.

Fresh Water: The basic necessities of life. Spiritually this is equated with the life-giving Gospel of Christ.

Suggested meaning:

The Roman world was affected negatively by many things during its downfall. One of the most significant, however, that is noted by numerous historians was the barbarian incursions, especially those infected with the heresy of Arianism. This false doctrine poisoned the waters of Christianity and caused bitter bloodshed and violence to sweep down on the Empire.

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The Fourth Trumpet

The Sun, Moon, and Stars are eclipsed of a third of their light to complete the fourth of the four related trumpet woes.

The Sun: God and his sustaining blessing; spiritually, the Glory of the Gospel.

The Moon: The church, attempting to reflect the true Prophetic Gospel. (Cf. Song of Solomon, “fair as the moon.”).

The Stars: The Leaders of the church, the apostles and prophets.

Suggested Meaning: The history of the times correctly finds direct correlation to the general declension of the true Christianity that was eclipsed by paganism, Satanism, and papal delusions.

The Fifth Trumpet

The fifth trumpet describes in considerable detail a symbolic horde of destroying locusts, occasioned by a demonic commissioning, that torment the church and the world for five months.

Locusts: Instruments of God’s judgment that bring destruction and famine.

The Bottomless Pit: The abyss, or uninhabited regions dominated by Satan and his angels.

Falling Star: A false prophet. (Cf. Jude, 2 Peter, etc.)

Five Months: Symbolic Time. 150 years.

Understanding the Primary Meaning of the Trumpets

(Of course, there are many more symbols we will not take time to address in this writing).

Suggested Meaning: The fifth trumpet describes a significant plague aimed at the now Christian populace that torments the unfaithful church, or those dwelling on that part of the earth. It does not overcome but torments for a measurable amount of time. The locust horde finds its origins from the arrival of a false prophet equated with a fallen meteor (etc.).

It cannot be that students of the Revelation in past history have been totally wrong about the Trumpets. God allowed much light to fall on these passages, especially when the prophecies were to be fulfilled and understood to a degree in their day.

Some modern interpreters tend to think that we are now just beginning to understand the historical meaning of the trumpets, and they offer us entirely new and ingenious interpretations. Not only is this arrogance, but it is also inconsiderate. Would God allow his purposes to find understanding only long after their fulfillment?

In applying the fifth trumpet to the rise of Mohammedanism these students of history were probably most appropriately correct. The timing in history, the descriptive accuracy, the striking parallels leave us with no other worthy choice. From time to time, ingenious suggestions are penned from one place or another that apply this passage to other things. These usually demonstrate irresponsible scholarship and inferior reckonings. Of the fifth and sixth trumpet, John Foxe, the famous writer of *Book of Martyrs*, exclaimed that it was “clearer than light itself” that these prophecies in some way identified the Moslem incursions.

No outward force or political movement has had more influence on our world, ancient or modern, than has the scourge of Mohammedanism. Other influences have come and gone, but the Moslem influence has remained century after century. Even to this day, it weighs in to world affairs with literally billions of adherents. No plague has harassed the

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borders of the Christian realm as consistently and as powerfully as the world of Islam.

Interpretations that totally ignore the Islamic kingdom, as many modern expositors of this passage do, are most likely substituting speculation for clear and fulfilled prophetic light. It is impossible that God would inspire a prophecy about the history of the Christian Dispensation and leave out even the mention of the Moslem influence.

In brief, therefore, I believe the best evidence sees the fifth trumpet in terms of the general Mohammedan war against Christianity.

The Sixth Trumpet

The Sixth Trumpet pictures war horses from the east, spewing smoke and fire, slaying large numbers of men.

Horses: Symbols of war and the instruments of war used as judgments from God.

Voice From the Altar and Loosed Angels: Symbols of God's authorization to punish those who have allowed the martyrdom of his saints.

Third Part: The evil part of once professed followers of God (Cf. Rev. 12).

(Again there are scores of other symbols that could be given attention).

Suggested Meaning:

Because this plague covers considerable time (we will explain shortly), and comes as it does in this place in history, it is clear that it summarizes the climate of political turmoil, war, and upheaval that covered the Eurasian world from about 1500-1800 A.D. The European Conflicts within the Holy Roman Empire, the struggles with the Ottoman Turks, the Napoleonic wars, the French Revolution, even the American Revolution dominated the historical landscape of the Christian continents.

Understanding the Primary Meaning of the Trumpets

The Seventh Trumpet

This is the end of time, the time that follows the Reformation and the Great Awakening and the Judgment era (chapter 10,11). It is in the days of the voice of the seventh angel that the history of this era will be completed.

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

--Revelation 10:7

Synthesis

While this is merely a very skeletal, brief, thumbnail sketch, I hope the reader can recognize the obvious correlation of these symbols with known history. Such evidence cannot be entirely ignored. Further explication is necessary for the serious student. But enough validity exists in the traditional interpretations to avoid jettisoning them. With further refinements made to the broad conclusions already determined by expositors, we can both clarify and modernize them. At the same time we can partially exonerate God’s purposes in the light already given.

Orientation and its Influence upon Interpretation

Before further investigation of the historical fulfillments of the Trumpets there is yet another matter of interest to explore. This is the matter of orientation, or the use of physical directions in the prophecies of Revelation. Commentators largely ignore this aspect and that is why it is addressed here. The importance of orientation to the ancient world is overlooked. In a world of few maps, and with the virtual non-existence of compasses, directional references were depended on in a measure different from today. We may overlook these and miss their intended significance.

In Bible terms the word “east,” for instance, virtually did not exist; at least as we use it. In the Revelation, the word for east is literally, “the rising of the sun.” An angel ascending from the east is not simply an angel from that direction, but alludes to an entire picture, a rising sun, the gradual increase of light, the glory of the morning.

In Bible times a person was always thought of as facing east when determining directions. Thus when it says that one turns to the right hand it meant specifically the south, because if one is facing east, his right hand is oriented southward. Likewise, the left would be north. Behind one could sometimes indicate the western direction.

In addition there could be local and regional references to direction. In Palestine the south was known as the “dry and arid” direction. It was the direction of the wilderness that Israel had passed through. The prophetic promise that God would someday make “streams in the south” (Psalm 137), anticipated water in a place where it was seldom expected.

Orientation and its Influence Upon Interpretation

Likewise, in the *Fertile Crescent, Palestine* and *Asia Minor*, the north was equated with the rivers and water sources. The snowy mountains to the north supplied the waters of the Tigris and the Euphrates. Snowy Mt. Hermon in the North of Israel gave rise to the Sea of Galilee and the Jordan River. The mountains of Lebanon fed water in the north, and grew the most luxuriant foliage and cedar trees.

The western boundary was the Great Sea, the Mediterranean. Therefore the sea can indicate, depending on the geographical center considered, more than a body of water but a direction as well.

In the prophecies of Zechariah in the Old Testament horses are sent out in four directions to patrol the earth. The various colored horses are equated with the direction in which they are sent. The colored horses of Revelation 5 must be given directional significance as well, though this significance is often ignored. This is why the fourth horse is said to be sent to the “fourth part of the earth.” It is not merely a fraction that is meant, but in biblical context, a direction as well.

In Zechariah (6:1-8) the black horse goes to the north, the white horse follows, and the pale or dappled horse goes to the south.

Assuming that Zechariah is standing facing east as described above, he is reckoning clockwise, left to right, making the white horse going to the east, the red coming toward him first (as mentioned) going toward the west.

Thus:

- White Horse= east
- Pale Horse=south
- Red Horse=west
- Black horse=north

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This significance plays out very appropriately when applied to the seven seals. The white horse seems to indicate a Messianic pretender. The east is always the direction of the Messiah, and will be the direction of the heavenly entourage at the second coming of Christ (on a white horse, cf. Rev. 19).

The red horse is equated with war and bloodshed and the departure of world peace. Where did this mostly occur in reference to Palestine during the centuries following the time of the apostles? Predominantly in the western world and in the Western Roman Empire (the Mediterranean world).

The black horse brings famine conditions. What causes famine (besides the lack of rain)? The rivers and fountains of waters come from the north. If these dry up the land suffers.

The fourth part of the earth; the south, experienced famine, sword, pestilence, and wild beasts; parts of all of the above. This is typical of what happened in southern Palestine, as well as in Egypt and North Africa during the Middle Ages. While these plagues went in all directions, the predominant plague seems to align appropriately with the signified direction.

Directions in the Trumpets

The first four in a series of seven are classified together. The number four is symbolic of universal coverage in an earthly, *dimensional* respect. There are four directions, four living creatures over all of creation, four seasons completing the solar year, four walls to complete the universal city of God. There are four sore acts of judgment: famine; pestilence; the sword; and wild beasts (Ezekiel).

While there are not prominent colors of significance in the trumpets there does seem to be a directional theme. The first trumpet seems to describe those events that transpired primarily in the east; famine and persecution in

Orientation and its Influence Upon Interpretation

the Jewish state; in the direction of Palestine. The sea (world) turned to blood seems to be what happened in the Roman world to the west. The poisoning of Arian doctrine, and the bitter torment brought by barbaric strongholds to the north (water springs) seems to be precisely the right direction from which to reckon these plagues. The political dominance that had come from the south (Egypt) for millennia, was replaced by decline, decadence and spiritual darkness. This resulted in general apostasy.

Again while the first four (through the number four) in a series indicates *universal* conditions, yet there is, no doubt, directional appropriateness as well. These are recapitulated in the same order as we reckoned in the seals (above):

- East
- West
- North
- South

It is my contention that references to the four principle directions appear in every section and sub-section of the book of Revelation, and that some significance is to be assigned to them. For a further exhibition of these one is referred to the synonymic parallels catalogued in volumes four and seven.

Ordinal Significance in the Book of Revelation

Obviously numbers play a very important interpretive role in the book of Revelation. Of particular significance are the numbers 1-12. Multiples and combinations of these numbers are also significant. More comments and details relating to this phenomenon can be found in the appendix area of volume six, where the significance and import of numbers in prophecy are dealt with. Understanding the representative and symbolic use of these numbers is integral to understanding the meaning of many passages. It is recommended that these principles be mastered by every interpreter of the Apocalypse.

Beyond the numbers and their individual significances, further meanings can be devolved. In the Revelation are found many sequential or cyclical figures, usually in groups of seven, or what can be called “septets.” The ordinals, or numbers given in order as they relate to one another is another dimension that must be understood and explored. The first, second, third, and so on of any given grouping has particular significance as well.

The various ordinal numbers used in a series of prophetic material display a series of consistent themes and symbols. A few of these are offered below:

- The **first** of the Churches, Seals, Trumpets, and Plagues typically employ symbols that relate to the following themes:
 - False church leaders, pretense, counterfeit religion, and the like.

Ordinal Significance in the Book of Revelation

- The beginning of a historical set of facts, the creation in particular

To illustrate, the church in Ephesus, the “first” church of Asia, is commended for its recognition of those who claim to be apostles, but really are not. They have tested them and found certain of them to be false, and have suffered through their pretense and hypocrisy. Likewise as was noted in the Seals section (volume 2), the white horse can indeed represent false *christs* and false prophets that Jesus predicted in Matthew 24 and elsewhere would plague the church from its inception. The first trumpet, since it is plague of punishment, is aimed particularly at those who have polluted and poisoned Christendom. And who is the first plague (of the seven last plagues) particularly aimed at? By specific mention it is by definition aimed at those who have received the stigmatic mark of the beast and who have worshipped its spurious image. Therefore there is consistency as regards the first in a given series, as it relates to false forms of worship. When punishment or vindication is the subject of the series, the plague is aimed at those who propagated the falsehoods condemned by God in the book of Revelation.

- The second in a series is typically characterized by:
 - violence and bloodshed
 - faithfulness under hardship

For example, the second church, Smyrna, is enjoined to be faithful unto death. They are persecuted and imprisoned, yet not forgotten by God. The crown of LIFE is waiting for them.

In the second seal, a blood red horse goes forth and the earth is soaked in bloodbath instigated by its sword-carrying rider. War and bloodshed occur on a global scale, and persecution abounds against the faithful on the home-front as well.

In the second trumpet, a third of the ocean becomes blood, and the creatures in the sea die. The seas, oceans, and atmosphere were created on the second day of creation. When creation is reversed by trauma and

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plague, it strikes the same areas affected and polluted by the forces antagonistic to God's ways. During the seven final plagues, the sea is also similarly affected during the second plague as well.

- The third in a series is typically characterized by:
 - Famine, thirst, and the like.
 - Polluted mixtures
 - Compromise

The third church, Pergamos seems to clearly represent the unholy mixture of false doctrine amidst the true credo in Christianity. It appears as an unholy alliance between the church and the state, between idolatry and pure faith, between paganism and orthodoxy.

The word, Pergamos, has as part of its name the word, "gamos," the Greek word for a wedding. In the negative sense this means an unholy marriage between paganism and the true in Israel. The example provided is the shameful conduct of Israel consorting with Moab at Baal-Peor.

The third trumpet and plague have the drinking water necessary for life fouled in such a way that men die from it. In view are the rivers and fountains of water, the source of drinking water, badly affected by the malicious admixture of deadly poison. In the third plague, the only thing offered to the promoters of false religion is blood. They are incredibly thirsty for the living water, but they receive back in turn what they have given others; deadly, blood-polluted waters. Even in the message of the third angel of Revelation 14 the pattern continues. The third angel proclaims with a loud voice that the beast worshippers must receive back a pure mixture, one that unlike theirs is unmixed, even sadly unmixed with any mercy from God.

It was on the third day of creation that the land-masses were divided from the sea and formed into mountains and valleys. Thus the land was blessed with flowing streams and under girded with water springs and aquifers, and finally covered with living plants to provide food for man. When the blessings of abundant food and water are reversed during the time of

Ordinal Significance in the Book of Revelation

plague, ungodly man suffers from the accruing deficit of these things. Consequently during the third seal, famine breaks out, and the staples of life are in deficit quantity, rare and very expensive. Therefore the third in a series is consistently represented by the things listed above and by other things as well.

- The Fourth in a series also has its unique characteristics:
 - Sickness, disease, and death
 - Pale, pallid conditions
 - Nearly complete spiritual apostasy, decreasing light
 - Aberration or affectation of the luminaries of the heavens
 - The time-extensive reign of evil powers; middle compromise

Of particular interest is the focus on those natural bodies, found in the heavens, and also created on the fourth day of creation. Both the Trumpets and the Plagues describe anomalies involving the sun. The Trumpets describe a dimming the sun, moon, and stars; the plagues have the sun shining with such intensity as to scorch men with fire. Even the fourth church, Thyatira, gives us “the morning star,” a celestial object.

The fourth in a series is also quite consistent as regards apostasy and death. Both the fourth church and the fourth seal mention death, meaning pestilence and disease, a direct cause of death. Of prophetic interest is the fact that during the middle ages, typical, of course, of the middle church, Thyatira; people were particularly affected by such phenomena in a very notable way and the same is clearly chronicled in the human history of that time. Apostasy also reigned during the same era, creating the “Dark Ages.” Therefore the fourth in a series is uniformly consistent in its symbols, when properly understood.

- The fifth in a series usually includes:
 - prolonged torment and suffering
 - martyrdom
 - progress, yet incompleteness
 - the faithful few

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The number five, or the fifth in a series is much like “Thursday” of a given week. The week has been wearing on, yet the end is still a little distant. Tiredness is setting in through the accumulation of activity, yet the reward of rest won’t come until the Sabbath.

In such a way we find “five” represented in the Revelation. The fifth church, Sardis, is “dead tired,” and needs spurring on to make it to the end. Little energy is left. They are all but dead. The persecuted saints in the fifth seal are encouraged to wait “just a little longer,” to “hang on,” for their reward will eventually come. Though they feel forgotten, God indeed remembers, and pleads with them to patiently wait until those who come after them also receive their opportunities.

In the fifth trumpet, the suffering of evil powers is prolonged to the point that men prefer death to life. In the fifth plague men chew their own tongues in misery. Thus the fifth of a series has its own consistent characteristics. To note these are important for interpretation. For where the meaning of a certain passage seems obscure, by comparing it with similar data one can determine more accurately what is meant. It is like a crossword puzzle. Sometimes when the clue for an “across” word is difficult to ascertain, one may piece it together if he knows the answer for the “down” hints. In such a way the messages of Revelation can find resolutions that honest students will agree on.

- The sixth in a series is also typified by a certain genre of prophetic symbolism.
 - A focus on “mankind” in general
 - Messages of religious revival
 - Global mission
 - Three-part entities
 - Etc.

Man was created on the sixth day, and six is the number of man. Apostate mankind, that are evil, are the target of the final plagues. In the trumpet plagues a third of idol worshipping mankind are killed.

Ordinal Significance in the Book of Revelation

It is during the period of the sixth prophetic church, Philadelphia, that the Great Awakening occurs, and that the final messages to a threatened earth are commissioned.

Revelation 10 describes this global mission in universal terms, land and sea; and the messages of the three angels in Revelation 14 are sent to the every nation, kindred, tongue, and people.

Though not limited to the sixth in a series alone, a theme that recurs often is that of a trinitarian form or symbol. The sixth trumpet gives a figure of three things emerging from the mouths of the horses: fire, and smoke, and brimstone. In the fourteenth chapter there are three distinct angels with their messages. In the sixth plague, three unclean spirits, like frogs, emanate from the Dragon, the Beast, and the False Prophet.

Examples of other things found during the “sixth” sections of the book are earthquakes, natural phenomena or signs, gathering for a final battle, and so on. In all, there is a degree of consistency on these things when one looks below and behind the surface of the expressions given, and carefully and systematically coordinates the themes that are intentionally left their for subsequent discovery.

- Of course, the seventh in any series is very significant, in fact, probably supremely significant, since the Revelation is a book based on sevens. Typical of the genre of symbols associated with the number “seven” one may find:
 - Completion and rest
 - Voices and storm theophanies
 - Endings of cycles and historical periods
 - The Second Coming of Christ
 - Etc.

These symbols occur with consistent regularity throughout the book. There can be little doubt that they are intentionally placed there to provide a consistency of interpretation to the ardent and prayerful searcher for truth. In fact, one may quite safely argue the opinion that these underlying

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themes are so artfully threaded in the document, that their placement there surpasses the best work and artistry that the human mind would be capable of creating. They therefore bespeak of the divine intervention and inspiration evident in so many ways in the document.

The symbols may be tested in the book of Revelation itself. For instance one may look at the messages of the three angels in Revelation 14:

The first angel announces the return of the true and everlasting gospel that includes the idea of worshipping the one who created the earth, the sea, the rivers, and the fountains of water. This is exactly what is denominated with the first in a series, as noted above. The first in a series is concerned with pure truth that is opposed, of course, with falsehood, and is also concerned with “firsts,” and “beginnings,” such as creation and creationism.

The second angel announces the fall of Babylon. Where is Babylon situated in the book of Revelation? In the midst of the sea, or in the midst of much water. Further, Babylon is spoken of as falling twice. This is appropriate, of course, for the second in a series.

Babylon is likened in the Scriptures to a “falling mountain.” In the second Trumpet, one also finds a burning mountain, “falling” “into the sea.”

These symbols are quite consistent with the yet incomplete model suggested above.

Finally, the third angel’s message is one that concerns unholy mixtures, and particular, “drinks.” As suggested above, these themes are exactly what we would expect to find when comparing them to other related places in the Apocalypse. Therefore we are forced to conclude there is definite ordinal signification found in the book of Revelation.

Ordinal Significance in the Book of Revelation

Related Ordinal Numbers

One further observation is that there seems to be a further development in the classification system suggested above. Certain ordinal numbers seem to have association or brotherhood with certain other numbers. The greatest consistency seems to exist, however, for the highlighting of creation, and the days of creation. This speaks volumes about the partial intent, at least, of these passages.

Particularly in reference to the creation account in Genesis authors such as Doukhan have pointed out a poetic symmetry in the way the account is ordered.

The first three days seem to represent the “form” and substance of creation, and the next three days seem to represent the “filling” of that particular form. Thus:

- On the first day light is created. On the fourth day “lights” are created.
- On the second day air and water are created. On the fifth day creatures, birds and fish, respectively, are formed to “fill” the air and the water.
- On the third day, the land forms are created. On the sixth day man and animals were created to “fill” the earth.
- On the seventh day, the creation was memorialized and completed.

Thus the first and fourth day are related, the second and fifth day are related, and the third and sixth day are related.

In similar fashion appear some of the symbols of Revelation:

For example as relates to the association of certain days:

In the plagues section the first plague brings evil and painful sores on men. Not until the fourth plague is mention made again of the first plague sores, associating them with the fourth plague burns.

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Further, in the Seals section, the bloodshed and violence of the second seal is similar to the bloodshed and violence perpetrated against the martyrs. Though bloodshed and violence show up in other places in the book, there does seem to be a consistent sharing of themes between particular days.

