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# THE STRUCTURE OF DANIEL 1-7

## Chapter 1: Introduction

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**Chain Prophecies**

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**Crisis Over Worship and Obedience**

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**Fall of Babylon and Its Leaders**

## FOUR PROPHETIC OUTLINES OF DANIEL

Prophetic Outline	Daniel 2:36-45	Daniel 7:1-14	Daniel 8:1-14	Daniel 11:2-12:3
Work of Christ	KING	JUDGE	PRIEST	GOEL/DELIVERER
BABYLON	Head of <u>Gold</u>	<u>Lion</u> with Eagle's Wings	There is no symbol for Babylon because the vision ( <u>hazon</u> ) of the 2,300 days begins in the period of Medo-Persia.	There is no mention of Babylon. The theme of this vision is the 2,300 days which begin in the time of the Persian kingdom.
MEDO-PERSIA	Breast and Arms of <u>Silver</u>	<u>Bear</u> Higher on one side than on the other. The bear has three ribs in its mouth.	A <u>Ram</u> comes from the east. The ram has two horns one of which is higher than the other. It conquers in three directions of the compass.	The four kings of Persia are: Cyrus, Darius I, Xerxes, Artaxerxes I, who gave the decree which begins the 2,300 days (11:2).
GREECE	Belly of <u>Bronze</u>	<u>Leopard</u> which has four heads and four wings and moves rapidly over the earth.	A <u>He-Goat</u> comes from the west so quickly he does not touch the ground. After the great horn is uprooted, four take its place.	The powerful king is Alexander the Great. When Alexander died, his kingdom was divided into four. At this state, the King of the North is Greece (11:3-15).
POLITICAL ROME	Legs of <u>Iron</u>	A <u>Dragon Beast</u> which has ten horns and devours with teeth of iron and tramples on everything it finds in its path.	From one of the four horns arises a <u>Little Horn</u> which grows horizontally toward the south, the east and the glorious land.	A power arose which broke the Prince of the Covenant. <u>Political Rome</u> crucified Jesus, the Prince of the Covenant (11:16-22).
RELIGIOUS ROME	Feet of <u>Iron and Clay</u>	A <u>Little Horn</u> arises among the ten horns. This horn uproots three of the ten, speaks blasphemies, and persecutes the saints.	The <u>Little Horn</u> then grows vertically even unto heaven. It takes away the work of the sanctuary and tramples upon the prince and people of the sanctuary.	The King of the North grows phenomenally until he conquers the whole world. The king of the North is the <u>Papacy</u> (11:23-39).
INVESTIGATIVE JUDGMENT	Supernatural Stone Cut from Mt. Zion	<u>Thrones</u> are set up and the Ancient of Days sits down. The books are opened in order to give a verdict in favor of the saints.	The Sanctuary is <u>Cleansed</u> (Leviticus 16), justified, vindicated, restored to its rightful state. The little horn receives a verdict against it.	The King of the North receives a deadly wound. The wound is healed. The horn is judged by <u>Michael standing up</u> (11:40-12:1).
ETERNAL KINGDOM	<u>Mount Zion</u>	The <u>Son of Man</u> receives the eternal kingdom and rules forever with the saints.	The <u>Eternal Kingdom</u> is not mentioned because Daniel 8 speaks of the beginning and process of the judgment which does not end until Chapter 12 and verse 1.	The saints receive their <u>reward</u> at the resurrection and will shine forever. Here the little book of Daniel 8-12 is completed (12:2-3).

## The Wise Shall Understand

by Pastor Stephen Bohr

### LESSON #1 - DANIEL'S LITTLE BOOK

#### Introduction

Review the **chiastic structure** of Daniel 1-7

Review Daniel 7 with the emphasis on the **sequence of powers**

Daniel 7:9, 10, 13, 14: The sequence of powers indicates that the judgment would begin sometime **after 1798**. The idea that the judgment would take place in **two stages** (investigative in heaven and executive on earth) was **not understood** before **1798**

*"I watched till thrones were put in place and the Ancient of Days was seated; His garment was white as snow and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; 10 A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated and the books were opened. 13 "I was watching in the night visions and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days and they brought Him near before Him. 14 Then to Him was given dominion and glory and a kingdom that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away and His kingdom the one which shall not be destroyed."*

#### Daniel 12:4:

*"But you, Daniel, **shut up** the words and **seal** the **book** until the time of the end; many shall run to and fro, and knowledge shall increase."*