A prime example as relates to the general associations with the *days of creation* is the fifth trumpet scenerio:

In the fifth trumpet, smoke-produced locusts arise out the bottomless pit (i.e. the sea, or *Abussos*) and fill the air. Not only are the two main divisions of the second day of creation affected (water and atmosphere), but there is also given the presence of “winged” creatures naturally associated with the second day of creation. However, these locusts are demonic permutations of the good, and are bent on evil and destruction, the polar opposite of natural and holy creation.

Summary

These are but a few of the apparent significances offered to us in the marvelous prophecy before us. Much more is readily ascertainable to the patient searcher. But the evidence seems to exist that such ordinal significance is to be found in these symbols, and that they are intended to add interest and clarity to the search for prophetic truth. By recognition of the rule of ordinal significance, additional light and truth can be gained. Interpretation can be tightened and the consistency or revelatory truth can be exonerated.

Harmonizing the Times and Symbols of History's Cycles

In the section of the trumpets are found several time references. Bringing these into harmony has been a personal quest of the author of these words and has brought some surprising discoveries. These are presented to the critical judgment of any who wish to review them.

Daniel and Revelation are Related Prophecies

First recognition is given to the fact that Revelation, like its sister book Daniel, is based in its historical reckoning upon recapitulatory cycles. The best evidence, for instance, from the book of Daniel, indicates that in its various visions and chapters the same time periods are recapitulated. The vision of Daniel 2 details the rise and fall of kingdoms in their chronological historical sequence. Daniel 7 basically takes the reader over the same ground but with different symbolism. The cycles are repeated at least two or three times more in the remaining chapters of the book. Recognizing that these are repeated cycles is supremely important to the study of the book of Daniel.

Likewise, the Revelation is also "recapitulatory." The *Churches*, the *Seals*, the *Trumpets*, while sequential to each other in a general way, reveal according to their unique purposes *the same historical times*, namely the Christian era. To try and force a consistent reckoning of Revelation, or Daniel, as "straight-line;" chronologically reckoned from the beginning to the end, presents enormous problems.

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It is appropriate that Daniel and Revelation should be studied together. They are twin apocalypses; one is in the Old Testament the other is in the New. There are significant differences also which need to be recognized as well. But the similarities that relate these books are profound and overwhelming.

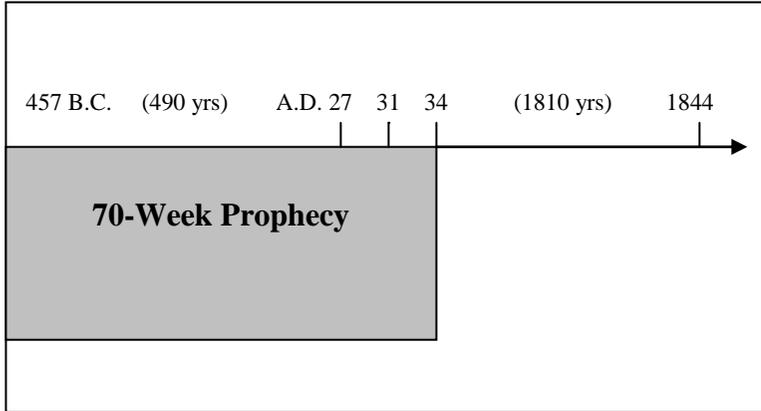
- Both are “apocalyptic” as a literature type.
- Both are written by aged prophets in exile.
- Both are revealed by Gabriel, the archangel.
- Both have mixed historical and eschatological significances.
- Both were given on significant religious holidays.
- Both are of similar length, etc. etc.

Once, in considering the last point given above, I was impressed to investigate the matter further. I took copies of the two books, Daniel and Revelation, photocopied from the same Bible, and experimented in this fashion: I cut the columns lengthwise with scissors and taped them end-to-end.

What I found amazed me, because the two books, in their English translation were so close to the same length as to be only a couple of verses worth of difference. There was no other book of the Bible as close to the same length of Revelation as was Daniel. Romans was the next closest but the length is measurably shorter. This is probably not coincidence but just another non-literary factor relating these two books. But the similarity of the scope, purpose, and theme is what truly relates them.

But, Daniel, it is emphasized, is a book whose primary purpose was to reveal truths and events relevant to the first coming of Christ. It also has great significance for the "time of the end" as well, with prophecies such as Daniel 8:14 reaching to close of time. But the world kingdoms in focus for the most part in the detailed breakdown of the 70 weeks, primarily point the *first coming of Christ.* Thus its primary purpose and its fulfillments are found in the pre-Christian era and the time of Christ. The 2300-day chart itself is representative of this:

Harmonizing the Times and Symbols of History's Cycles



The established chart regarding the 2,300-day/year prophecy would be a perfect blank were it not for the 70- week prophecy that is "cut off" from it. Thus the preponderance of material and focus is for pre-New Testament time period, even though a certain few of its prophecies were reserved for the end-time, and consequently awaited their final fulfillment. Therefore it is proper to recognize which few of Daniel's many prophecies are awaiting fulfillment, but it is unwise to take the bulk of the prophecies, ones that speak of pre-Christian times, and extract eschatological fulfillments from them in an irresponsible way.*

* Daniel contains but few opportunities for secondary, eschatological fulfillments because the book interprets itself, providing for the reader the expected fulfillments of the prophecies (e.g., "the goat...is the king of Grecia," etc.). Those who search Daniel for detailed multiple fulfillments are largely wasting their time, because the book was written for the purpose of providing detail for the time period of the seventy weeks and the probation of the Jewish people. In my opinion, only those prophecies specifically focused on the "time of the end" should be explored for such eschatological data.

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Where are the details for the greater part of the 2,300-year prophecy (the 1, 810 years!)? They are not in Daniel. But they are in Revelation. Thus it is suggested that the timeline supplied by the open book of Revelation must be fitted somewhat into the greater time-line of the 2,300 years. Such a time-line can be created by collating the cyclical time periods of Revelation, particularly the time periods readily found in the churches, the seals, the trumpets, and the great controversy vision of Revelation 12.

It is important to re-emphasize the cyclical nature of the three septets, the churches, the seals, and the trumpets. We must assume that they can be generally super-imposed upon each other and that they represent similar periods in time. By extracting and collating the time data a result is determined that can hardly be happenstance. Not every church, seal, or trumpet supplies time references, but general time parameters have been assigned to them for centuries. Sticking with the ones clearly supplied will naturally provide us with the safest reckoning.

By taking all the time periods mentioned in these prophecies, except those that are mentioned in regard to post-Great Awakening and last day times;♦ they compute as follows:

- 10 days (years; second church; Smyrna) (10 years).
- 5 months (30X5=150) (fifth trumpet).
- An hour, day, month, year=(391 years, 15 days) (sixth trumpet).
- 1260 days (years) (1260 years)(several texts and allusions)

A simple sum calculated from these years provides us with the total:

10
1260
150

♦ The three and one-half days of Revelation 11 are in eschatological context and are dealt with in another setting.

Harmonizing the Times and Symbols of History's Cycles

391
1811

Total=1811 years.

Thus we have a one-year difference between the 1810 years remaining in the 2,300-day prophecy after the 490 years of the 70-week prophecy of Daniel 9 are cut off. This apparent one-year over-lap is explained in what follows:

The First Period of Christian History

70 weeks of probationary time were awarded the Jewish nation. Jesus came near the end of this probationary time, in the final week. But the death of Jesus did not end the Jewish dispensation, for the apostles preached to Jews for a given amount of time *after* the crucifixion and the following Feast of Pentecost, etc. The time given the Jews as a nation reached until A.D. 34.

The Stoning of Stephen

The event used as common evidence that the Gospel had gone to the Gentiles is the stoning of Stephen. That the stoning of Stephen represents well the attitude of rejection by the Jews of the Christian message is well and good. *But to say that this event was the date of demarcation may not be entirely correct.* Some traditions place the stoning of Stephen as early as the year after the crucifixion (Fox's Book of Martyrs), though this is probably way too early. However the book of Acts makes comments that need to be reconciled with the common and careless assumption that the stoning of Stephen happened in A.D. 34. For this specific assertion has no definite base in Scripture.

The stoning of Stephen takes place in Acts, chapter 7. Chapter 8 begins with the great persecution that arose because of Stephen, wherein Saul

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wrought havoc with the church. This persecution spread the Gospel into other parts of Judea and even Samaria. Phillip then presents the gospel to the Ethiopian eunuch who had been to a Jewish feast in Jerusalem, no doubt a Jew only by conversion, thus a quasi-Jew. This is followed by the conversion of Saul in chapter 9, and then finally in chapter 10 comes the story of the conversion of the first 100% gentile, Cornelius, that caused, of course, a real commotion and stir. Yet even in chapter 11: 19 we read:

Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, **preaching the word to none but Jews only**. . . (then explains how some did as a *final* result of this scattering preached Christ to some Greeks).

Therefore, it is fair to conclude that even **after** the stoning of Stephen there was at least a brief period when the Gospel was not directed to the Gentiles but to Jews only.

How long this was is unknown, but it would minimally be in the category of months and probably would be at least a year for all this to take place. The turning of the Gospel to the Gentiles was very likely a process anyway, and not a *point* in time. In any event it is more reasonable **to place the stoning of Stephen and the persecution to A.D. 33** and not that part of A.D. 34 (8-9 months), where presumably in the fall, the 70-week prophecy reached its conclusion.*

Why this is important is that it dates more specifically the time when the *church experienced its first real and general persecution*. The final and complete rejection of the Jews had to be verified and proven by this

* The article, "Chronology of the New Testament," in [The Interpreter's Dictionary of the Bible](#), Vol. 1, p. 606, leaves virtually no convincing scenario that could make the conversion of the apostle Paul later than A.D. 33. The stoning of Stephen preceded this event. Thus, accordingly, A.D. 34 does not seem tenable as a clear date for the stoning itself.

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persecution. Thus in time, the rejection was signaled and the church was further scattered to do its work.

The first prophetic period of the Christian dispensation can be represented by the church of Ephesus. Ephesus represents the pentecostal and apostolic church, full of zeal and anointed with power. They had a fervent first love, which they eventually lost. Prophetically, persecution is never mentioned with the Ephesus, but a struggle with false apostles and prophets is. No time period is assigned to this first period of the churches, seals, and trumpets because its characteristics continued from that time forward into Christendom. But, prophetically, we can arbitrarily assign for this period the time from the crucifixion of Christ and Pentecost to the first persecution; that which arose on account of Stephen, ca. 33 A.D.

The Second Period

Smyrna: Smyrna is known as the persecuted church. But more specifically is the wording, "the devil is about to throw some of you into prison that you may be tried, and you shall have tribulation ten days." Now, of course, these words were given to John much later in time than the time of the first persecution, but one must realize that we are reckoning prophetically. And this is exactly what happened to the church for the next ten years; they were thrown into prison, and were tried. This is what Paul (formerly Saul) said that he did to the Christians that he zealously pursued.

It is interesting that works such as the history of Foxe's Book of Martyrs mention a specific period of **ten years** reaching from the stoning of Stephen to the death of James, ca. A.D. 43. Again, as in the case of Stephen, the death of James could not be in A.D. 44 as often cited. A.D. 44 is the known date of the **death** of Herod who sometime earlier had the apostle James put to death; and some months had to have transpired before the horrible disease that struck Herod as a result of this came upon him and did its work. Herod died in early A.D. 44, probably near the time of the Passover (March/April). Therefore the actual death of James was almost certainly in A.D. 43, perhaps at the time of a fall feast, and not in A.D. 44.

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As a result we would probably best place this ten-year period of Jewish persecution from A.D. 33 to A.D. 43.

The death of James by the sword was the first in which the **ROMAN STATE**, represented by Herod entered upon the persecution of the new church. Up to this time the persecutions were solely motivated by jealous and angry Jews. The church of Smyrna mentions those claiming to be Jews and are not, making no specific mention of Gentile issues. (The real church of Smyrna, later, no doubt, did of course deal with Gentile issues, however.)

The prophecy of Revelation 12 pictures the woman; the church; driven into the wilderness by the Dragon. The issue alluded to here is taken up in greater detail in the comments for Revelation 12, but the point to be exposed now is that:

1. The dragon in national and earthly phase is clearly IMPERIAL ROME, for this same dragon rises up against the Christ who ascends to heaven.
2. In addition, it appears that the woman (the church) flees immediately after the ascension of Christ, as the passage seems to read. The commonly held view (and correct for certain intents and purposes) that the 1260 years begins in 538 A.D. places half a millennium between the last word of Rev. 12:5 and the first words of Rev. 12:6. We must remember that the verse divisions are not part of the original Bible, and therefore there is no marked division really between the two phrases. Therefore this large of a time gap seems inappropriate to the narrative.

Therefore in light of the more accurate exegesis of Revelation 12:5,6, and the prophetic calculation determined above in the first ten-year period of persecution leveled against the church, it is appropriate to define the **Roman persecution** of the saints as beginning in A.D. 43. This persecution is defined as a great persecution also.

The Third Period

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Therefore, for prophetic purposes the 1260 years of persecution inflicted by the Roman power has to begin with the STATE CHURCH, PERGAMOS, the power which killed thousands and maybe millions of martyrs in the persecutions from Nero to Diocletian. One must ask, are these millions *forgotten* in the great prophecy of Revelation 12, and only those slain after 538 A.D. remembered? We think not.

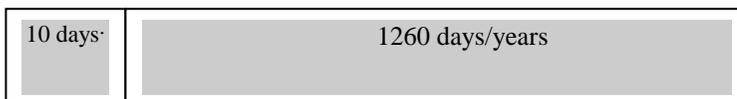
The period of the church of Pergamos was plagued with Gentile problems, the eating of meat offered to idols, the compromising of church forms, spiritual idolatry, and the influence of paganism. And indeed, very early, even the church of Palestine did have to flee to the wilderness, the wilderness of Judea and Perea (Perga; see vol. 1), and to places such as Pella (ca. A.D. 66) to avoid the destruction of Jerusalem, and the threatened and real persecutions in many places.

The Fourth Period

No specific time period is assigned in the biblical text to the church of Pergamos. Apparently, no time period is assigned to this third general period of history because it is included in the time of the great apostasy.

But in the church of Thyatira, the 3 and 1/2 years of Elijah's judgment on Jezebel is alluded to (I gave her a space to repent). This naturally correlates to 1260 days/ years. This same period appears in Revelation 12, the center chapter of the book of Revelation describing the extended time of apostasy in the Middle Ages. The compromise of paganism with Christianity in the religious system of those days led to deep apostasy and the very problems described in the message to the church of Thyatira and Pergamos.

Therefore, so far, we can build this timeline:



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33

43

1303

What happened in 1303 A.D.?

Something very significant happened to the apostate church in this very year, which history openly and notoriously relates but which modern prophetic writers strangely fail to discuss. Such an event as this should hardly be ignored in the sweep of Revelation's prophecies.

Church and secular histories report that the time leading up to 1300 A.D. was the high water mark of the PAPACY. Review of the political and spiritual exploits of such popes as Innocent III and others, and the powerful contest between the church and the empire during this time affirms this.

The pope in 1303 was Boniface VIII. It was Boniface who "ardently asserted the lordship of the papacy over all the kingdoms of the world" (*Britannica*, p. 207). Boniface, one might say, thought he was the ruler of the world. Boniface got into several hostile contests with various kings and governors because of his political ambitions. The most famous was his conflict with Phillip IV of France, that anyone remembering his history lesson should remember (He made the king stand outside his palace in the snow).

Boniface was the one who issued the bull *Clericis laicos*, inflicting excommunication on all who demanded or paid certain taxes on clerical property without papal permission" (Walker, *The Development of the Christian Church*, p. 261). But Boniface was forced to back down in several instances, and the European lords began to challenge the papacy more and more, part of the inevitable shifting tide of events and conditions that had been gradually taking place over time.

It was Boniface himself who "drafted and published the indubitably audacious bull, *Unam Sanctum*, one of the strongest official statements of

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the papal prerogative ever made" (*Britannica*, p. 207). "It affirmed that temporal powers are subject to spiritual authority, which is judged in the person of the Pope and by God alone. It declared 'that it was altogether necessary to salvation for every human being to be subject to the Roman pontiff'" (Walker, p. 262). Such claims brought about a series of events in which the Pope was, upon his sickbed, taken a prisoner by Phillip's henchmen, just as he was about to excommunicate Phillip. He was later freed by friends, but died within a month.

What is so significant about this event is what followed. This and other events brought about the *Great Schism*, the famous division of papal governments, where the Frenchmen set up a papal throne at Avignon with a series of French popes who claimed the papal power, while in time a rival Papacy tried to rule from Rome. With two popes in conflict, the church was thrown into incredible confusion and embarrassment. The removal of the papacy from Rome to Avignon has been known for centuries, because of the general period of time in which it transpired, as the **BABYLONISH CAPTIVITY** (Luther's term).

This comes as an exact fulfillment of prophecy. For the church, personified by the pagan Jezebel was thrown, like Boniface, into bed, and her adherents were thrown into great tribulation (schism). Says the prophet, of the beast power, "He that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword" Rev. 13:10. In the humiliation of the Schism, the church was taken captive, and in the ongoing torments of the Mohammedans against the empire, the persecutor was persecuted as well.

History provides a quite specific time of death for Boniface VIII. Says Encyclopedia Britannica:

"With Sciarra Colonna, Nogaret surprised Boniface at Anagni, on the 7th of September 1303, as the later was about to pronounce the sentence of excommunication against the king. After a nine-hours' truce the palace was stormed, and Boniface was found lying on his bed, a cross clasped to his breast. . . . Threatened but not maltreated, the pope had remained three days under arrest when the citizens of Anagni freed him. He was

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conducted to Rome, only to be confined in the Vatican by the Orsini. He died on the 11th or 12th of October, 1303. . . . "He shall come in like a fox, reign like a lion, die like a dog," is a gibe wrongly held to be a prophecy of his unfortunate predecessor." Dante, who had become embittered against Boniface while on a political mission in Rome, calls him the "Prince of the new Pharisees" (*Inferno* 27, 85), but laments that 'in his Vicar Christ was made a captive,' and was 'mocked a second time.' (*Purgatory*, 20, 87 f.)."

Encyclopedia Britannica, "Boniface," B-p. 207.

The captivity of the pope in 1798, then, was not the only time a pope has been taken prisoner. And perhaps 1798 is not the only time in which one can find prophetic significance, for the above history also harmonizes well with the prophetic description and its details. (The inspired reason for these two rival fulfillments is investigated later*).

At the very end of the message to the "middle" church, Thyatira, the church of the "middle ages," comes the promise, "And I will give him the morning star" (2:27). Within but a few years of the pope's captivity (about 1303), and during almost the same time span as the infamous *Babylonish Captivity* (1309-1377), there was one who was born and who lived as a herald of reform. John Wycliffe (1320-1382), is known even in ordinary dictionaries and biographical listings as the "Morning Star of the Reformation." None of these prophetic fulfillments are by accident coming at the very time predicted.

The Fifth Period of History

* The traditional application of the 1260 years spanning from 538 to 1798 A.D. is not compromised or invalidated by this circumstance. It so happens that the purposes of God are accomplished in more than one way so that the value of the prophecy cannot be missed, overlooked, or lost. The fact that different fulfillments find clear resolution ultimately strengthens the value of the prophecy rather than weakening it.

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Sardis, or the fifth in the series of the trumpets, or seals, characterizes the prolonged waiting of the persecuted true and faithful; the church nearly dead, but having a few prominent names who have been pure. The fifth trumpet gives a period of five prophetic months in which the beast, or those who are unsealed; we interpret; is tormented by Moslem hordes. This indeed happened.

Adding 150 years to 1303 brings us to 1453, the very year (May 29) in which the eastern Roman Empire completely collapsed owing to that watershed of history, the fall of Constantinople. Thus in the *Babylonian Captivity* came an end to the Western Empire in its political phase, and a significant interruption to the papal power in its religious phase. In the fall of Constantinople came the end of the last vestige of Imperial Rome in the East.

The Sixth Period of History

The sixth period of history, that of Philadelphia, the sixth seal, and the sixth trumpet is also given a time period. Supplied by the sixth trumpet we find: the hour, day, month, and year; which calculates out as 391 years and 15 days---prophetic time.

Objections are now made that this is not a specific time period, but a particular point in time. However, I do not agree with this conclusion.

This period consistently contains within its parameters the natural events of the sixth seal, beginning with the Lisbon earthquake in 1755. It is well represented in the events described in the sixth trumpet. Philadelphia, the sixth church, also accurately describes the church finding new force in its reformation and post-reformation awakenings, culminating in the Advent Movement and the events leading to the 1844 disappointment (see Vol. 1, etc.).

In Eastern circles, the Ottoman Empire, the land of the Moslem Turks flourished, declined and came to an end.

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Using the specific date of the death of Boniface; Oct. 12, 1303, and honoring the observation of others that the 5th and 6th Trumpet are related and figure back to back, let us calculate as follows:

Continuing from Oct. 12, 1303.

Plus 150 years (five prophetic months)
= 1453

Plus 360 years (a prophetic year)

Plus 30 years (a prophetic month)
= 1843 (Oct. 12)

Plus 360 days (a prophetic day=year)
= 1844 (Oct. 7)

Plus 15 days (a prophetic hour)
= **October 22, 1844**

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The Date of October 22, 1844

Of course, informed students of prophecy are aware of this date. It is the very date needed to close the sixth era of Christian history, and has been most significantly known by many sincere prophetic observers to mark the beginning of the final judgment era for this earth.

It is the date when thousands of expectant Adventists awaited the appearance of their Lord from heaven. They were disappointed, because prophetically it was not, as supposed, the cleansing of this earth by fire at the coming of Christ. A work was yet to be done to prepare the earth for the second advent of Christ.

All of the events predicted in the sixth church (Philadelphia), the sixth seal (Lisbon earthquake, The Dark Day, star shower, etc.), and also the events of the sixth trumpet, happened within the period outlined in the hour, day, month, and year. This is confirmation that our application is on target for the sixth period of history.*

Chance?

* Most students are aware of the remarkable fulfillment of the sixth trumpet taught by the prophetic expositor Josiah Litch. Litch predicted that according to a different reckoning (though somewhat similar in its basic outline) that the Ottoman Empire in the form of the Turkish government would collapse ca. August 11, 1840. Certain political events did occur that seemingly fulfilled this prophecy, to the amazement of thousands. The history and reasoning for this interpretation are found in other sources and so we do not deal with it here. While much skepticism remains about the validity of this interpretation as it relates to world events at the time, it is still significant in that it found as stunning a fulfillment as it did. Skeptics and infidels alike were silenced at the time it took place, and admitted something amazing had happened. Some former critics were converted as a result of the phenomenon caused by this incredible prophetic fulfillment.

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It is amazing, at the very least, that this sixth period history ends exactly, TO THE DAY, when it should. One might reckon in rough terms, and artificially construe a near fulfillment. But I maintain this is not the case here. Why does the sixth period provide us with the exact 15 days that we need to complete the period? I believe this is indication of a Divine Hand.

The prophecy seems to not only arrive at the right day, but perhaps even the right hour,[♦] depending on whether to reckon inclusively or not. Histories equivocate on whether Boniface died on the eleventh or the twelfth of October. Apparently he died in the night, around midnight, between the days. It was in this same context that the great disappointment took place.

The Seventh Time Period

The church of Laodicea contains the meaning: "judging the people." It is during the seventh time period that the pre-advent judgment continues. There is no successive time reckoning past 1844, and so it should be. We are living in this final judgment hour that is soon to close. The days of the Seventh Angel are upon us.

Conclusion:

Therefore, there is compelling evidence that the historical reckoning of the Trumpets has found striking fulfillments down through history. These

[♦] It is probably best to reckon from the 12th of October and not the 11th since very little of the 11th day is probably included, if any at all. In fact, if electing for inclusive time, one could even start counting on the morrow, or the 13th. However, if 1844 was a leap year in February, 360 days from October 12 of the year 1843 would reach only to October 6, 1844. The additional 15 days thus brings the calculation to October 21 (midnight, if reckoned inclusively?). In any event the formula reaches to the day of October 22, and may actually be even more specific.

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fulfillments validate the concept that we are verily living in the times of the seventh angel. The first four trumpets describe world events of bloodshed, apostasy, and demise. The church also followed these events with similar spiritual degeneration.

One of the greatest scourges against Christianity came through the incursions of the Moslems and in the violence and unrest in the later Eurasian conflicts. It is the conviction of this writer that the current world has not yet seen the last of these scourges. Only time will tell.

These general time periods are thus verified by the accurate prophetic times in which they occurred. We can be quite certain the reliable history already fulfilled can give us confidence that the final events will also take place in their appointed time and fashion.

Revelation 10 and 11 in Past History

The Traditional Interpretation

As earlier, in discussing the interpretation of the trumpets, the choice made here is to largely refer to traditional writers and commentators concerning the meaning of these next chapters. It is felt that Adventist long-established teachings concerning the fulfillment of these events are absolutely valid and are founded upon bedrock. Let them not be moved. They mean everything to “Adventists” and to all who love His appearing.

The angel of Revelation 10 represents Christ and his coming. The cloud especially represents this (1:7; 14:14). The foot on the land and sea, the loud voice, the little book (Daniel), represents the worldwide proclamation of the first angel's message, the Millerite movement. The bittersweet experience of the prophet is a classic representation of the message and its eventual disappointment. The people of God were required to prophesy again, give the message of the Sabbath, the Sanctuary, and other doctrines to warn the world. Jesus did not come as they hoped and taught, but the coming in their minds was only deferred. "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 unto his servants the prophets"(10:7). Truly *THE DAYS OF THE SEVENTH ANGEL* are right upon us.

Chapter 11 immediately provides heaven's answer to the disappointment. The Sanctuary, the subject of their disappointment was to be examined or judged (measured). Beginning with those in the altar (righteous dead), the

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worshippers who followed Jesus into the sanctuary truth were first to be judged. We are living in that time.

Then, as happens in several previous historical excurses, the vision momentarily reverts back in time to follow development and rise of the evil forces and the relation of God's people to it over the centuries. The holy city and the sanctuary have been trampled underfoot by the heathen and by the blasphemous rites of Babylon and the Papacy. Particularly victimized was the word of God; the Two Witnesses, or Testaments.

One of the greatest semi-modern examples of this was the godless and violent French Revolution. For 3 and 1/2 years (days) the revolution boiled, and for 3 and 1/2 years (1260 days, 42 months) the Papacy flourished (538-1798). The tenth part of the city, France (one of the ten horns and powers of Europe) was struck with judgment. The Word of God was revived and is now flourishing throughout the world. The world awaits the final and seventh trumpet, when the wicked will be judged and the saints shall be rewarded each according to their works; particularly relative to the commandments located in the ark of the testament.

This scheme is quite acceptable historically. A few more explanatory notes follow:

Notes on Chapter 10 and 11

Another Angel

This angel is like the angels of Rev. 5, and 14. The similarities include:

1. A Strong or bright angel
2. A Loud voice
3. The words “proclaimed,” “preached,” “cried” are used. (εκραξεν and ευαγγελισαι)
4. They have a book or "gospel"
5. Heaven, earth, and sea (universal message) are mentioned.
6. There is a message of present judgment come.
7. The message is accompanied by bitterness.
8. Creatorship is referred to.
9. There is an audience of peoples, nations, tongues, and kindreds.
10. There is a call to preparation and worship, etc.

Time should be no Longer

There is no need to determine whether the time referred to is *probationary time* or *prophetic time*. This really is a needless argument. The angel represents a message. The message given by the early Adventists was simply that the world's time had run out. That is what they preached. To them there was no difference between prophetic time and probationary time. It was foreseen by God that the first angel's message would be preached and "sworn" as if there would be time no longer. The early Adventist believers were certain. The bitterness came in finding out they were wrong. But God was in the movement as it was. They were to

Notes on Chapter 10 and 11

prophecy again. He didn't really deceive them, but this prophecy is represented in the way it actually happened.

Measuring the Temple

The word to measure (μετρησον, μετρεω) is used synonymously with the word to judge (κρινω).

Matthew 7:1 "judge that ye be not judged (κρινω) . . . for in the measure (μετρεω). . . .

The court (of the gentiles) is left out because the heathen in symbol are not considered true worshippers. This is what the investigative judgment in principle teaches, that the righteous or professed righteous are who are being judged.

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E.G.W. Comments on Revelation 10

S.D.A. Bible Commentary Vol. 7, p. 971

No Less a Person Than Christ.

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. . . .

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

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book

Notes on Chapter 10 and 11

opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

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

This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls" (MS 59, 1900).

The Symbolism of Trees and Grass in the Book of Revelation

Germane to an acceptable understanding of the prophetic page is the genuine deciphering of its inherent symbols. Strict hermeneutics must be applied to ward against careless and inappropriate use of these symbols. The meaning and understanding of the repeated references to vegetation and verdure in the Revelation's prophecies demands a verdict that is testable, reliable, and consistent.

We are offered various meanings for the grass, the trees, the foliage. These are sometimes understood as literal *flora and fauna*, most often, the righteous, sometimes the wicked, mankind in general, all living things, the Jewish nation, the Jewish leaders, or true doctrine or spiritual health, etc. The sorting out of the multiplicity of interpretations, and the limit on how specific these particular symbols are to be understood are matters to be addressed.

I wish to contend that by honoring several of the "responsible" hermeneutical principles, those of immediate and syntactical context, the tracking of "synonymic parallels," the "direct association principle" of symbols, and especially the law of prophetic control (the rest of scripture and EGW), a proper understanding of these symbols can be deduced.

The Symbolism of Trees and Grass in the Book of Revelation

TREES

Are These Literal Trees?

First, what is to be derived as the meaning of trees?

Are they to be construed literally, as just that---trees? This is not likely at least in an exclusive sense. For they come in contexts where other symbols are used which are obviously *not meant* to be strictly literal.

(Examples: Winds from earth's four corners held by four angels; a star falling from heaven, with a name; an angel opening the abyss with a key; locust (grossly eccentric in themselves with long hair and breastplates; men's faces, etc.) coming out of the pit, etc.)

Therefore to honor the "direct association" principle one will look for a definite meaning close to the symbol without going so far afield as to embrace the very ambiguity and licentious interpretation we are here seeking to avoid.

Natural Connection

Without going to extraneous contexts one can easily take note of the natural and common import of the symbol of a tree. They are:

1. Living things on the surface of the earth. They represent life forms of some kind.
2. They can be harmed and affected by wind and plague.
3. They are notably objects having *corporate* significance in themselves.

To explain, a tree can hardly represent one individual person, since a tree or vine has a central trunk from which many branches receive a livelihood.

Thus the "vintage of the earth" (offspring or fruit here)(cf. 14:19 and context) means the multiplying of families and tribes into a grouping as a

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whole. The word "tribe," *fulh*, *phule*, is philologically related to the word "tree," being like a "leaf," *fulon*, *phulon*; that is offspring.

Jesus is the "root of David," a seedling off of the stump of Jesse, (Isaiah 11:1 ff.) and so forth. Many biblical references leave us no possibility of mistake in identifying such symbols in terms of people. Using the "once removed" principle for the interpretation of symbols and the equation is simple; that people, like trees are living things (groups) on the face of the earth, subject along with the whole creation to judgment.

Therefore we tentatively propose that trees can represent "people," yet more specifically, "groups of people."

But which groups of people do they refer to?

Wicked or Righteous?

Because of references such as Rev. 9:4 where the locust are commanded to not harm the grass, green plants, and trees but only men without the seal of God; and Rev. 7:3 where the four angels are arrested from harming the trees; it is automatically assumed that the greenery of the earth are the wicked, or in some cases issuing from the 9:4 passage--- just the opposite; that they are to be equated with the righteous. This reasoning is not consistent.

Logically, in Revelation 7, the angels are restrained from letting go of the "winds of strife," upon the populous and rural totality of the earth because there are, in their midst, righteous who must yet be sealed or marked. In other contexts where the land, sea are threatened the distinction is not particularly a moral judgment between good and evil people. The focus is an impending and universal affectation toward *all* the inhabitants of the earth---the *oikoumenhs* or the *katoikountev*, lit., the whole inhabited globe (Rev. 12:12).

It seems that it is pressing the symbol of the trees too far to make them consistently apply only to the righteous or only to the wicked. The

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warning in chapter 9:4 is given to the locust, perhaps not (as so many suppose) to identify the grass and foliage as the righteous, but to instruct and train the locust.

What do locust customarily attack? They naturally attack grass and plants. But these are not normal locust. They need instruction to change their habits. They are made for another purpose. That is to torment men, and not just men in general (grass--will address further below) but specifically, "unsealed" ones. This last statement is made for the very purpose of identifying, for the locust, which target to harass. It matters not that grass has been destroyed in a previous plague, for these locusts never were made to eat grass in the first place. They were summoned from beginning to end for the task of tormenting wicked men. They indeed aren't really locusts anyway.

Trees as Symbols of Nations

Thus, it is now possible to arrive more specifically to what is meant by the symbol of "trees." The largest homogenous unit of corporate life is a nation. This interpretation is corroborated in two additional ways:

1. The General Context of the Whole of Scripture
2. The Use of Synonymic Parallels

A. First, note the "consensus" of "tree" symbolisms in Scripture. These passages clearly indicate the understanding that trees are nations IN GENERAL.

- a. The entire chapter of Ezekiel 17 concerns the subject of trees. Here Babylon and Israel and their future woes and prosperity are parabolically illustrated by some eagles and trees. Most significant however is vs. 24 (and it's context): "And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and

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have made the dry tree to flourish: I the Lord have spoken and have done it." Ezekiel 17:24

- The import is obvious. Babylon, Israel, and the nations about them are all referred to as trees, trees of various importance and size.

b. Ezekiel 31 is another example. Here again, but in this case, Assyria, is likened to a tree. It is used as an example by God to give a prophecy against Egypt. "Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature: and his top was among the thick boughs. . . . his height was exalted above all the trees of the field. . . .nor any tree in the garden of God was like unto him in his beauty," etc.

c. Babylon, as a nation, is likened to a tree in Daniel, chapter 4. Nebuchadnezzar is equated with the tree in the passage, but in this case he is not reckoned separate from the nation over which he has solidarity as its federal head. Therefore trees=nations.

d. The cursed fig tree of Jesus parable (Mark 11:12-14, 20,21) represented the Jewish nation that had only leaves but no fruit (Cf. *The Desire of Ages*, p.582). Again a tree is a nation, in this case an identified nation.

e. (Other passages): Romans 9-11, John the Baptist (Matt 3:10)(i.e., Jewish nation).

B. The Use of Synonymic Parallel.

It should be noted that consistent with the regular use of parallel symbols or like objects in every section of the book of Revelation, there is a strange absence in one particular half of the trumpets section (where many of the references to vegetation are found) of any direct symbol for kindreds,

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tribes, peoples, and tongues (nations). These particular symbols, replete in other sections, sometimes represented as beasts, or specifically denominated in the terms of nations, or kindreds, or peoples, or tongues are not easily found in the context of the Trumpets (that is the first part or half; 8:7 to about 9:21). However, such references would be fully expected to be present. So where is it we ask? It finds a ready answer in the trees (like "family trees," leaf and branch--) and greenery.

It is present after all and confirms what is intended by these symbols of trees and also by the green plants and grass.

We conclude therefore that trees are chiefly representative as nations; people groups and governments flourishing on the earth.

The Trees Are Not a Specific Nation

It also seems to be over-reaching and to be erroneous to apply the symbol of the trees (plural) in Revelation to a particular nation, or specifically to religious leaders, or "strong men" (Song of Solomon). This can only be done when specific indicators in the passage so identify a nation as the specific nation of Israel or its leaders. If one chooses to apply the first trumpet to the history of the church only, then this can be entirely appropriate. The tree that is destroyed befits the Jewish holocaust of A.D. 70 and the passing of that nation. But first and foremost under close examination, the passages of the trumpets and seals depict primarily and generally, world conditions. It is trees; plural (9:7; 7:3), not singular, that are affected. Sometimes universal land and sea masses are affected (7:1-4).

It is therefore most consistent to see the trees as cities and nations in several passages, especially such passages as Revelation 7:3. When God's Spirit is withdrawn, and the four angels cease their vigil, there will indeed be "distress of nations," and "nation shall rise against nation."

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GRASS AND GREEN PLANTS

How then are the ancillary symbols of grass and "green things," to be understood?

I suggest it is to understand them consistently as we did the trees; as people in general, but in a different format, not connected as trunk, leaf, and branch, but nevertheless representing life on earth. People then as individuals, or particularly, as smaller segments of the inhabitants that cover the earth.

Says the passage: "All flesh is grass, and this people is grass" (Isaiah 40:6, 1 Peter 1:24).

The grass represented in the Gospels is not merely lawn or pasture grass, but a grass that is earthly and transitory. (Matt 6:30; James 1:10,11). This grass of the earth blooms for only a day, and as soon as it springs up, it then wilts and becomes fuel for fires. Thus is represented carnal human and animal life. (Psalm 90:5; 102:4,11; 103:15).

The green plants can well represent smaller concentrations of human life, such as cities, towns, and villages. If trees are cities and nations, then the smaller "dendrites" would be the towns and villages of our earth.

Therefore we may assume grass to represent the assembly of human inhabitants upon the earth, just as grass clothes the earth. Grass, as alluded to previously is not the best translation in that it is most certainly indicative of more than just "grass," but usually accompanies "every herb yielding seed," "any green thing, etc." It is what we would call "vegetation."

An amazing source passage that corroborates this assumption is 2 Kings 19:25, 26 where careful analysis leads to the conclusion that CITIES AND VILLAGES (pillaged by Assyria probably inside and outside Israel) with their inhabitants are equated with grass and herbs:

The Symbolism of Trees and Grass in the Book of Revelation

"Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power; they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass of the housetops, and as corn blasted before it be grown up." KJV

Grass is almost always equated with wicked people because they are the ones who are ultimately destroyed. God will give eternal life and a new spirit of life to the righteous. But most reasonably one must primarily take vegetation, grass and the larger herbs, to represent all life on earth, particularly the inhabitants of the earth in their cities, towns, and villages, not particularly restricted by national borders. It is not determinative of the wicked or the righteous.

When thus understood the flora and fauna of earth suggest a consistent interpretive pattern. For the plagues and world events described in the Apocalypse have descended and will descend upon the inhabitants of the earth in a way consistent to these symbols.

The Seven Trumpets According to Eschatology

As we have noticed in preceding discussions the consensus of Adventist scholarship is that: "The prophecies of the seals and of the trumpets have only one prophetic fulfillment." *Adventist Review*, Aug. 3, 1989, p. 14.

Such a view is tragic, in that the greater fulfillments of many prophecies are lost forever to those who gullibly accept the judgments of those who claim to have examined the subject at length and now have rejected it. It is granted that there is adequate reason to reject the applications of some prophetic commentators whose case is built on certain false premises. But let those premises be exposed at their own expense and inadequacy and don't let such regard all "future" applications in the same class. Even as false interpretations according to the historical school of interpretation does not invalidate "historicism," likewise the reader is implored to not abandon another important prophetic system simply because some have misused it.

Probably the greatest reason the "apotelesmatic principle" as a whole has been rejected is not the book of Revelation, but rather the book of Daniel. To enter a full discussion of the interpretation of Daniel is entirely too large a subject to detour upon here. Therefore a few comprehensive statements are offered to those nervous about future applications, especially as a result of certain teachers and writers.

The Seven Trumpets According to Eschatology

Two Key Hermeneutics

First let us forward two key hermeneutical concepts that in general should put some control on the wholesale manufacturing of multiple applications. It is felt that these guidelines are necessary and it is hoped the reader can agree. These simple rules, however, are not followed by many interpreters and thus the important and relevant light in the prophetic messages that can be found is discredited or ignored:

1. Further or dual applications of prophecy may exist in any prophetic work if commented upon by a later inspired writer whose words and message approximates and resembles closely the meaning and thrust of the original Scriptural passage.

If a later inspired writer makes no statement that casts light and meaning upon that passage, then it is best to make no particular or absolute observations concerning its future import. (This is in other words the principle of the control of prophetic testimony).

This rule is supremely important and is repeatedly violated by most making “future” prophetic interpretations today.

2. No multiple application should be sought in cases where the prophetic work itself, or the later comments of inspiration, make definite and explanatory remarks identifying a unique or one-time fulfillment of that certain prophecy.

The second rule is nearly as important as the first. This rule has been particularly violated by certain students of the book of Daniel.

- The first suggestion given above has not to date been accepted by the Daniel and Revelation committee and others, but it is suggested here that such a rejection is dangerous and is in error. To deny that greater fulfillments await the church and the world, is contradictory to recent

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prophetic light and places the stunning and faith-building fulfillments that are upon us, as well as the corroboration of truths already revealed, into the realms of disrepute. This rejection must be challenged as we progress in this study.

- On the other side, however, both the first and the second rule suggested above have been greatly abused by those promoting future applications. For example, some have taught that the beasts of Daniel 7 can be interpreted as applying to such countries as the United States, Russia, Iran, Iraq, etc., in their present existence. A great disservice is thereby wrought because the rules we have stated are not honored. For that very work in which the beasts are found (Daniel), clearly goes on to identify these through the angel messenger as the king of Persia, of Greece, and of Rome; (Rome not being mentioned by name; but clearly ascertainable because of its stature and place in history). In the Gospels where Jesus explains his own parable, no one seeks to derive another meaning. So in prophecy, caution should be exerted to stay close to the original lesson. In addition, new applications should not be fostered when there is not prophetic testimony to support it.*

But in the prophecies of Revelation and the testimony attending it there is tremendous material and light that needs to be closely studied. The reader is asked to give consideration to the eschatological viewpoint of the trumpets.

* Also the E. G. W. statements used by some to prove dual-application where she makes comments regarding "final fulfillment" does not necessarily mean dual-fulfillment, but rather that that part of the prophecy, usually the terminus of the prophecy, which takes one to the end of history, is the part that is presently being fulfilled.

Further note: It should be realized also that the prophet himself/herself may not be aware that the prophecy in God's plan will have further fulfillment. Daniel did not always understand the vision, and Ellen White did not always either. What the prophet did was "write," and it is sometimes left to the modern student of prophecy to rightly identify and order the prophetic scenario.

The Eschatological Scheme

In the eschatological scheme the seven plagues are in principle the same as the seven trumpets:

The similarities between them are inescapable:

1. The earth, sea, waters, luminaries, torment, and the gathering of men at the Euphrates are all exploited in the same order.
2. They are both called "plagues" (vs. 20).
3. They both feature scenes of "no repentance" (9:21, 16:9,11).
4. They both describe the mustering of incredible armies to battle; numbers and representation typical of worldwide conflicts.
5. There is almost exact duplication of some plagues, the scope of which can happen but few times in history. (The second trumpet and plague are almost identical, as is the third, etc.)
6. They both feature Hebrew names.
7. They both make reference to demons (9:20, 16: 13,14)

Many more such parallels exist and the following proposed harmony is given for examination:

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The following does not *prove* the mutual identity of the plagues and trumpets, for some suggestions are tentative and unproven. Because of the principle of synonymic parallelism there are naturally many similar ideas always found between such sectors anyway. Rather it is given to demonstrate the striking similarities between them and how the trumpets and the plagues may be seen to cast light, one upon the other.

Trumpets

1. earth

hail = stings
fire = burns
blood = open sore

"fell"

2. sea

became blood
"third of the living creatures in the sea died"

3. rivers and the fountains of waters died of polluted water (drank it)

4. sun, moon, and stars darkened 1/3

5. locust

"sun and the air were darkened from the smoke"
beast --bottomless pit (11:7, 13:1--seat (13:2)
"have not the seal of God"
"torture five months. . . .And in those days shall men seek death, and will not find it; they will long to die, and death will flee from them"

Plagues

earth

"foul and evil sores"
(stings, burns)
mingled with blood

"fell"

sea

"became as the blood of a dead man"
"every living thing died that was in the sea"
(remember these are not universal)

rivers and the fountains of waters
"hast given them blood to drink"

sun

"scorched men with FIRE"
"SCORCHED by the fierce heat"

darkness

"its kingdom was filled with darkness"
"seat of the beast"

have the mark of the beast (16:2)

"gnawed their tongues in anguish, and they cursed the God of heaven for their pain and sores"

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(no death)	(no death, but wish so; no repentance)
6. Euphrates (four angels loosed for destruction)	Euphrates (dried, for kings of east, and destruction)
Name in Hebrew "Abaddon;" (fifth trumpet)	Name in Hebrew "Armageddon"
four angels "prepared," or "ready"	"prepare way for the kings of the east"
assembly for battle; weapons described	"to assemble them for battle"
three things issue from mouths	Three things issue from mouth
(fire, smoke, brimstone)	(unclean spirits; dragon; beast; false prophet)
(200,000,000) # can only fit an immense war	(world-wide conflict; demands immense #)
no repentance (9:20,21) of deeds	(4th and 5th plague; no repentance)
7. Seventh trumpet (11:15-19)	Seventh plague
great voices saying in effect "it is done"	"It is done"
destroyers of earth destroyed	Babylon and cities of nations destroyed
storm theophany	storm theophany

Before dealing with certain objections to such an idea as the mutual identity of the plagues and trumpets, additional important observations must be offered to support the possibility:

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REASONS FOR SEEING THE SEVEN PLAGUES AND SEVEN TRUMPETS AS APPLYING TO THE SAME ESCHATOLOGICAL TIME SPACE:

1. One of the chief motives for this collation of the two themes is that both can be placed in their contexts after the sealing (chapter 7) and the close of probation (8:2-5):

For instance these statements indicate such:

"They were told not to harm the grass of the earth, or any green growth, or any tree, but only those of mankind who have not the seal of God upon their foreheads." (9:4).

Early Writings of Ellen G. White, p. 36

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues."

Recognizing a certain order to these events, the trumpet plagues come where they should. There is nothing in the following material of the trumpets that **cannot** be harmonized with post-probation events.

2. A second reason are numerous statements from the pen of Inspiration that leave the door open to such an interpretation. The common remark is that Ellen White said nothing about the trumpets. This sentiment is simply erroneous. The reader is asked to prayerfully consider these quotes themselves and not so readily pass them off as only general statements as so many experts encourage them to do. Several of these will be considered in later material. One is cited here for an example.

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The immediate context is given to show that not only is this statement not taken out of context, but that rather the *context argues for future application*: (For every context in which the statement is made is always the context of either Armageddon, the plagues, or the close of probation.)

*"Solemn events before us are yet to transpire. **Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us.**"*

Context Before

Maranatha, p. 257

“Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The **battle of Armageddon** will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. . . .

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn--“

Context Immediately Following:

“But ye, brethren, are not in darkness, that day should overtake you as a thief. 1 Thess. 5:4.

I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the **wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire**, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. **I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry, but when our High Priest has finished His**

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work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.” p. 258.

The statement simply seems to say that the Trumpets have future significance as well as the Plagues. The language is obviously used in the context of last day events.

3. Another reason for this conclusion is that the former type of the seven last plagues, the TEN PLAGUES OF EGYPT find corresponding types represented only when **both** the PLAGUES and the TRUMPETS are considered.

THREE of the ten are not alluded to, leaving SEVEN (last) plagues.

<u>Egypt</u>	<u>Trumpets</u>	<u>Plagues</u>
Water to blood	Trumpet #2 and #3	Plague #2 and #3
frogs		Plague #6
gnats; lice		
flies		
morain		
boils		Plague #1
hail and fire	Trumpet #1 (Trumpet #7)	(Plague #7)
locusts	Trumpet #5	
darkness	Trumpet #5	Plague #5
<u>firstborn</u>	<u>(Tenth of city*)</u>	
<u>Total Allusions:</u>	6-7 (or more)	6 (or more)

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* This is discussed later.

Note: There may be other allusions. For instance, the stings of the scorpions may find a counter-part in the bites of the flies and the gnats of Egypt. But to examine the types and allusions in detail is not the purpose here.

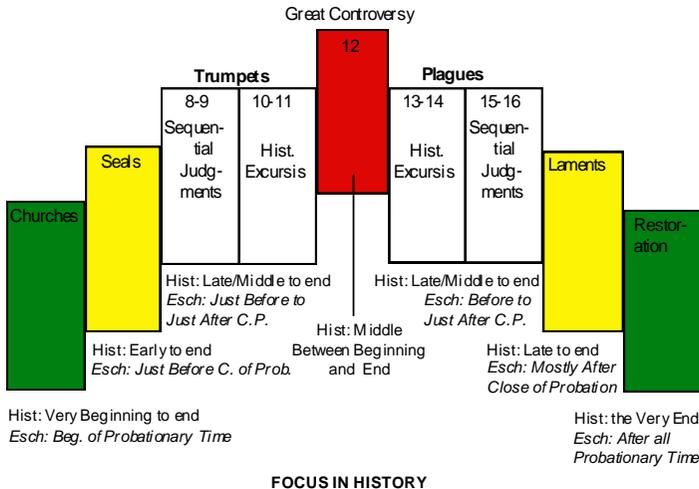
The point is that no one scenario is comprehensive in its use of types, but is nearly balanced equally between the two. The trumpets use "ten-plague" imagery that is not found in the plagues (locusts, firstborn and prob. others). Likewise, the plagues use "ten-plague" types/symbols that are not explicitly found in the trumpets (frogs, sores, etc.). It is not necessary that all types be reiterated in the account for valid comparison to the original ten, for the seven last plagues are not dependent upon the Egyptian plagues. But the alternate use of Exodus symbols between the two accounts is very interesting and seems to infer that they describe a certain genre' of events according to a particular "plague" setting.

4. Another argument in favor of seeing thematic commonality between the Trumpets and the Plagues is the chiasmic relationship between the two sections.

The premise is offered that the central division of the book is thematically and physically in the center of chapter 12 and not in chapter 14:20 or elsewhere.

Dr. Kenneth Strand's chiasm, while attractive on paper is not in our opinion entirely convincing when considered in the light of synonymic parallels, and when reconsidering that the thematic center of the book is the same as the physical center of the book. We also charge that putting the division in the area of chapter 14 is actually artificial and that the blanket assertion that the book is in all effect virtually divided here between historical and eschatological is also groundless. A division (which others as well have noticed and promote) we find more acceptable is suggested as follows: (The trumpets and plagues are represented more prominently)

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The trumpets and the plagues therefore seem in some ways to be correlate chiastically, and are therefore literarily related.

Historically, the sections relate as follows:

- The churches prophetically reach from the beginning of time to the very end of time, but the FOCUS is on the very beginning of the era. Its counterpart, the Restoration finds its FOCUS on the very end of time.
- The Seals FOCUS on scenes early in the Christian era, describing the Pentecostal inauguration and the anticipated opening of the Seals. While the focus of the Seals is early, the FOCUS of its counterpart is very late, concentrating on the final fall of Babylon.
- The Trumpet section historically finds its FOCUS a little later in the Christian era, concentrating on the time just before and into the Middle Ages. The corresponding section of Revelation 13-16

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concentrates on the time just after the Middle Ages to the final tests aimed at the world.

- Revelation 12 focuses on the center of the Christian era, the church of the Middle Ages.

The sections relate similarly when looked at eschatologically. The same pattern develops. Therefore it seems that the Trumpets and the Plagues are thematically related, literarily related, and related in terms of parallels.

5. The fifth reason given why the trumpets and plagues may describe similar time eschatologically is that the events described are too perilous and momentous in size and effect to happen twice in the same relative space of history. (Some errantly teach that the trumpets are "false" plagues that come just before the real plagues, or that they are a series of plagues that fall after probation but happen in series before the seven last plagues). It is quite impossible that the world could endure two sets of plagues.

- The relationship of the Trumpets and Plagues is best understood in that the Trumpets seem to describe "causal" events, and the Plagues seem to describe "resultant" events.

Trumpets = *Cause* Plagues = *Effect*

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Comments Regarding the Differences in the Descriptions of the Trumpets and the Plagues

The differences lead many to reject at a superficial glance the common identity or association of the Trumpets and the Plagues. The objections are chiefly:

1. The trumpets fall on a distinct third, the plagues are universal.
2. The first trumpet is "hail and fire, mingled with blood," while the first plague brings "foul and evil sores."
3. The fourth trumpet brings darkness while the fourth plague brings scorching heat.

There are other differences as well, however, it must be reasoned that when a passage is subject to dual applications not every phrase will seem to fit perfectly one scheme or the other. This is readily apparent in Matthew 24, for instance, when it is difficult to try to separate what statements belong to the destruction of Jerusalem and which refer to the end of the world. The ambiguity is necessary to preserve the flexibility of prophecy and its comprehensive purpose. However, even such difficulties as those found in the mingled account in Matthew 24 can be largely resolved by careful exegesis, prophetic understanding, and the right dividing of the Word of Truth.

- The first objection listed above is simply an erroneous assumption. Even though universal language seems to be used (all, every), it must be understood to include only that region struck with the particular plague. Trusting prophetic testimony we read of the seven last plagues:

"These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of

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probation, have been mingled with mercy". . . . The Great Controversy, p. 628, 629.

Note: In addition, when noting other differences it would be well to remember that since the trumpets have also a historical relation to past time the wording is intentionally chosen to preserve this flexibility. Therefore every prophecy may not always seem to fit either scheme perfectly at first glance. This is definitely the case in other passages, which Inspiration clearly identifies as dual in purpose (Matt.24, etc.).

- The second and third objection will be met in the following scenario:

Interpreting the Trumpets as Eschatological and as Being Explained by the Plagues

The differences may not be as profound as one might think, and may be thus presented to inform and to challenge the prophetic researcher. A discussion beginning with the first trumpet follows:

First Trumpet/Plague

During the onslaught of the events marked by the blowing of the first trumpet there is seen HAIL, and FIRE, mingled with BLOOD. The result is fire and destruction.

A third-part of trees is burnt up, and all green grass is burnt up.

One of the plagues that fell upon Egypt brought devastating hail--- also fire ran along the ground destroying trees and vegetation, particularly the field crops.* Famine conditions were no doubt the result of this plague.

* "The Signs of the Times"

03-18-80, #4

"The storm came on the morrow as predicted,--**thunder and hail, and fire mingled with it, destroying every herb, shattering trees, and **smiting man** and beast. Hitherto none of the lives of the Egyptians had been taken, but now death**

Interpreting the Trumpets as Eschatological and as Being Explained by the Plagues

The first trumpet is marked also with a blood-red substance, a grim reminder of what those who receive this plague no doubt have shed. ♦

If the premises offered so far are correct the exact fulfillment of this difficult prophecy will soon be seen. What might this plague be?

It is known that sometime during the judgments of God one particular scene will occur that in many ways approximates what is described in the first trumpet:

Manuscript Releases, Volume Eleven, p. 361.

“In the night I was, I thought, in a room but not in my own house. I was in a city, where I knew not, and I heard expression after expression. I rose up quickly in bed, and saw from my window **large balls of fire**. Jetting out were sparks, in the form of arrows, and buildings were being consumed, and in a very few minutes the entire block of buildings was falling and the screeching and mournful groans came distinctly to my ears. I cried out, in my raised position, to learn what was happening: Where am I? And where are our family circle? Then I awoke. But I could not tell where I was for I was in another place than home. I said, Oh Lord, where am I and what shall I do? It was a voice that spoke, “Be not afraid. Nothing shall harm you.”

and desolation followed in the track of the destroying angel. The land of Goshen alone was spared. Here the Lord demonstrated to the Egyptians that the whole earth is under the command of the God of the Hebrews, that even the elements obey his voice.”

- The Septuagint, (LXX) says of this plague, "and there was hail and the fire flaming in the hail." Vincent, *Vincent's Word Studies*, Vol. II., p. 506.

- ♦ "*The Sibylline Oracles* speak of a rain of fire and blood as one of the signs of the end (5:37f)." R. Mounce, *Commentary on the Book of Revelation*, p. 185.

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“I was instructed that destruction hath gone forth upon cities. The word of the Lord will be fulfilled. Isaiah 29:19-24 was repeated. I dared not move, not knowing where I was. I cried unto the Lord, What does it mean? These representations of destruction were repeated. Where am I? "In scenes I have represented that which will be; but warn My people to cease from putting their trust in men who are not obedient to my warnings and who despise My reproof, for the day of the Lord is right upon the world when evidence shall be made sure. Those who have followed the voices that would turn things upside down will themselves be turned where they cannot see, but will be as blind men.”

And again:

Evangelism, p. 29:

“Last Friday morning, just before I awoke, a very impressive scene was presented before me. I seemed to awake from sleep but was not in my home. From the windows I could behold a terrible **conflagration**. **Great balls of fire were falling** upon houses, and from these balls fiery arrows were flying in every direction. **It was impossible to check the fires that were kindled**, and many places were being destroyed. The terror of the people was indescribable. After a time I awoke and found myself at home.-- Letter 278, 1906.

Usually when one thinks of hail, ones thinks of the very small spheres of frozen rain. As devastating as even these can be it is not likely that the final plagues poured out on this earth will consist of anything small. The hail spoken of in the seventh plague weigh about a talent, which by various reckonings could be from 70-100 lbs. Hail, we can describe as "balls," or large balls accompanied by fire, would certainly appear as "balls of fire." Furthermore, should these balls actually be sulfur or a similar incendiary substance their color and appearance could be likened to hail. In addition the blood red trails; even the molten conglomerate of such a fiery downpour could easily be likened to blood.

Some have likened the "balls of fire" in this vision with thermonuclear explosions. While the real possibility exists that such explosions are thus

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described, a case could be made that this is not what is being described. For the people that experience them see them as judgments from God and not as attacks from their enemies at war. They also rebuke those who were to warn of these events saying, "if you knew, why did you not tell us?"

The point here is not to ultimately prove that the first trumpet is definitively described in the "balls of fire" vision, for we do not know from the information given enough to supply this proof. The point is that these things *are going to happen* and that many possibilities exist, and that *it is not wise to relegate the trumpets to only the past when such evidence is available as the above instance*. Such descriptions as the above are found in the context of final destruction and such serious events can only take place when the mercy of God is withdrawn from the earth. Therefore why not seek to understand them **as far as possible** in the delineation of prophecy? The reader is invited to use the control of prophetic testimony.

In the writings of the prophet of God is described the destruction of thousands of cities. This happens near the close of time. What better place for it to happen than at the very beginning of the **outpouring of God's wrath**? Please note how the outpouring of God's wrath is described by the same person who saw the "balls of fire" vision.

S.D.A. Bible Commentary, Vol. 5, p. 1122

“(Gen. 19:24, 25). *Rocked in Cradle of Carnal Security*. --As the sun arose for the last time upon the cities of the plain, the people thought to commence another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. **Suddenly as the thunder peal from an unclouded sky, fell balls of fire on the doomed capital.** "So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. The world will be rocked to sleep in the cradle of carnal security . . . The multitudes are striving to forget God, and they eagerly accept fables, that

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they may pursue the path of self-indulgence undisturbed (RH Oct. 26, 1886).”

Of Sodom and Gomorrah we know that God "rained" fire and brimstone from heaven. The writer of the above words chooses to equate, therefore, "fire and brimstone" with "balls of fire." This in itself should say something. Upon whom will God rain fire and brimstone?

God will rain fire and brimstone on the worshippers of the beast and his image, those who receive his mark, and the number of his name.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of **the wrath of God, which is poured out** without mixture into the cup of his indignation; and he shall be **tormented with fire and brimstone** in the presence of the holy angels, and in the presence of the Lamb: And **the smoke of their torment ascendeth up forever and ever:** and they have not rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:9-11)

In this passage we know that the punishment of the wicked finds its original type in the balls of fire; the "fire and brimstone" which fell upon Sodom and Gomorrah. Of the punishment of the cities of plain the Bible teaches that her smoke goes up forever and ever: " Even as Sodom and Gomorrah . . . which are set forth for an example, suffering the vengeance of eternal fire." (Jude 7).

Now we know that the wicked will be thus treated at the final judgment, after the 1,000 years, tormented in the presence of heavenly beings. Yet there is **another time in which the wrath of God is poured out, and specifically** on the beast worshippers! This is in Revelation 15, and 16, descriptive of pre-advent history, where repeatedly it is stated that the wrath of God will be poured out. *It is poured out in the form of fire and brimstone.* The angels are instructed and prepared to "pour out the vials of the wrath of God upon the earth" (16:1). The seven angels have the seven last plagues; for *in them* is filled up the wrath of God.

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Incidentally, if one cares to notice, there are in addition to the two outpourings of God's wrath, in essence, also two lakes of fire; [one when Jesus comes (19:20) and destroys the earthly beast and false prophet; and one after the 1,000 years when Satan and the raised wicked are destroyed (20:9, 10 ff.]. There are also two resurrections, and two deaths. In the Christian Era there will be two "desolating sacrileges:" The first came at the destruction of Jerusalem. The other will come, similarly to the sign of Jerusalem being surrounded with armies. In modern times the setting up of a law demanding Sunday worship will be the sign of the desolation or sacrilege. A ready mind will find a multitude of valid double occurrences in prophecy because of the **principle of dual-fulfillment!**

Therefore, to return to the discussion developed so far, at what point in the plagues do we find designated a specific outpouring of the wrath of God upon the worshippers of the beast? **It is in the first plague**, the beginning of the fullness of God's wrath:

"And there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image" (16:2).

The nature and cause of these sores is not revealed, but the fact that they could be infectious burns is not impossible. There is nothing really more painful and foul-smelling than an infected burn. No significant number of people could survive such an attack of "balls of fire" without getting burned, either by the jetting sparks or from being trapped in the buildings and fields that would be ignited immediately.⁺

However, it is also possible that the "sores" are further symbolized by the hail, fire, and blood. Open sores appear to be "mingled with blood." They sting and burn as well. But we must not insist on this interpretation,

⁺ In the narrative of the seven last plagues the people suffering from these sores and the people who have been burned are classified together. Their mutual and ongoing suffering are reported in the fifth plague.

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knowing that all of these plagues can be happening somewhat concurrently anyway.

During the first trumpet the green things (grass=individuals, trees=groups of individuals; families and nations), and more literally the food and food sources of the earth will be greatly affected and food will become scarce. This much we know to be true of the Time of Trouble.

Remember that we determined in our exegesis regarding trees and green vegetation that they represent nations and people groups, and that particularly the Bible in certain contexts equated the grass and foliage with **cities and villages**.[♦] It is entirely fitting that fire and brimstone rained upon these cities is precisely what is meant by the first trumpet/plague. For in several places we as a people are specifically warned as a people that fire and brimstone will be rained upon the cities and palaces of this world, and that this will happen BEFORE the end of all things.^{*} The best reasoning requires that this happen at the outset of the plagues.

♦ Of Sodom and Gomorrah the Bible says: "And he overthrew those **cities**, and all the plain, and all the **inhabitants of the cities**, and that **which grew upon the ground** (Gen. 19:25). Vegetation is thus equated with, or at least associated with cities, and with fire and brimstone.

* "The Lord calls for His people to locate away from the cities, for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities. . . ."

(Note: This is significant in that this fire and brimstone cannot be falling at "the very end" of time for there would be no purpose in God's people coming out of the cities to establish homes elsewhere, for at the very end they will be raptured wherever they are. Therefore fire and brimstone will descend on some cities before the voice of God.) The above quote is taken from EGW in An Adventist Apocalypse, D.E. Mansell, p. 120 ---Letter 158, 1906, pp. 1-4 (To D.H. Kress and wife, May 10, 1906).

- Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn [about] the things that are yet

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Second Trumpet/Plague

"And as it were a great mountain burning with fire was cast into the sea: and third part of the sea became blood; and the third part of the creatures which were in the sea, and had life died; and the third part of ships were destroyed" (8:8,9).

In the very same and immediate context as the statement quoted earlier regarding trumpet after trumpet being poured out and vial after vial being poured out, is the following statement which applies to the time of trouble after probation's close:

Maranatha, p. 257:

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

Is it not curious that a singular comment is made as regards boats being sunk and destroyed during the time of trouble? It is not surprising if one accepts the eschatological import of the trumpets which talk of a great natural disaster at sea in which a third of the earth's ships are destroyed.

to take place in the cities. Read also the scenes portrayed in the eighteenth chapter of the same book." Ibid., p. 121.

(Here is yet another evidence that these passages deal with some things yet future)---S. Behrmann.

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It is senseless to be dogmatic as to the cause, but the most likely might be an erupting volcano that collapses into the sea. If strategically placed and large enough, such a force could cause incomprehensible damage. When the great Krakatoa volcano (Indonesia) erupted and collapsed more than a century ago, the ocean was noted to have risen inches as far away as the English Channel. The hundred-foot (and more) tidal wave killed literally thousands.

War and bloodshed are also typified in the sea turning to blood. This will most certainly continue during this time and can just as easily fulfill this trumpet.

Again, the purpose of these suggestions is not to prove that this is what these particular trumpets necessarily mean. The purpose of these suggestions is to argue that it is unwise to dismiss these dire warnings as having no eschatological significance and that we should not investigate them for prophetic insight. It is also my purpose to suggest that we must dismiss quickly the blind and unfortunate notion that Ellen White says nothing about the Trumpets.

Third Trumpet/Plague

The third trumpet and the third plague can be easily harmonized in that they both speak of the rivers and the fountains of water being polluted or turned to "blood" and men drinking the poisonous draught.

The cause given in the trumpet section of an asteroid falling from heaven and causing such havoc is entirely possible and is not to be laughed off. Asteroid impacts have incredible precedents in history and the world is ripe for another. We have no clear prophetic reference, however, to such a specific cause, and so it would be speculative to teach anything beyond the prophetic control. We do know that many strange things will occur in the heavens and that there will be multiple natural disasters falling upon the earth at the time of the plagues. It is prophetically certain that the plagues will literally happen. The reason we have not seen more large meteor

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impacts is that God is protecting this earth. It is very likely that when this shield is removed such disasters will occur with regularity.

History and geology both record meteor impacts. The great Siberian explosion about a century ago had enormous consequences, scientists have found the signs of nuclear radiation. Such events would cause great disturbance and sickness as described in the third trumpet.

Fourth Trumpet/Plague

Again the differences found between the fourth trumpet and the fourth vial cause many to reject any common association. However, the very differences may be the clue to understanding their meaning.

- During the fourth plague power is given to the sun to scorch men with fire.
- During the fourth trumpet the sun, moon, and stars are darkened by 1/3.
- In addition, the day and night are both affected by a third.

The obscuring of the luminaries naturally has many precedents and is possible. The latter phrases suggesting a disorderly effect upon the cycle of the day and night is perhaps more difficult to envision or understand.

The Fourth Plague

As to the fourth plague, the sun could be given more power in several ways. For instance: (1) It could literally flare up to greater combustion of itself; (2) the protective atmosphere between us and the sun could be destroyed or affected; (3) the duration of its daily release of energy could be altered, or lengthened by a slowing of the earth's axial rotation, (4) the sun and the earth could somehow be caused to come in closer proximity to

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each other, or (5) some type of meteoric impact could stun our planet (3rd Trumpet?). The possibilities are numerous.

However, the result in any case of the fourth plague is that **more light** and energy comes from the sun to at least a part of this earth. This will be addressed presently.

The Fourth Trumpet

The fourth trumpet also concerns the heavenly luminaries but presents the virtual, or perhaps exact opposite, concept. It describes a partial **dimming** in the effect of all the luminaries of day and night.

This would seem to be an incontrovertible contradiction. But this very fact of opposites, one can pose by design, advertises a hint, whereas if they weren't at all antithetical, would signal no relationship.

Is it not Newton's third law which states "that for every action there is an equal and opposite reaction?" There are two sides to a coin and as it were two sides to this earth.

During the time of trouble and apparently lasting for perhaps even days are described events that demand astronomical consideration. Of course God can accomplish anything he wishes, yet he usually uses natural means to do so. Phenomena are predicted that make no sense today in our orderly world, but that nevertheless will happen just the same. Incredible anomalies will appear.

Ellen White makes a statement that applies to this general time that would be preposterous for most anyone else to make:

"The sun came up at midnight and the moon stood still." (EW 34).

How could this possibly happen? Now re-arranging the heavens is a possibility, but not one that is normally expected.

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Astronomically, in the simplest terms, not taking other huge considerations into account (tides, forces, etc.), the best way for such to happen would involve the rotation of the earth. If this rotation would freeze or decelerate, for instance, for several hours the sun and moon would stand still. That side of the globe wrapped in sunlight would experience a long, hot day as the sun beat down for a longer period than usual. Perhaps the heat would become unbearable because humans can only tolerate a certain amount for a short time. When the earth recommenced its regular rotation the sun could start appearing in the days thereafter, say, at midnight, for the 24 hour clock has not stopped, but the orbital rotation of the earth in relation to the moon and sun have been altered in relation to time.*

Perhaps a possible meteor impact, particularly the one mentioned in the previous trumpet, could be the cause of this aberration, momentarily stunning the earth in its rotation. But this is truly speculation. The point is that God will somehow create this anomaly before the very end of time.

Thus, 1/3 of a day (4 hrs) and 1/3 of a night (4 hrs) somehow approximates the necessary calculation to cause the sun to appear at midnight.

In addition the stopping, slowing, or reversing of the earth's rotation could also cause the streams to cease to flow.

By the time Jesus comes we do know that all of nature, including the heavenly bodies, will have been turned out of its course. (See *Great Controversy*, etc.) And as Jesus predicted "the powers of the heavens will be shaken" (Matthew 24:29).

The word "shaken" is in a way a misleading translation. The word earthquake, *seismos*, comes from the same word. In parallel it not only means "to shake," but has the force of, "to move." Thus an earthquake is

* Joshua 10, (part. vss. 12,13) gives the famous story of how the sun and moon, resting on the horizon, did not go down for a whole day.

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described even in Revelation as the time when "every mountain and island **were moved out of their places**" (6:14). "And every island fled away, and the mountains were not found" (16:20).

So in effect, Jesus was saying the powers of heaven would be moved out of their places as one of the signs of the end of time. What better description can we find biblically than the one in these verses in the Trumpets? (Remember, Ellen White usually does not provide something that cannot be biblically verified). In fact, these verses almost have to be describing such events that normally and otherwise would simply not be possible or make sense.

We are not told exactly *when the phenomenon begins*, but by the time of the very last events the regular cycle of sunrise and sunset, moonrise and moonset, we know will have been altered. Therefore, it is reasonable to conclude that the disruption began sometime previous. It is likely that the aberrant behavior of the earth and its satellites will increase over a given period and will not occur all at once, or at least be observed all at once. This slippage would soon cause the reckoning of the clocks to fall out of sync with the normal astronomical motions of our earth and what relates to it. It would also be the source of incredible changes in temperature, climate, and most other equilibriums.

Numerous commentators evade the anomaly in this passage by observing that the Greek syntax does not support such an invariance but simply means that the sun, moon, and stars will be dimmed in intensity by one third. I however, do not agree. The literal language seems to intentionally describe an anomaly. The luminaries can be easily dimmed by a third, but then it goes on to report that the *day and the night are altered* respectively.¹

¹ There is also an interesting text found in the Old Testament book of Amos. Note what it says: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:" (KJV). Note that noon-setting of the sun in this eschatological passage is exactly twelve hours from the above mentioned midnight-setting of the sun; a perfect and complimentary correspondence (Amos 8:9).

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“Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

For the stars of heaven and constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. . . .

Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. Isaiah 13: 9,10, 13. (Context—“Fall of Babylon”).

Conclusion (re: fourth trumpet):

Therefore, it is entirely possible that such an enigmatic scenario, or at least, one that is similar, is described in the fourth trumpet, which in turn, corresponds to the time of the fourth plague. In addition, we find further evidence that the trumpets may only be best understood when considered according to their eschatological purpose.

Fifth Trumpet/Plague

The description of the gathering of armies to torment the beast or "those who do not have the seal of God" is predicted in these passages. Controlled by Satan these hordes bring darkness, torment, and pain just as the Moslem hordes did in history. In fact, it may very well be that the Moslem hordes are a second time involved since the Moslem world is more populous than ever, and it is almost impossible that

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Mohammadenism will have no part to play in the global events of the last days. The politics of Roman Catholicism and the United States that will be thrust upon the world in the final conflict; the economic sanctions and religious dogmas, in turn will cause repercussions and blame and hatred. This and the plagues will doubtless incur the wrath and provoke to war the masses of Mohammed.

The hatred and torment perpetrated by Islam is already apparent in the world today. Already we see the sentiments of Mohammadenism expressed against Britain, America, and the non-Moslem world. Terrorism is greatly affecting the present world, and likely will affect the world of the future as well.

During the fifth plague the kingdom of the beast is filled with darkness. During the fifth trumpet, hordes (of Moslems) torment “those who do not have the seal of God.” Both events speak of darkness, terrorism, and conflict from the eastern direction. The universal decrees enacted by the first and second beasts of Revelation 13 will no doubt provoke retaliation and hatred from the world of Islam. Perhaps at this time Rome will be plagued by sinister enemies from the east. There is a strong possibility that these events, (the fifth trumpet and plague) are to be understood as identical occurrences. Very likely prophecy is indicating that the Mohammedan incursions of the Middle Ages will be repeated in the last remnant of time.

Sixth Trumpet/Plague

This is essentially describing *Armageddon*. Where else would a third of mankind be blotted from the globe in battle? Described is the gathering by demonic forces, the release of the angels of destruction at the great river Euphrates. Much more should be written concerning this trumpet as it pertains to last-day events. This is more particularly taken up in Volumes 5 and 6 of this series.

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Synthesis

All is not determined or determinable concerning these events that are soon to be upon us. But the case has been opened, that the trumpets need more study according to the principle of dual viewpoints. Hopefully it has been demonstrated that these prophecies can be verified to a large extent as *future* also, because of the comments of Inspiration. Beyond these, caution should be exercised. But soon, all these things will come to pass and prove one way or the other to the watching student of Revelation their relevancy to modern times.

Revelation 10 According to Eschatology

Revelation 10 brings an interruption in the sequence of the Seven Trumpets to material of an explanatory nature. In other places in the book these excursions at times direct the reader back in time, maybe to the beginning of the sequential section or maybe just a step or so back into the sequence, and develops historical events according to different details. When viewed from the eschatological viewpoint this is necessary to observe. Even in the historical scheme, the reader in chapter 11, to give an example, is taken back to such events as the French Revolution, and to the events of the 1260 days. These are all events that took place prior to the giving of the first angel's message---that Christ would come in 1844. Therefore Revelation 10 may be considered a flashback in chronological time according to its relation to the previous six trumpets and last-day events.

To quote the beginning of the section:

"And I saw a 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. . . " (10:1).

If the reader will notice this passage sounds in some ways like another which comes later in the narrative of the book:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Revelation 10 According to Eschatology

And he cried mightily with a strong voice, saying, Babylon the great is fallen is fallen"

Rev. 18: 1,2

Adventists have taught for some years now that the second angel's message, and really of course, the other two messages as well, will be repeated as a final warning to the world in the last remnant of probationary time before Jesus comes. In other words, the message is to be *repeated* twice---Babylon is fallen...is fallen. Again, the astute student will recognize the principle of double or recurrent fulfillment.

The time of this second giving of the message in great measure is termed "the Loud Cry," the "Latter rain," and even modernly as the "Fourth Angel's Message."

Like Revelation 18, Revelation 10 features:

- Another angel
- A loud voice
- An angel, "Come down from heaven"
- A radiant messenger
- A universal message of Christ's coming, etc. etc.

In some respects, the prior Advent experience in the proclamation of the messages of the first and second angels, and later the third message, will be repeated in the fuller presentations of the LOUD CRY.

The Loud Cry will even be in its own way bitter/sweet. The Loud Cry will also be characterized with great zeal, followed by certain demoralization, for some. We are told that some of the people will almost regret their ardent work of proclaiming the message. They won't regret it in the purest sense, of course, but such undesirable results (persecution and criticism) will come so as to bring consternation to those who faithfully warned the world:

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The Great controversy, pp. 608,609:

“In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning, looking to God and to His word alone. God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim: "Had we foreseen the consequences of our words, we would have held our peace." They are hedged in with difficulties. Satan assails them with fierce temptations.”

But God will preserve them in trial, and when they have completed their work, and the world has made their decision, the plagues will fall.

This scenario is almost perfectly recapitulated in Revelation 10 and 11. Therefore these verses find eschatological fulfillment as well as historical significance.

Revelation 11 and Eschatology

In Revelation 11 also we find direct parallels to the eschatological experience of the faithful in the last days:

The Holy City Trampled Under Foot

In Daniel's prophecy, the holy city represents all that is holy and pertaining to the true God:

It is really “the holy thing,” for the word “city” in some cases is supplied. In the last days we are instructed that it is not the city (Jerusalem) that gets trampled under foot, but the Sabbath will be the "holy thing" that gets trampled underfoot (Cf. Isaiah 58:14, Dan. 8:10-14; the "sanctuary and host" in modern times is the Sanctuary and Sabbath).

WHO ARE THE TWO WITNESSES?

We have seen previously that they can represent the Bible. And well they do. What is too often overlooked is that they represent much more than the Bible.

The symbolic personages of the two witnesses can easily be identified by the miracles they are said to perform:

- Stand beside the God of the earth (Matthew 17:1-8).
- Have power over waters to turn them to blood.

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- Have power to smite the earth with all manner of plagues.
- Fulfills the role of a prophet.

One can readily see these characteristics refer to **MOSES**.

Moses tormented the Egyptians with plagues, and like the two witnesses, was resurrected.

Moses was a mighty prophet. The disciples saw Moses stand next to Christ.

But there are more characteristics:

- Stands beside the God of the earth (Matthew 17:1-8).
- Fire proceedeth out . . . to devour enemies (Luke 9:54; 2 Kings 1:10,12).
- Power to shut heaven that it rain not in the days of their prophecy.
- Tormented them that dwell on the earth (11:10).
- 1260 days (42 months) of testimony.
- Ascended up to heaven in a cloud (11:12).

One can just as readily see that these refer to **ELIJAH**.

Elijah also stood with Jesus on the Mount of Transfiguration. Elijah ascended to heaven. Elijah prophesied to Israel through the drought that lasted 1260 days. He was accused of "troubling Israel." The disciples of Jesus wanted to call fire down on the Samaritans as did Elijah to a similar group.

Thus a conglomerate of ALL of these characteristics exclusively identify Elijah and Moses. They are the symbolic *types* of the two witnesses.

But why Elijah and Moses? What do they represent?

Moses represents several things of importance:

- The **Law of God** and thus **commandment keeping**, including the Sabbath.

Revelation 11 and Eschatology

- Moses represents also the prophetic messages contained in the regulations and ordinances of Israel. This includes the **dietary and health** laws, thus a message of health. Moses also represents Israel on the borders of Canaan, and the Israel of the plagues and the Red Sea **deliverance**. Moses saw death, but was raised to be with God.

Likewise Elijah represents several things of importance:

Elijah represents the **eschatological people of God** (Mal. 3:5,6). Elijah also represents **reform**, especially against idolatry and sun worship. Elijah represents **preparation** for the Advent of Christ (i.e. John the Baptist). He represents a Unique Diet (health), Plain Dress (Modesty), and powerful **faith**. Elijah was **translated** without seeing death.

It is thus to be seen that these two prophets, Moses and Elijah, represent more than the Bible, but also the **CHURCH**.

That Seventh-day Adventists have self-recognized their identity in giving the messages of Moses and Elijah is an established fact. Pioneer Adventist writers noted early a Elijah motif in their experience, and also an identification with the Israel of Moses, who received the commandments, the Levitical health guidelines, and the sanctuary teaching (See G. Damsteeght, *Foundations of the Mission and Ministry of the Seventh-day Adventist Church*, pp. 248-253).

The figure of the lamp stands in Zechariah symbolizes the work of the church of God. The church can be seen as the conduits of the oil of Grace-- channels through whom God sends His Spirit to give light to the earth. Thus the two lamp stands and the two witnesses are more than the Scriptures, but can also represent the *church*.

Says the word of Inspiration on this point:

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Testimonies for the Church, Volume Four, p. 594, 595:

*“Until Christ shall appear in the clouds of heaven with power and great glory, men will become perverse in spirit and turn from the truth to fables. **The church will yet see troublous times. She will prophesy in sackcloth.** But although she must meet heresies and persecutions, although she must battle with the infidel and the apostate, yet by the help of God she is bruising the head of Satan. The Lord will have a people as true as steel, and with faith as firm as the granite rock. They are to be **His witnesses** in the world, His **instrumentalities** to do a special, a glorious work in the day of His preparation.”* 4T 594

The Modern Identity of the Faithful in Revelation 10 and 11:

- What modern religious group is preaching the "Elijah" message?
- What group like Moses is preaching all the commandments of God?
- What group has a prophetic message of repentance and preparation for the Second Advent?
- What group is interested in the Sanctuary doctrine?
- What group has a health message focused on the temple of God?
- What group arose out of the disappointment taught in Revelation 10?
- What group believes in the judgment hour and the measuring of the temple?
- What group is prophesying worldwide?
- What group is composed of peoples from every nation and kindred?
- What group concerns itself with the trampling under foot of a holy sacrament?
- What group has the prophetic truth given through the spirit of the prophets?
- What group teaches that the God is to be especially honored as the Creator?

Revelation 11 and Eschatology

- What group held to the message from the “little,” “sealed,” book of Daniel?
- What group is looking toward the ark of the testimony in the most holy place of the heavenly sanctuary?
- What group is exposing the designs of the beast from the bottomless pit?
- What group has come to the forefront in the days of the voice of the Seventh Angel?

There can be only answer. True and honest Adventism. There is no other movement that fulfills all of these requirements.

This is not claimed in an arrogant fashion. The denominated church is too feeble, fallible, and full of humanity to make any boast. But it should be clear to any honest searcher of these prophecies where God would have the eschatological believer align himself or herself. It should inspire the true believer with wonder and praise that God has so carefully marked the church of prophecy. It should greatly inspire the sincere student of these passages that he or she is awarded the awesome privilege to be part of a movement of destiny, clearly marked in the prophetic word! What a privilege to understand the oracles of God!

It is the feeling of this author that there is more in Revelation 10 and 11 than mere general and spiritual application. This is what some wish to limit it to. But what a heaven-sent opportunity for last-day Adventists to recognize and preach that these passages speak of their current identity, and that God has given them a place in His word! In addition, he is giving them instruction and counsel as to what to expect when the final warning message is given.

What tragedy, what loss, sustained by those who relegate authenticating prophetic Scripture to **only** French revolutions, Bible societies, and Atheism. With Moses, Adventists can teach unashamedly that the commandments are to be kept, that law is to be honored, that health is to be guarded, and that God will deliver his people in times of trouble. With Elijah they can look forward to the time when all those who like Moses

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have fallen asleep in the message will yet experience resurrection. Adventists can boldly preach repentance in sackcloth (instead of habitually bragging), practice abstemious and sanctified habits in eating, dress, and needless adornment. In the spirit and power of Elias they may announce judgment against the false religions in their midst. When the faithful remnant fulfill their task, the days of the seventh angel will come, and they can enjoy translation to the heavenly courts.

The Plagues and Babylon

The plagues mentioned in chapter 11 are also to be understood as the seven last plagues. They are compared with the plagues of Egypt, but are modernized with the mention of the "great city" elsewhere identified in the Apocalypse as spiritual Babylon.

What will happen to Seventh-day Adventists and other faithful believers in the last days?

1. They will be accused as being responsible for the plagues.
2. They will have to flee to the wilderness, as did Elijah when he incurred the wrath of an apostate woman.

This is precisely what Revelation 11 describes.

Note of interest: It is even possible that this time of special proclamation together with the time of trouble will last 1260 literal days, for the experience of Elijah is typological of last-day events.

In that ardent historicists hate such literal reckonings, it is not necessary to *insist* that this will indeed happen. But it is consistent to believe it will. The best proof will be when and if it happens, and no one should be surprised if it does. But some of these things are yet future.

Revelation 11 and Eschatology

Says the prophetess:

"These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed." (EW 36).

What better fulfillment of this prophecy could be found than this? Indeed these things spoken of here and are indicative of the FUTURE.

The Church

The church will yet see troublous times, and lowliness and dishonor will at times be her part. To be left in the street unburied, perfectly symbolizes the shameful condition of a church that appears to have fallen, yet even from her dishonorable position will be resurrected to glory. The church will appear to have fallen, but it will not ultimately fall. For artificial respiration (spiritual resuscitation) will be applied and the church will be glorified before the astonished masses.

The scene of the seventh trumpet marks the very end of time when all the nations are judged and receive their reward, and when God's saints are honored and glorified. It is the time when those who destroy (pollute and harm) the earth are themselves destroyed.

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What is meant by the cities allegorically called Sodom and Egypt?

This is presently considered:

A Tale of Four Cities

Four cities are mentioned. Most try to identify them according to their different characteristics when what best identifies them is their **commonality**. To compare them to philosophies can be quite ambiguous.

But first we must identify each city:

1. The “Great City” is **Babylon** (Revelation 16:19; 14:8, 18:1). This is the city under discussion when last day events are considered.

But she is allegorically compared to three other cities:

2. **Sodom**

3. **Egypt** (really a country)

4. “Where our Lord was crucified” is, of course, **Jerusalem**.

So the four are Babylon, Sodom, Egypt, and Jerusalem. What do all of these have in common?

Or what do these represent IN COMMON? The answer is clear:

Revelation 11 and Eschatology

1. They are all places from which God's people were **CALLED OUT**.
2. They are all places from which God's people **FLED**.

- Lot was led out of **Sodom** by two witnesses (who had suggested that they would lie in the street at night).
- Israel was delivered and fled from **Egypt** (at Midnight) during the plagues led by two witnesses (Moses and Aaron).
- The captives were called out of **Babylon** by prophetic witnesses such as Jeremiah, Ezekiel, etc.
- The Christian Jews fled from **Jerusalem** at the direction of Jesus and Daniel.

God's modern Israel (Seventh-day Adventists, and others who have the characteristics of the faithful remnant) have been warned that they also will have to flee the cities, literally. This is why country living is stressed. They must even more importantly come out of the great city, Babylon *BOTH physically and spiritually*, lest they be partakers in her sins and plagues.

God's people will be in prison cells and in sparsely populated areas when the final deliverance comes. Near the end, the tenth of the city falls; in *type* (lit. "names of men," "men-persons;" i.e., men of note) the Egyptian plague that claimed the notable, firstborn men. These men were the tithe, the priests of their homes. But they are false priests, **false ministers**, for they have led the world into idolatry and rebellion against God and his commandments. Frightful will be the final punishment of these deceivers; light is given in this regard.

In the final showdown God will deliver his people. God's saints will be resurrected and caught up to heaven in a cloud. (Is not this as good, if not a much superior application, as that of the Old and New Testaments being

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caught up to heaven?). And their enemies will behold them. Then will sound the final trumpet and the voice of God.

Says the prophetic pen:

The Great Controversy, p. 634:

“Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life.”

Early Writings, p. 284:

*“So I saw that the people of God, who had faithfully warned the world of His coming wrath, would be delivered. God would not suffer the wicked to destroy those who were expecting translation and who would not bow to the decree of the beast or receive his mark. I saw that if the wicked were permitted to slay the saints, Satan and all his evil host, and all who hate God, would be gratified. And oh, what a triumph it would be for his satanic majesty to have power, in the last closing struggle, over those who had so long waited to behold Him whom they loved! **Those who have mocked at the idea of the saints' going up will witness the care of God for His people and behold their glorious deliverance.**”*

Additional Notes:

"The church may appear to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out--the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place." 2SM 380

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- The 3 and 1/2 days of Revelation 11 reckoned prophetically would be one prophetic year, or 1,260 literal days. This would be identical to the 42 months or 1260 days also mentioned in the context. The reader should exercise caution in how these are applied to the last days.

Revelation 11 and Eschatology

However, there is considerable evidence here and elsewhere that this period has eschatological significance as well as historical significance.

The French Revolution as a *Type* of Last-day Events

The spirit of the French Revolution will be repeated in many ways, making it a type of the final time of trouble.

The French Revolution

Persecution and Terror--200,000 paupers, the guillotine, reign of terror.

St. Bartholomew's Massacre=70,000; messenger of rewarded with 1,000 crowns, papal medal struck, frescoes in the Vatican, GC p. 273.

Trampled upon the law of God. Rallying cry "Crush the Wretch" (p. 273)

Immorality---rampant, marriage violated

Modern Babylon

A time of trouble, disaster, war, violence----worse than anticipated

Will repudiate God's law, Force worship, ban true worship of God

Immorality---U.S. is getting incredibly corrupt, even the churches---marriage thrown aside--
--Result of Babylon's false doctrines and spiritual fornication

The French Revolution as a Type

Bible banned for 3 and 1/2 years (1793 ff) Public burning.

National and legislative control of religious and secular holidays. Calendar changed---no rest day-10-day week (GC, p. 274).

Caused by sympathy with Rome (GC 265 ff.)

Set up image---Goddess of Reason--was actually a profligate woman

Had a republican form of government; made Atheism the state religion; No God---people danced with joy, (GC p. 270)

God's truth will be banned, in effect, in trampling upon the rights of conscience and the holy Sabbath.

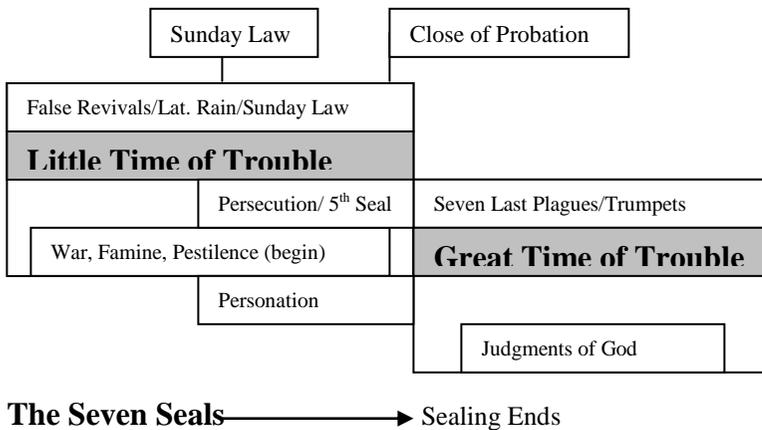
National and legislative actions. Sunday observance.

Caused by sympathy with Rome---U.S. first to reach across gulf, etc.

Sets up an image. Babylon a profligate woman (Rev. 17:1 ff.)

Has a republican form of government; will make Apostate Protestantism the state religion; People will celebrate the apparent "death" of the two witnesses (Rev. 11:10).

The General Outline of Eschatology as it Relates to the Seven Trumpets



Appendix A

Selected Statements Regarding Trauma at the End of Time

“In the last scenes of this earth’s history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood” (*Review and Herald*, 19 October, 1897).

“I am bidden to declare the message that the cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. All the accumulated riches will be as nothingness....

Calamities will come---calamities most awful, most unexpected; and these destructions will follow one after another....

Strictly—will the cities of the nations be dealt with, and yet they will not be visited in the extreme of God’s indignation, because some souls will yet break away from the delusions of the enemy, and will repent and

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be converted, while the mass will be treasuring up wrath against the day of wrath” (*Evangelism*, p. 27).

“Do you believe that the Lord is coming, and that the last great crisis is about to break upon the world? There will soon come a sudden change in God’s dealings. The world in its perversity is being visited by casualties—by floods, storms, fires, earthquakes, famines, wars, and bloodshed. The Lord is slow to anger, and great in power....But his forbearance will not always continue. Who is prepared for the sudden change that will take place in God’s dealing with sinful men?” (*Fundamentals of Christian Education*, pp. 356, 357).

The Sea:

“In the last scenes of this earth’s history, war will rage. There will be pestilence, plague and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood.” (RH, Oct. 1897)

“Yes, they (the sea and waves) shall pass their borders, and destruction will be in their track. They will engulf the ships that sail upon their broad waters, with the burden of their living freight, they will be hurried to eternity, without time to repent” (3SM 417)

The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the seas. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. The end is near, probation is closing. Oh, let us seek God while He may be found.” (MYP 89)

Appendix A

Earthquakes:

“Earthquakes in various places have been felt, but these disturbances have been very limited. Terrible shocks will come upon the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins. The earth’s crust will be rent by the outbursts of the elements concealed in the bowels of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth.” (3 SM 391)

“Last Friday morning. . . a very impressive scene was presented before me....From the windows I could behold a terrible conflagration. Great balls of fire were falling upon houses, and from these balls fiery arrows were flying in every direction.....The terror of the people was indescribable...The inhabitants of the ungodly cities so soon to be visited by calamities have been cruelly neglected. The time is near when large cities will be swept away, and all should be warned of these coming judgments. But who is giving to the accomplishment of this work the wholehearted service that God requires?” EV 291)

“Last night a scene was presented before me...It seemed that an immense ball of fire came down upon the world, and crushed large houses. From place to place rose the cry, “The Lord has come! The Lord has come!” Many were unprepared to meet Him, but a few were saying, “Praise the Lord!” “Why are you praising the Lord?” inquired those upon whom was coming sudden destruction. “Because we now see what we have been looking for.” “If you believed that these things were coming, why did you not tell us?” was the terrible response. “We did not know about these things. Why did you leave us in ignorance? Again and again you have seen us; why did you not become acquainted with us, and tell us of the judgment to come, and that we must serve God, lest we perish? Now we are lost!” *Reflecting Christ*, p. 243 (Ms.102, 1904).

“In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say: “We knew that the

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judgments of God were coming upon the earth, but we did not know that they would come so soon.” Others, with agonized voices, said: “You knew! Why then did you not tell us? We did not know.” On every side I heard similar words of reproach spoken.” (9T 28)

“There will be signs in the sun, and in the moon and in the stars; and upon earth distress of nations, with perplexity; the sea and waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” Luke 21:25,26.

“Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

For the stars of heaven and constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. . . .

Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.” Isaiah 13: 9,10, 13.

Appendix B

Selected Statements Regarding the Leaving of the Cities

Note of Explanation

This appendix is added, not to include any new information, but to remind the reader of the absolute seriousness of this counsel. An attitude now exists, and is printed openly in church publications that the counsel to leave the cities is probably an exaggeration and is meant for selected individuals. This lethargic, soothing attitude is puzzling, if not perilous.

The concept promoted by those who wish to ignore the sensational requirements of this counsel is that it is claimed to be impossible to share the gospel with those who we do not live and work among. It floats about clothed in such terms as “incarnational ministry,” or other models that promote the idea that this is the way Jesus worked; living next to the people he wished to reach and warn.

While this is all sounds very wonderful, and in a large measure is the right approach, it is also counter-counsel. A close look at Jesus’ methods show

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that he himself modeled an approach of working from outposts. He does not stay in Jerusalem, but resides in Bethany, and commutes daily. While he worked energetically for the cities and villages, he generally resided in rural settings. Like all things in his life, there was a reason and a purpose for this.

Very soon entire cities will be laid waste as the target of disaster and malevolent design. Those who ignore the counsel will not be spared these holocausts, regardless of their motives. They will be lost to the cause of God. However, if they are working after God's design, they will be miraculously spared in many instances, because while working to save the lives of their fellow man they are also heeding the larger counsel to live rurally.

The time for reaching the cities is now. But also the time for leaving the cities is now. In places where it is still possible, and for some this time is long past, let God's people listen to these warnings and then act, at the peril of their lives and salvation with definite, prudent, plans.

Leaving the Cities

“Out of the cities, is my message at this time. Be assured that the call is for our people to locate miles away from the large cities....” (Last Day Events, p. 95; MR 1518, May 10, 1906)

“The Lord calls for His people to locate away from the cities, for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities....” (*Ibid*)

“The time is near when the large cities will be visited with the judgments of God. In a little while, these cities will be terribly shaken.” 7 *Testimonies*, p. 83.

“Erelong there will such strife and confusion in the cities, that those who

Appendix B

wish to leave them will not be able. We must be preparing for these issues. This is the light given to me.” *General Conference Bulletin*, April 6, 1903

“If in the providence of God we can secure places away from the cities, the Lord would have us do this. There are troublous times before us.” 2 *Selected Messages*, p. 359

“This experience of the Israelites of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry...Get out of the large cities as soon as possible.” 6 *Testimonies*, p. 195

“For this reason I see the necessity of the people of God moving out of the cities into retired country (places) where they may cultivate the land and raise their own produce.” *Country Living*, p. 21

“A great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.” 8 *Testimonies*, p. 28

“During the night season I was pleading with some families to avail themselves of God’s appointed means, and get away from the cities. . . Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. . . Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. . . God will reveal from point to point what to do next.” 2 *Selected Messages*, p. 354.

“Get out of the cities into rural districts, where the houses are not crowded closely together” . . . *Country Living*, p. 10.

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“We are not to locate ourselves where we will be forced into close relations with those who do not honor God. . . A crisis is soon to come in regard to the observance of Sunday. . . And we are to be careful not to place ourselves where it will be hard for ourselves and our children to keep the Sabbath. If in the providence we can secure places away from the cities, the Lord would have us do this. There are troublous times before us.” *Country Living*, p. 20

“The time is fast coming when the controlling power of labor unions will be very oppressive. . . Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.” *Country Living*, p. 9, 10.

“Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions...” *Country Living*, p. 9.

“Purchase a little piece of land, where you can have a garden.” *Country Living*, p. 17

“Parents should get as suitable a place as their means will allow. Though the dwelling may be small, yet there should be land in connection with it, that may be cultivated...God will help His people to find such homes outside the cities.” *Country Living*, p. 24.

“Light has been given me that the cities will be filled with confusion, violence, and crime, and that these things will increase till the end of this earth’s history.” *Last Day Events*, p. 110 (7T 84, 1902)

When God’s restraining hand is removed, the destroyer begins his work. Then in our cities the greatest calamities will come.” *Ibid* (3MR, p. 314–1897)

“I have seen the most costly structures in buildings erected and supposed to be fireproof, and just as Sodom perished in the flames of God’s vengeance so will these proud structures become ashes. . . . The flattering

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monuments of men's greatness will be crumbled in the dust even before the last great destruction comes upon the world." *Ibid* (3SM 418–1901)

Our cities are increasing in wickedness, and it is becoming more and more evident that those who remain in them unnecessarily do so at the peril of their soul's salvation." *Last Day Events*, p. 119 (CL 9–1907)

"Remember Lot's wife." Luke 17:32.

"O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry." *Last Day Events*, p. 111 (Ev 29–1903)

"The time is near when large cities will be swept away, and all should be warned of these coming judgments." (*Ibid.*)

No Precipitous Moves

"There is need, great need, of this work being done, and now. Those who have felt at last to make a move, let it not be in a rush, in an excitement, or in a rash manner, or in a way that hereafter they will deeply regret that they did move out...Should some move hastily...and be brought into discouragement, they will reflect, not upon themselves for moving unadvisedly, but upon others who, they will charge, brought a pressure to bear upon them....Let everyone take time to consider carefully; and not be like the man in the parable who began to build, and was not able to finish. Not a move should be made but that movement and all that it portends are carefully considered—everything weighed....

....Look most earnestly to God, the One wise in counsel....The sure promise is, He will direct thy paths. He is infinite in resources." *Country Living*, p. 25-28.

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Working From the Suburbs

“As God’s commandment-keeping people we must leave the cities. As did Enoch, we must work in the cities but not dwell in them.” *Last Day Events*, p. 96 (Ev p. 77,78; 1899)

“The cities are to be worked from outposts. Said the messenger of God, ‘Shall not the cities be warned? Yes, not by God’s people living in them but by their visiting them, to warn them of what is coming on the earth.’” *Ibid* (2 SM, p. 358–1902)

“For years I have been given special light that we are not to center our work in the cities. . . .”
Ibid (7T 84–1902)

“Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them even if they had lived in a place some distance away from the city.” *Ibid* (Ev 78–1903)

“The work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force.” 2SM-142

Appendix C

Measuring the Temple and the “Plan” of Salvation

A *Historical* Look at the Wilderness Sanctuary

(“*Rise, measure the temple*” Rev. 11:1)

The measuring of the temple has primarily to do with the judgment and “measuring” of the people of God, the “real” temple of living stones---the church. Some expositors are aware that Ezekiel’s measuring of the temple occurs within the original thematic context and timing of the *Day of Atonement*. This is significant and essential knowledge in understanding the “measuring” symbol in Revelation 11.

But there may be a further prophetic meaning as relates to the order and timing of events in the outworking of God’s efforts for man’s salvation. In the original layout of the sanctuary complex may be found a paradigm of salvations activities, or a physical blueprint of the “plan of salvation.”

Spatial or Diagrammatic Prophecy

In the classic "ABC" of Bible prophecy---Daniel 2---we find a remarkable symbolic representation of subsequent earthly history. The rise and fall of several world empires, the division of Rome, the ten kingdoms of the Europe, are all well represented in the great image and its parts and

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materials. History has transpired in perfect unison with the general sequence and timeline as represented in the great image. We can conclude that God is anxious to share his overall purposes with his people on earth.

"The Lord Eternal never does anything without telling his servants the prophets." Amos 3:7-- James Moffatt Translation

In like manner God unveils his purposes and plans that relate to salvation history. And God's universal purposes far surpass those of secular human history.

The Prophetic "Image" of Salvation

Is it not likely then that the God of heaven would represent his work in *salvation history* with similar symbols and paradigms? The premise, then, is that God in many and various ways provides a *prophetic picture* of his work, and that sometimes these pictures are *spatial and dimensional* in concept.

Before the coming of Jesus to earth, God's chosen method of revealing his work of salvation to man was the wilderness sanctuary, the temple, and its services. The revelation provided in this marvelous tool of communication is surpassed only by the dynamic demonstration brought through the living, incarnate Son of God.

The sanctuary, like the ministry and life of Jesus, was not merely intended as an "audio" sermon from a prophet or minister, but was largely a "visual" presentation. Therefore the sanctuary was a "sandbox" illustration of the work of Jesus and the entire *plan of salvation*, particularly using physical symbols.

The purpose of this study is to suggest that God intended for the sanctuary to illustrate more than the theological meaning of Christ's sacrifice on Calvary and the resolution of the sin problem. It was meant also to be PROPHEMIC, or to at the very least demonstrate sequential phases of

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heaven's ministry for the cosmos, much as the great image of Daniel's vision does for secular world history.

Some *assumptions* (which are argued elsewhere but not in this study) are crucial to building a time/phase model of the Israelite temple. These are:

1. That the court, holy place, and most holy place correspond to phases of heaven's ministry in behalf of man; respectively: Justification, Sanctification, and Glorification.
2. That the court essentially represents the earthly ministry of Christ, while the temple proper represents the heavenly ministry of Christ.
3. That the placement of the actual temple complex in the court may have been significant.

The first matter of discussion for now then, is the likely location of the wilderness sanctuary proper within the outer court. While this understanding is not "crucial" to the *general phases* of salvation history as illustrated in the sanctuary doctrine, it may mark more specifically a timeline of world history than one might originally think.

Location of the Sanctuary in the Court

We are not given specific Scriptural information as to where the sanctuary building was actually placed in the courtyard. Ancillary historical materials are also sketchy in this matter also. The most common assumption is that the front door of the sanctuary was on the median line of the court, but this appears to be more opinion than fact (cf. Hardinge, *With Jesus in His Sanctuary*). Some also assume that the center of the temple court is where the Ark of the Covenant in the most holy place would have stood. This, however, would create an awkward problem in how the court space would have been used.

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The best deduction at this point seems to be that the very center of the sanctuary complex and system was in the center of the holy place. This is supported by a couple of tenets.

Centered in the Holy Place

1. First, recent studies have claimed that this was the case with the temple of Herod in the time of Christ.

Ernest L. Martin describes the specific formation of an elaborate concept of an Israelite "camp" as re-invented by the rabbis in and about the environs of Jerusalem. This consisted of a theoretical and idealistic zodiacal division around the temple, ordering the twelve tribes with their typical standards and all the symbolism and lore that went with this concept.

According to his sources, there existed on the floor of the holy place such a zodiacal circle, the center of which was considered to be the "navel of the earth," or the very center of the geographical Jewish cultus and cosmos. Thus the very center of the sanctuary complex was in the holy place, with the various zodiacal divisions radiating outward infinitely, much as a pie is cut (cf. Ernest Martin, Restoring the Original Bible, pp. 109-121).

2. A second important consideration is in the idea that the shape of a cross results from the placement of the sanctuary furniture. If the furniture of the holy place is positioned logically and centered to the room provided, it necessitates that the center of the cross, where the lines converge, would come also near the exact center of the of the holy place.

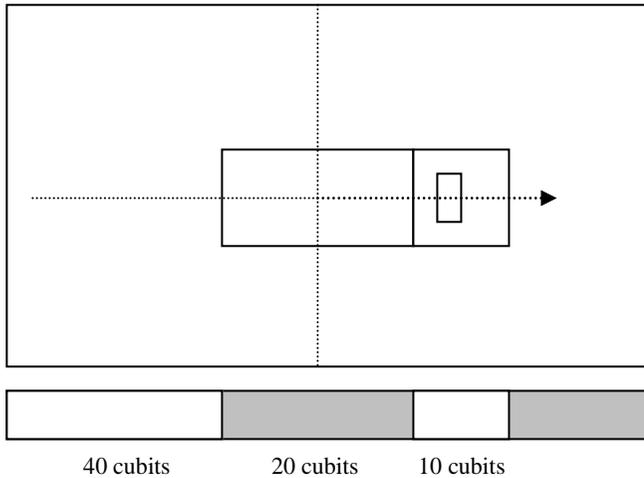
The Cross itself is indeed the center of the plan of salvation. The center, or "heart" of the cross (just before the altar of intercession) is where the most important daily intercession took place for millennia ("X" marks the spot). If the body of Christ is superimposed over this imaginary cross, it is at the crossbeam where Christ's own heart would be. The salvation of

Appendix C

man is the work of God's heart, his great love, and is the heart of the entire plan of redemption.

Now the Sanctuary layout then, I am suggesting, represents in linear fashion the events, in order, that contributed to the total Plan of Salvation. Below is presented an outline of the relationship between the events of salvation history and the arrangement of the wilderness sanctuary: Starting at the eastern gate of the court (the left) one can visually progress toward the back wall of the court and find represented in elementary fashion the history of God's heavenly plan:

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The Linear Outline of Salvation

Following is an outline of the plan of salvation as it relates to human history. Since it is in outline form the reader may need to make some of his own literary transitions. However, it is presented in this fashion to highlight the general movement of events and to avoid losing the reader in a volume of text.

The Gate

The gate was on the east side of the sanctuary, and it was "eastward in Eden" where the first gate to paradise became the place of worship. In fact, the gate of Eden was in a sense the first earthly sanctuary, where the glory of God was witnessed and the worship of God was practiced.

The gate represents not only CREATION and beginnings, but also points back to the fall of Lucifer where the sin problem began. This event brought the necessity of a savior, and the solving of the sin problem. This

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was the reason the sanctuary was brought into existence. It is the purpose of the sanctuary to demonstrate how God addresses this great problem of the universe.

I. The Gate—It was at “the gate” that the eternal plan was activated--Sinners were invited to enter and find "sanctuary" in God's restorative plan. The fall of man immediately followed the creation of this earth.

A. There is a relationship between the creation of this earth with the fall of Satan.

(Cf. The Story of Redemption 19:2, 20:1,2)

B. Adam, and the pre-flood church, worshipped at the gate of Eden.

Says the book *Patriarchs and Prophets*:

“And they had a silent witness to the truth, in the garden of God, which for many centuries remained among men. At the cherubim-guarded gate of Paradise the glory of God was revealed, and hither came the first worshippers. Here their altars were reared, and their offerings presented. It was here Cain and Abel had brought their sacrifices, and God had condescended to communicate with them.” (PP, p. 84)

C. Ancient Chinese language pictures the word for "gate" as a garden with angels and a sword.

II. The Altar of Sacrifice

A. The altar of sacrifice was *near the entrance* of the sanctuary (Ex. 40:6,29).

B. The altar was the “sanctuary” during the time of the Patriarchs. The earthly, sacrificial system was instituted for this entire era before Christ came. The Old Testament reports the use of altars and sacrifices throughout the times of Seth, Enoch, Noah, Abraham, Isaac, Jacob, Israel, the Kings, etc.).

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C. This system continued for roughly 4,000 years, which correlates with the first 40 cubits of the court.*

D. The court and its "brass" furniture are always typologically equivalent to the affairs of this EARTH. (Cf. Josephus)

E. Here, in the earthly service of the tabernacle, the "Lamb" was slain for centuries. Here on this earth the real Lamb of God was slain.

III. The Laver

A. The Law was given in wilderness. The Law is often likened to a mirror, a transcript of God's character. The believer is encouraged to "look into perfect law of liberty" (James 1:25). In fact, the laver was made out of the mirrors of the Israelite women.

B. It is during this time that Israel passed "through" the sea (I Cor. 10:1,2, Ex.14).

C. The laver is often referred to as the "sea", or "molten (red) sea." (The NT likens this to baptism).

IV. Between the Porch and the Altar—Between the porch and the altar was the place of slaying. Originally there were stakes that were driven into the ground to restrain the victim while it was slain.

A. Jesus likens this symbol to all the faithful who were slain up to his time (Matthew 23:35). Jesus completed this sacrificial cycle with his death. He used the expression "from Abel to Zechariah, who was slain before the altar."

B. Weeping took place between porch and altar—it was a place of death, evil remorse, and mourning:

Ezek. 8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the

*One cubit= 100 years. This cannot be deduced from any Bible text or reference. (Exodus does give the dimension of the sanctuary as 100 X 50 cubits). However working back from the 1,000-year judgment represented by the most holy place, that is, (10) cubits; then the Holy Place ministry entered upon by Christ at his ascension (book of Hebrews), that is, (20) cubits (relating to the 2,000 years that have nearly expired since his death), we may start to build a template as a standard for measuring the temple of God.

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LORD, and their faces toward the east; and they worshipped the sun toward the east.

Joel 2:17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

C. Jesus was in effect slain at this same juncture in history, at the porch. He was condemned right in the temple complex itself.

D. The Lamb was fastened to a "stake" while slain. This was reported to be always on the north side of the court, or altar, near the entrance or door of the temple or sanctuary.

V. The First Veil

A. While on earth "Christ's divinity was veiled with humanity."

B. He "became flesh. . . . and 'tabernacled' among us." John 1:14 ff.

C. Which veil was torn? The Bible does not say.

D. Some say it was the inner veil (DA 757, 775).

But the same reports also seem to say that the inner rooms were open to the gaze of the careless multitude (?). *This could only be possible if an outer veil was also torn.* The best historical evidence is that it the outer veil (at the very least) is the one that was torn. This veil in front of the two great doors could be seen from some distance. Jewish writings say the lintel holding up this veil fell to the ground "forty years before the destruction of Jerusalem" (earthquake?).

(Cf. Ernest G. Martin, Secrets of Golgotha, pp. 13-19)

E. Heb. 9:8-11, 24 literally refers to the temple complex as, the "holy places," in referring to the whole sanctuary proper.

F. The Jewish historian Josephus confirms this-- (see below): "Now the whole temple was called the Holy Place; but that part which was within the four pillars, and to which none were admitted, was called The Holy of Holies." Josephus, Antiquities of the Jews, III., vii. 4.

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G. Some Rabbinical sources indicate the veil was "a span" or 1/3 of a cubit thick! This seems unlikely, unless it was somehow pleated. However, in our scheme this would equivocate to 33.33 years, essentially the precise length of Jesus ministry, veiled "in the flesh." Some of the coverings of the wilderness sanctuary were layered-like, even made with actual "skin" that was no doubt meant to demonstrate the humanity and the covering of the body of Christ.

At this very time, Jesus "in the flesh" disappeared into the heavenly realms. He went *within* the curtain, the curtain of his flesh, to enter upon his priesthood there. This is exactly what we would expect our linear design to teach at this very time in salvation history.⁺

VI. The Holy Place (20 cubits would have to be nearly equivalent to the next 2,000 years)

The Holy Place ministry of Christ is perfectly represented in the time of the Christian dispensation. Jesus is pictured as ministering there in several places and the signs and symbols used represent the work of the church in this era.

A. (The Candlestick—gospel light to the world—is a holy place object) Revelation 1:12,13; 4:5,6; (also is the altar of prayer incense) 8:1-5; 9:13; 14:18.

B. The Ark of the Covenant is not mentioned until Jesus comes (Rev. 11:18,19; 15:5), or the close of probation.

C. The Lord's table---bread and wine---represents the Eucharistic celebrations to be honored "until he comes." I Cor. 11:26

D. The 2,000 years is nearly complete.

E. The priestly ministry of Christ continues to this day. Since 1844, Jesus has gone ahead into the HEAVENLY Most Holy Place. While the end of the *Day of Atonement* is *anticipated*, the Holy Place Ministry in

⁺ For further discussion refer to the article in my book, *Hard Sayings*, entitled, "Which Veil and Why?"

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some respects is not yet completed ON THIS EARTH for the gospel is still being given, the Lord's supper is still being celebrated, the ministry and prayer for sinners still continues. The holy place ministry *in a sense* will continue until Jesus leaves the sanctuary for the last time. His last work is to cleanse the altar. At this time Jesus will tarry, reluctant to leave his priestly work for repentant sinners. Yet is also true that in heavenly terms the most holy place ministry has already begun in heaven.

In a sense we may now be *passing* through the second veil "historically." The first veil naturally divided into four panels with angels embroidered on each. These four "angels" correspond to the four Gospels that introduced believers to the Christian era and the Holy Place ministry. The second veil divided into three panels; thus three angels. The believer is now *in the process* of being invited into the Most Holy Place ministry through the messages of the three angels (The inner pillars and veil required adequate space, maybe up to a cubit and a half).

VII. The Most Holy Place represents glorification and judgment)(10 cubits).

A. The work of millennial judgment will begin at Jesus' second coming as described in Rev. 20.

B. The saints at this time are in heaven. (Ark seen, Rev. 11:18,19).

C. The Law is revealed as the standard of judgment.

D. The 1,000 years, a Sabbath of Redemption, correlates perfectly to the proportionate 10 cubit standard we have assumed.

E. The promises of Revelation 1-3 are fulfilled to saints (i.e. names not to be blotted out, eat of hidden manna, not hurt of second death, etc.).

VIII. Plan of Salvation Complete

A. The earth is restored. The focus returns to this earth (Rev. 21:1). God dwells with man. The plan is complete. All declare that God is love.

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B. There is no temple there (Rev. 21:22)(Space beyond Most Holy Place in the court).

Conclusion

It seems apparent that a definite pattern exists in the layout of the sanctuary, telling us of phases of ministry in behalf of man's salvation. There is corollary evidence that the spatial dimensions at least roughly equate with the paradigm of history as it has transpired and will yet transpire.

It would be foolish to adopt such a scheme as this as proof of any particular timeline, or a specific indication of the time of the coming of Christ. If in any way valid, it does have interesting implications as regards the "6,000 year theory." In any event, it provides a fascinating look into the unfolding of God's purposes in the plan of salvation, and demonstrates the order of his work. It opens the possibility of seeing in the sanctuary setting, prophecy as well as theology. It demonstrates marvelous divine order. It provides hope that the resolution of all things is at hand, that Jesus will come as promised, and that God will work out the great purposes of His will.

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The Validity of 1844

"Unto two thousand and three hundred days and then shall the sanctuary be cleansed." (Daniel 8:14)

The charge has been publicly made for several years that the traditional Adventist understanding of the 2,300 day prophecy of Daniel 8:14 must be jettisoned by "Gospel" believers. To some, the doctrine is built on a faulty foundation, and is inconsistent with the New Testament gospel. To others the doctrine is relegated to relative unimportance, and is not necessary for prophetic understanding.

Objections are made on the ground that all that ultimately matters is Christ and the Gospel. "It is not a testing truth," some suggest. "Even if it is valid some wonder why so much is made of it?" Certain ones observe, "If one doesn't need to understand it to be saved, why do Adventists make it so important?"

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What is the 1844 Doctrine?

The prophecy of Daniel 8:14 is traditionally understood by Adventists to mean that prophetically, the 2300 days mentioned in the text, stand for years; therefore 2300 years after 457 B.C., the date of the prophetic and historical decree, the sanctuary in heaven “was cleansed.” In effect, Jesus then entered the innermost apartment of the heavenly temple (as in the OT Day of Atonement) to judge who is to be saved out of all those who professed to know the Lord before Jesus comes. (The cases of those living today cannot be determined, of course, until their earthly probation closes).

This very belief has been a point of departure by thousands from Adventist ranks and has been a point on which most other Christians dispute Adventists. So, is it really necessary?

We cannot treat all the intricacies of this verse and this belief system in this document. This is done better in other works, and requires some study for some. I recommend such books as Clifford Goldstein’s “1844 Made Simple.” I simply must make some comments relative to this matter in the following remarks. I believe this should not be a text that causes division and embarrassment, but just the opposite.

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I. LEGITIMACY OF 8:14 ITSELF

Not found in the Bible?

The core of what many say about the traditional investigative judgment view is that a pre-advent judgment is not found in the Bible. Of course one will not find anything if they don't look for it. The fact is--- the claim that the Bible contains no such distinct idea of pre-judgment is any thing but true. A corollary argument popularly promoted is that the idea of God judging before the end of time is an idea "against the gospel." This charge is also totally mistaken.

It would be well for such to remember that the Bible doesn't see the idea of a judgment as against the gospel. It is better to stick with the Bible on its own terms. The Bible uses the two expressions, "gospel," which means "good news;" and "judgment," in the same verse (Rev. 14:1ff) without the slightest apology. The Bible sees no such contradiction.

However, Desmond Ford wrote, not long after the church was challenged with this particular issue:

"Ellen White borrowed fallacious concepts. . . . My question is: how long will it be before the theologians and administrators of our church are (similarly) honest regarding certain theological views adopted by Ellen White from contemporaries---views that continuing study has shown to be erroneous? I refer to the traditional dogma of the pre-advent judgment beginning in 1844 in the newly-entered Holy of Holies in heaven. Ellen White, of course, did not originate this teaching but received it from Andrews, Smith, etc."

Spectrum, Vol. 16, Number 1, p. 67,68.

Is a Pre-advent Judgment Not in the Bible?

Is the idea of a pre-judgment not in the bible? For examples, let us begin with Genesis:

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- Adam and Eve after they sinned heard the Lord God walking in the midst of the garden in the cool of the day. God spoke to them before he pronounced judgment. He said, "Adam, where are you?" Then he proceeded to give Adam and Eve an opportunity to counsel with him and to explain themselves. God could have just come along and pronounced the sentence. But he first investigated them and reasoned with them before casting a verdict about their fate.

- God does the same thing with Cain after he has slain Abel. God could have simply chucked him into custody, or let the lightning strike Cain himself. But God is always interested in being fair. God doesn't even bring a charge against Cain to pre-prejudice the standing of the accused. Instead, He reasons with Cain, and asks an innocent question, "Where is your brother?" Cain has a chance to respond and explain. Of course, Cain bumbles all over and perjures himself. But God is so kind. He could have said, "Now why did you kill your brother? What am I going to do with you?" But even though God knows everything he investigates first. One barely gets into the third and fourth chapter of the Bible and there are *investigative judgments* everywhere. Who really should want to say that the idea of a pre-judgment is "not in the Bible?"

- How about Noah's time? (Cf. Gen 6:1-13) In the story of Noah God comes down and "LOOKS" (vs. 12) at what is going on the earth and says, "For the good of everyone this has got to stop. I will give a probationary period of 120 years to test this situation. If the wickedness continues there will have to be a flood." Noah builds an ark, men are tested, probation is closed and the door is shut, and the wrath of God falls upon the earth. But God reserved a pre-trial period first. He investigates, then acts in judgment.

- Tower of Babel (Gen 11)

In the tower of Babel story there is a very clear pre-judgment. While I was at the seminary working on my master's degree I found myself trying to find a reason for why in the story of the tower of Babel God is pictured as coming down to see the tower. I thought, "how absurd! Does the writer of Genesis actually believe that God didn't know what was going on and

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found this out by sheer accident?" (Like, "well, look what we have here!!"). Then I noticed the observation of one astute Jewish commentator by the name of Rashi, who said:

"He did not really need to do this, but Scripture intends to teach the judges that they should not proclaim a defendant guilty before they have seen the case and thoroughly understand the matter in question."

•Abraham and Sodom (Gen 18)

Then there is Abraham and the destruction of Sodom. God not only looks over the situation first (Gen 18), but he even allows others, even the humble Abraham, a man on earth, to "check out" what God is going to do BEFORE he does it! God says, "I'm going to tell Abraham what I am about to do." God doesn't hide behind a lack of evidence but invites all to look in and appreciate and second-guess his actions. (vs. 17)

Abraham, timidly at first, ventures to offer God a little advice on what might be fair. He wants to know if God would destroy Sodom if fifty righteous people were in it. God tells him he won't, and Abraham is a little relieved because that didn't seem fair to him either. Then Abraham keeps whittling the figure down a little to 45, then 40, 30, 20, and finally 10. God would not destroy it if there were 10 righteous in it.

Says Abraham:

"That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" vs. 25

God judges carefully, openly, and rightly before judgment is executed. This is his way. Abraham knew this about God. So should we. Let's not heap embarrassment upon ourselves by saying that the idea of an investigative judgment is not in the Bible.

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- Jacob endured one.
- Pharaoh and all of Egypt were given one.
- The Children of Israel endured a forty-year one before they entered Canaan's land.
- Nearly the entire book of Ezekiel is about this subject. In the early chapters a seal or mark is placed upon the righteous before judgment is executed on the nation. Read about it in chapter 9.
- Over and over again in Isaiah God gives Israel opportunity to be upheld in judgment. He pleads, "Come let us reason together."

• Then there is Daniel. Daniel is where the furor over this whole doctrine started. And is the doctrine not in Daniel? It is absurd to not think so.

---Daniel 1---The Hebrews are "tested" for 10 days. 10 is a judgment number. That is why we have Ten Commandments, because they are God's judicial laws.

---Daniel 2---Human probation is given to this earth until judgment is executed

---Daniel 3--- Three Hebrews endure a severe testing hour, and are singled out and rewarded.

---Daniel 4---Nebuchadnezzar goes through his own investigative judgment for seven years

---Daniel 5---Babylon and Belshazzar are "pre-weighed" in the balances and found wanting

---Daniel 6---Daniel is tried, and though guilty according to the wicked plots against him he is delivered in his integrity before God's investigation.

---Daniel 7---This is the investigative judgment chapter of the Bible! (Despite efforts to apply it otherwise)

---Daniel 8---so is Daniel 8

---Daniel 9 is about the investigative judgment on the literal nation of Israel and they are given a specific probationary time determined upon them as a people

---Daniel 10 and 11 continue upon these themes

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---Daniel 12---Michael the judge stands up for his people even before the final conflict is over, and they are judged ready while standing through the time of trouble.

The name "Daniel" probably means: "God IS my Judge." Not "was," or "will be." Is!

And what about Joshua and the Angel in Zechariah 4? What about every book, maybe even every verse of the Bible?

The New Testament knows about this concept too:

John the Baptist (really should be called "John, the Adventist!"), an "Adventist" in type preaches (with a loud voice) this curious statement: "Even now the ax is being laid to the root of the tree." What does this mean? It means that a tree (person or nation) is given opportunity to bear fruit. But if upon investigation no fruit is found, it is to be chopped down. Especially the act of "starting" to chop it down is very much a symbol a pre-judgment going on. Think about it. It is a warning that the tree had better bear fruit soon or its probationary investigative phase will be over. (Matthew 3:10,12)

Jesus told a parable about a man and a wedding garment. He had to have this garment so that he could enter heaven. But during the investigation he is found without one so he is thrown out. This all occurs *before* the bridegroom comes. (Matthew 22) Here is the "pre-advent" judgment again.

You can't escape from this concept in the Scriptures. It surfaces all the time. One of my favorite Bible books is the *Book of James*. Unlike some others, I like the book of James. A while ago I noticed this famous verse in the first chapter:

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord has promised to them that love him." (1:12) (Notice that temptation or testing

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comes first, then a legal investigation, and THEN the crown of life.

There is nothing to be ashamed of when we believe that it is a Biblical doctrine that God always investigates with OPENNESS before he acts in executive judgment. It is SOLID BIBLICAL TRUTH. God holds a public inquest, not because He doesn't know, but to make transparent his character and fairness. If God has done this always in ordinary history, will he not do it when it is most important of all, just at the end of time, when eternal destinies must be decided?

The apostle Paul wrote, "*Study to shew thyself approved unto God, and workmen that needeth not to be ashamed, rightly dividing the word of truth.*" (2 Tim 2.15)

Those who make such absurd statements that there is no pre-advent or pre-judgment doctrine in the Bible ought to be ashamed. They should be exposed for the frauds they are.

The Bible says that "truth will be our shield and buckler." (Ps. 91:4). A buckler is a belt. Both a shield and a belt are for security.

The apostle spoke of the belt of truth. In Bible times a soldier wore sort of a skirt or robe, really. The belt was quite important as you can imagine. Without a belt he was very likely to become ashamed.

I have often told about an evangelist friend I know who was confronted by several ministers of other faiths at a large minister's gathering in one of the cities of the Northwest (U.S.). He was doing some meetings in the area and he wanted to work with---and not against the ministers of the city---so he met with their association. However, they all began to attack his beliefs.

Some of the first ones to challenge him were a couple of our Lutheran brethren. They particularly didn't like what the evangelists said about the

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state of people in death and, of course, his emphasis on the Sabbath. He asked them why they were so bothered by this. They said that they were Lutherans, and that they believed in the Bible and what Luther said about the Bible.

Then the Adventist minister related to all present some quotes from Luther's own writings. These are quite amazing. Sure, Luther did not have some things straight. But there are some interesting statements that he did make that show that in many ways he was ahead of his time in theological reformation. Anyway, this evangelist quoted to the entire ministerial gathering where Luther states his belief that the dead are asleep and not in heaven, or the "place" called hell, just as the Bible teaches. Luther states in several places that the belief in the immortality of the soul is part of the "Roman dunghill of decretals," etc. Luther also seems to hint in a place or two that the Sabbath could be kept on the seventh day. The outcome was that these ministers were shown that they were not even Lutherans after all, because they did not believe like the founder of their church believed. To say the least they were very embarrassed.

Then a couple more ministers's challenged some similar things and the evangelist showed them from the Bible their error. The meeting soon broke up in disarray, minister's scattering right and left.

You see, when you don't have the truth, you will eventually be embarrassed. This evangelist was not trying to confront or shame anyone. His only comment that I heard was, "Was I ever glad that I did not have to be ashamed of what I believed. I am so glad I had on the belt of truth."

Confirmation

We cannot here digress into the textual intricacies and all the arguments for the 2300-day prophecy. These abound. What is sad is that documents and tapes by even former SDA ministers still circulate attempting to debunk this doctrine while totally ignoring the later and significant findings of the *Daniel and Revelation Committee* published in seven volumes, and many other solid exonerative works and discussions.

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1. **Arguments:** In these volumes are no less than 23 solid and separate arguments that validate the traditional understanding of this famous passage. Particularly exonerated is the year/day principle. Most of these arguments come from the book of Daniel itself. But there are none so blind who will not see.

2. **Karaite Reckoning--1999** Another interesting confirmation of the Adventist understanding comes in the charge made for years that Adventists didn't even have the right date---Oct. 22, 1844.

The exact date itself is not so important as the fact that a prophetic movement did occur at exactly the time that prophecy said it would. But some have tried to discredit the October 22 date itself as invalid.

The date was chosen by early Adventists not according to traditional Jewish calendars based on fixed cycles much like our Gregorian calendar today, but according to the reckoning of an obscure Jewish sect called the Karaites. The Karaites followed an older lunar calendar, created according to the Biblical instructions and according to the yearly barley harvest. Criticism has been made about this because this calendar made the Day of Atonement in 1844 one month later than the traditional calendar. Furthermore, in recent years the Karaite Jews had become all but extinct.

However, something has occurred recently that is perhaps significant. For one thing, the Karaite Jews are now coming back as a group and are following their calendar faithfully. It so happens that in the year, 1999, lunar events so positioned themselves as to recapitulate what happened in the year 1844. According to the very particular Karaite Jews, the *Day of Atonement* fell in that year on October 22, just as early Adventists had reckoned it. The barley test was even used to determine when the year would start. And this is exactly how the Bible, not modern tradition, directs it should be determined. So what told the early Adventists to use the correct Biblical method in spite of the fact that it was an obscure way to reckon it in the 1840's?

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Having a personal interest in astronomy and having spent considerable time studying ancient calendars I have noticed that the Hebrew/Babylonian calendar is in many ways superior to almost all other calendars, in that it is closely tied to the “clock of the heavens,” and is self-correcting. Though impractical today, it is the calendar of the Bible, and so it is amazing that this calendar was in effect what the Advent people consulted at the time of the 1844 movement.

Beyond this are the amazing astronomical indications that theologically confirm what is held by traditional Adventism. This can be read about in my book, “The Clock of the Heavens.”

3. Three words

In addition much has been said about the word *tsnidaq* in Daniel 8:14, translated "cleansed" in the King James Version, and "set right," or "restored," or "vindicated" in other versions. The immediate context demands that all three of these ideas be preserved to maintain the meaning of the text. However, it is now shown that there were Hebrew words for each of these concepts, but only one word which could be taken to mean all of them, and that is the very word *tsnidaq* that we find in this verse. Positively amazing!

(See Richard Davidson, “The Second Advent and the Fullness of Time,” *Ministry*, June/July 2000, pp. 41-47)

Other Confirmatory Information

I also believe the belief in the traditional view of the 2300-day prophecy is validated through other means:

- Namely, from the book of Revelation, and especially the tracing of historical cycles as chronicled in this volume.
- In addition validation is seen in the correct prophetic understanding of Revelation, chapter 10 and 11.

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- Further, I believe that the doctrine of an investigative judgment is strengthened by the unlocking the concept of “nutshell” prophecy, or anti-typical reckoning of prophecy. This is dealt with in greater detail in my book, “Hard Sayings,” (Appendix). The exactness of prophetic fulfillment in the primary type ensures the same exactness and appropriateness in the second type. Especially is this important when seeking to understand the year/day principle.
- The greatest argument of all seems to be in what has happened before the present moment in times of divine judgment. Scores of types appear in biblical and post-biblical times which demonstrate that God typically acts in pre-judgment before he acts in executive fashion. (Not to promote my own books, but I have written a work on this very subject, called “Back to the Future, Forward to Fulfillment.” God truly will not do anything without revealing his intentions to his people first. The arguments are numerous and impressive). Everyone, it seems, should hold his own personal “investigative judgment” before tossing this important Biblical doctrine.

But now let us turn to why the 1844 doctrine is important. I personally call these reasons “The Magnificent Seven.” I would not want a current theology without them:

II. REASONS THE DOCTRINE IS IMPORTANT

1. IT INFORMS US MORE SPECIFICALLY THE TIME IN WHICH WE LIVE IN THIS WORLD'S HISTORY--The 2300- year prophecy is a marker indicating that we are “almost home.” It is unique like nothing else. Where else in Scripture do we have a specific prophecy that gives us a date close to the end of all things? The best we have in the Gospels and the Epistles is "sometime." But this splendid inside view marks the era of history we are in.

My daughter hates to ride in the car. On a recent trip to Arizona (hundreds of miles) she often asked how long or how far it was to get there. Any parent is aware of this phenomenon. A vague answer of "sometime" will never satisfy or prepare the child for the "how long." But specific information like, “three more hours,” or “one hundred more

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miles” makes an incredible difference in the morale of the child. Don't we all read the road signs telling us how far it is yet? Has not God thought of us also? Yes, he cannot give the day or the hour, but he can encourage us and prepare us for the fact that we are almost home. This is important!

2. IT PROVIDES THE CALLING AND REASON FOR THE EXISTENCE OF OUR LAST-DAY CHURCH.

This reason may sound circular. But the fact is that without such an arresting text and prophecy, God's last-day movement (I know for other reasons it is) would never have come to be what it is today. This text gives the church a mission and a purpose. For me, at least, this makes it very important. Writes a certain editor:

"No other prophecy in the Bible is so important to Seventh-day Adventists as the twenty-three hundred days of Daniel 8:14. Our very being as a separate people is dependent on the accuracy of its interpretation. Undermine our teaching on the cleansing of the sanctuary, and you undermine the cornerstone of our message. It is this that makes us distinctive." RH, Jan 6, 1944, p. 4, Editorial.

Our faith, of course, can never rest ultimately on one text. But the very nature and purpose of this prophecy is so important that our faith would not be the same without it. Satan knows this, and that is why this doctrine is the subject of attack. But this is God's rallying call, his "last warning message." Would that not be important?!

3. ITS A CALL TO MORAL RESPONSIBILITY IN THIS LAST HOUR---The call of the judgment hour; that it has come; is to call us to repentance and to encourage us to prepare to meet our God. Why should such an idea be considered odious by some? God in his mercy calls out as did Jonah, and Noah, and John the Baptist; "repent for the kingdom of heaven is at hand." It is in this time that we are called by God's Grace to reproduce the character of Christ.

When I was in a boarding academy, lights would go out at 9:30 p.m. We were never ready for this sudden blackness; therefore the dean had the

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monitor say over the loud speaker, "5 minutes until lights out." When the warning came we knew that it was time to put away our books, locate necessary items, and to prepare for the night. Almost no night comes to this moment when I think just before bedtime, and sometimes even threaten my family with: "five minutes until lights out." Is not God giving us the same merciful warning and call to moral responsibility in these final days?

4. IT TELLS US WHAT CHRIST IS DOING TODAY. Shouldn't that be important to us?

A. **Jesus enters the most holy place:** The book, *Early Writings*, p. 51, describes in detail the very event of Christ's entering the most holy place in heaven and the significance in the heavenly realms of this event. It is also described in Daniel 7 and I have done an exhaustive study comparing both *Early Writings* and Daniel 7. I testify to you that it is describing the very same event, with the same subjects. I cannot see by comparing the two visions, which Ellen White saw any less of what Daniel saw centuries before. There is a harmony in inspiration that must be acknowledged at times.

B. **Important as death on the cross:** "The intercession of Christ in man's behalf is as essential to the plan of salvation as was His death upon the cross." GC489 This intercession should mean very much to us. I am glad we are, through the study of this subject, invited to look at the very work of Christ and know what he is doing for us TODAY not just what he did for us BACK THEN! Daniel 8:14 is not about dates, and decrees, and numbers, and days for years. It is about CHRIST, and what he is doing for us today! We have a High Priest who is interested in us and is entering the inner rooms to effect our eternal salvation. Now what could be more important to us than that? Please tell me.

5. THE PROPHECY GIVES US A UNIQUE WINDOW ON HOW GOD WORKS--The doctrine of the judgment and the plan of salvation tells us what God is like and how he works. This is very important in a world that is dark in misapprehension about God. The judgment theme shows how God is fair, how he listens and looks before he leaps, how he gives all a chance to know his will. The great controversy is about the character of

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God, and understanding the process of judgment, investigative, explanatory, and executive, provides a marvelous window into God's character and informs our questions about God.

Suppose there were no investigative judgment and some mistakes were made. What if you would meet Hitler, Mussolini, Idi Amin, Count Dracula, Nero, and Charles Manson on the streets of gold? Might you be a little troubled?

Now you say, "That is absurd, God will never let that happen." Aha!--- that is just why he has a judgment that marks the righteous. However, he does it out in the open so that the whole universe can see that God doesn't make mistakes, and he is willing to submit his whole system to an inquest and to scrutiny. What modern secular government is that completely open? This is very important information we are being given about God in this doctrine. It is as important because it is destiny-producing knowledge. It is very important what people think of God and his ways. Such knowledge can lead the seeker to reach for eternal life.

6. IT PROVIDES US WITH AN EXAMPLE OF HOW GOD WANTS TO BE ON OUR SIDE After all, the investigative judgment should be good news to the Christian. We are always thinking of judgment as against us. But this is not the doctrine of the investigative judgment in its purest form.

The very chapter most given to this subject (Daniel 7) tells how Jesus, before he comes in his kingdom gives judgment "in favor of the saints." Some wish to observe that this only means that they are given the right to judge. But why would they ever be given this right if they didn't pass their own bar examination?

God is not anxious to condemn. He is anxious to save.

That is why we are told we have an *advocate*. (I Jn 2:1). A *parakletos*, meaning "one called along side." In real life this was a partner, or battle comrade. He shared and risked his life with his buddy. He was

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responsible for him in thick and thin. In the great heavenly court martial, I, personally, want my “buddy,” *who was there*, to stand by me. Especially because he knows that I am ultimately innocent though his blood.

7. AND THIS DOCTRINE GIVES US THE PRIVILEGE TO STAND UP FOR GOD. And after all it is not our judgment only, but it is "his" judgment. The doctrine of Daniel 8:14 is about us standing up for God in this controversy of the ages. Says the Revelation; Fear God and give glory to him..... for the hour of his judgment is come. I want to be one of those who give glory to God. Don't you? Isn't he worthy of glory? That too, is what the investigative judgment is all about. God is investigated too, and found to be everything positive we think him to be and much more. God is important. Therefore recognizing him is of supreme importance.

I'm so thankful God gave us Daniel 8:14. In it are the same three numbers as we find in the year 1844. That matters little, but I think this verse and what it means matters a lot to modern Christians.

We should be thankful for this text, instead of denigrating and thwarting its intended meaning. There is no reliable reason to reject it. It teaches Christian responsibility. It prepares men and women for the final judgment.

An Appeal

Don't you want to be ready for Christ's coming? Don't you want to know that God has judged in your favor and that you can have assurance in him? Don't you want to know how God works and what he is planning to do? Don't you want to know when it will be time to go home? Don't you want to know how far it is the heavenly home? Don't you want to give him glory? Well, I think that is what this verse is all about. It is about Jesus. It is about what he is doing. It is about why he is doing it. It is even about “when” he is doing it. It is most about his wonderful character and how he judges our hearts in fairness and in mercy.

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We should thank the Lord Jesus for this prophecy! We should thank him for his love. We should thank him that he has everything under control. It is in his gracious hands. We should “give glory to him for the hour of his judgment is come!”

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Introduction4

1. Review and list the ten principles of interpretation referred to in the introduction:

- _____

2. Trumpets were symbols of _____. They were used to announce new moons and _____, for summons to _____, and calls for important _____.

The Seven Trumpets in Historical Time19

3. What is the name of the writer who wrote four voluminous volumes on the history of the book of Revelation?

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4. Be able to outline a general description of each trumpet plague:

- _____
- _____
- _____
- _____
- _____
- _____
- _____

5. Give a traditional historical interpretation for each trumpet and what events or movements are represented by each:

- _____
- _____
- _____
- _____
- _____
- _____
- _____

6. Do the trumpets cover the same general time period in history as do the Churches and Seals? _____.

7. Why are there so many interpretations of the Trumpets?

8. In the Revelation a mountain is probably a symbol for _____.

9. PRIMARILY, the Trumpets describe _____

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world conditions. _____ interpretations are SECONDARY.

10. The Trumpets seem to represent _____ in reverse.

Understanding the Primary Meaning of the Trumpets24

11. The priest offered _____ at the altar every _____ and _____.

12. "Hail" is a symbol of : _____.

13. "Boats" are a symbol in Revelation of _____.

14. The name of the star that falls during the third trumpet is _____.

15. Stars usually represent _____.

16. Fallen stars therefore would represent _____.

17. Who is generally considered to be the subject of the fifth Trumpet? _____.

18. How long does this power "torment" men? _____.

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19. What is the significance of the number “five” being used in the “fifth” Trumpet? _____

20. What reasons are there to believe that the 5th Trumpet is speaking of the particular power traditionally identified (in question #16)? Give a minimum of three reasons:

- _____
- _____
- _____
- _____
- _____

Orientation and Its Influence Upon Interpretation32

21. Why are there four angels loosed at the Euphrates?

22. Who are they avenging? _____.

23. Horses are associated with _____.

24. The word “east” literally means _____

25. The fresh water sources were generally thought to be from what direction? _____.

**Harmonizing the Symbols and Times of
History’s Cycles.....36**

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26. According to Ezekiel what were God's four sore acts of judgment?

- _____
- _____
- _____
- _____

27. List at least four ways that Daniel and Revelation are related?

- _____
- _____
- _____
- _____
- _____

28. Are the books of Daniel and Revelation "cyclical" or "straight-line" in form? _____

29. According to this treatise is it profitable to search the book of Daniel for detailed descriptions of last-day events?

30. When was most of the book of Daniel fulfilled?

31. The prophetic historical periods gathered from the first half of the book of Revelation can be computed to add up to what total? _____.

Why is this probably significant?

32. The Gospel went to the Gentiles ca. A.D. 34. When probably was the death of Stephen? _____.

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33. For how long did the early church receive its first test of trial and persecution? _____.

34. About when did the Roman state become officially involved in the persecution of Christians? _____

35. What does the 1260-day period have to do with Jezebel?

36. Which of the seven churches mentions Jezebel?
_____.

37. Considering all of the seven churches which church represents the Middle Ages? _____.

38. What blow and scandal came to Papal domination in 1303 A.D.? _____

39. What was the claim, in effect, made by Innocent III and other popes at this high water mark of the papacy?

40. Was 1798 the only time a pope was taken captive?
_____.

41. What happened in 1453 A.D.? _____
_____.

42. Prophetically, how much time is represented by a prophetic "hour?" _____.

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43. How accurate in time is the terminus and sum of these prophetic times? _____.

Revelation 10 and 11 in Past History53

44. What is the only biblical book that was “sealed?”
_____.

45. Why is the angel of Rev. 10 clothed with a cloud?

46. What do you think is the content of the “seven thunders?”

_____.

47. Was the great disappointment “planned” by God?

Notes on Chapters 10 and 11.....55

48. Compare the angel of Revelation 10 with the angels of Revelation 1 and 5. Give at least five similarities common to all these angels:

- _____
- _____
- _____
- _____
- _____
- _____
- _____

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49. Was the message of the early Adventists that “prophetic time” would be no longer? _____

50. What does it mean that the measurement of “court is to be left out?” (11:1 ff.):

51. According to the writer Ellen White who is the mighty angel of Revelation 10? _____

The Symbolism of Trees and Grass in the Book of Revelation59

52. What do trees represent according to the thesis presented?

What does green foliage represent? _____

_____.

The Seven Trumpets According to Eschatology66

53. Summarize the two major constraints on making “future” applications:

- _____
- _____

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The Eschatological Scheme71

54. Are there similarities between the plagues and the trumpets?
_____ . Are there differences?_____

Do the differences preclude that they cannot be speaking of similar times and events? _____ .

55. Note at least two reasons why the plagues and trumpets are related.

- _____
- _____
- _____
- _____

56. Is it true that Ellen White “says nothing” about the trumpets?
_____ .

Why does it appear on the surface that she didn’t?
_____ .

57. Will the seven last plagues be “universal?” _____ .

Interpreting the Trumpets as Eschatological and as Explained by the Plagues.....82

58. What will rain on the lordly cities in the last days?
_____ .

59. Will this happen at the *very end* of time? _____

60. What specific maritime disaster is mentioned in both modern prophetic testimony and in the Trumpets?
_____ .

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61. What signs of the second coming in Matthew 24 have not been seen yet?

- _____
- _____

62. What does the word “shaken” fully mean?

_____.

63. Do you think it is possible that the terror of the 5th trumpet could be repeated in the last days?_____. What does the sting of the scorpion-like creature described denote in your opinion?

_____.

64. Will large numbers of men die toward the end of the plagues?

_____.

Revelation 10 According to Eschatology98

65. How many “loud cry” messages will occur in the judgment era?

_____.

Revelation 11 and Eschatology101

66. The two witnesses represent more than the Old and New Testaments. What do they represent in addition to this?

_____.

67. What two Old Testament prophets are described in Revelation 11?

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- _____
- _____

68. Are there troublous times coming upon the cities? _____ . Why are so many Christians and Adventist apathetic and skeptical about the counsel to leave them?

69. List at least five identifying characteristics of the church of prophecy in Revelation 10 and 11:

- _____
- _____
- _____
- _____
- _____
- _____
- _____

70. What is the danger of teaching that the Trumpets have no specific application to today?

71. What do the four cities in Revelation 11 have in common?

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The French Revolution as a *Type* of Last-day Events 111

72. Will some of the sentiments expressed in the French Revolution be repeated in the last days? Explain:

The General Outline of Eschatology as it Relates to the Seven Trumpets 113

73. Where do you think we are in the overall scheme of final events?_____

74. Is it important to know?_____.

75. Do you want to be part of the glorious deliverance of the saints?_____.

Notes