This book was sealed in the days of Daniel to be opened in the time of the end. The book which was sealed until the time of the end (Daniel 12:4, 9) is **not the ENTIRE** book of Daniel but rather the portion that has to do with the 2300 days and the judgment hour message. We know this for at least four reasons:

## Reason #1:

There is evidence that Daniel, chapters 1-7, **was understood** to a great degree **long before** the “time of the end”. Notice the words of the church father **Hippolytus** who wrote in the **third century A. D.**

*“In speaking of a ‘lioness from the sea’, he [Daniel] meant the rising of the kingdom of Babylon and that this was the ‘golden head of the image’ . . . Then after the lioness he sees a second beast, ‘like a bear’, which signified the Persians. For after the Babylonians the Persians obtain the power. And in saying that ‘it had three ribs in its mouth’, he pointed to the three nations, Persians, Medes, and Babylonians, which were expressed in the image by the silver after the gold. Then comes the third beast, ‘a leopard’, which means the Greeks; for after the Persians, Alexander of Macedon had the power, when Darius was overthrown, which was also indicated by the brass in the image. And in saying that the beast ‘had four wings of a fowl, and four heads’, he showed most clearly how the kingdom of Alexander was parted into four divisions. For in speaking of four heads, he meant the four kings that arose out of it. For Alexander, when dying, divided his kingdom into four parts. Then he says, ‘the fourth beast (was) dreadful and terrible: it had iron teeth, and claws of brass’. Who, then, are meant by this but the Romans, whose kingdom, the kingdom that still stands, is expressed by the iron? ‘for’, says he, ‘its legs are of iron.’”* L. E. Froom, The Prophetic Faith of Our Fathers, volume 1, p. 272

*“Let us look at what is before us more carefully, and scan it, as it were, with open eye. The ‘golden head of the image’ is identical with the ‘lioness’, by which the Babylonians were represented. ‘The golden shoulders and arms of silver’ are the same with the ‘bear’, by which the Persians and Medes are meant. ‘The belly and thighs of brass’ are the ‘leopard’, by which the Greeks who ruled from Alexander onwards are intended. The ‘legs of iron’ are the ‘dreadful and terrible beast’, by which the Romans who hold the empire now are meant. The ‘toes of clay and iron’ are the ‘ten horns’ which are to be. The ‘one other little horn springing up in their midst is the ‘antichrist’. The stone that ‘smites the image and breaks it in pieces’, and that filled the whole earth, is Christ, who comes from heaven and brings judgment on the world.”* L. E. Froom, The Prophetic Faith of our Fathers, volume 1, p. 272

It will be noticed that Hippolytus understood everything about Daniel 7 except the investigative pre-Advent judgment.

Even some portions of Daniel 8-12 that were fulfilled before the time of the end could be understood before that time. Certainly the meaning of the Ram and the he-goat of chapter 8 were understood before the time of the end as was the prophecy of the seventy weeks. Much of the earlier portions of Daniel 11 could be understood before the time of the end. In fact, the pagan philosopher, Porphyry, argued to the church father Tertullian that the first half of Daniel 11 described so precisely Greek and Roman history that it had to have been written in the second century. But there is one aspect of Daniel 8-12 that could not be understood by anyone until the time of the end. The message concerning the 2300 days and the judgment were sealed

until the time of the end.

## Reason #2:

**Ellen White** explicitly states more than once that the book which was sealed until the time of the end was **not the totality** of the book of Daniel but rather the **PORTION** or **PART** of the book that has to do with the **judgment** as depicted in the **2300 day prophecy**.

*"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but **that portion** of the prophecy of Daniel relating to the **last days**. The angel commanded, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Daniel 12:4." AA, p. 585*

*"The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But **that part** of his prophecy which related to the **last days**, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the **judgment** be proclaimed, based on the fulfillment of these prophecies. But at the **time of the end**, says the prophet, "many shall run to and fro, and knowledge shall be increased." Daniel 12:4." GC, p. 355*

*"The words of the angel to Daniel relating to the **last days** were to be understood in the **time of the end**. At that time, "many shall run to and fro, and knowledge shall be increased." "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:4, 10" DA, p. 234*

*"The unsealing of the little book was the **message in relation to time**." 1MR, p. 99*

*"Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in **chapters 7 to 12** of the book bearing his name, **were not fully understood even by the prophet himself**; but before his life labors closed, he was given the blessed assurance that "**at the end of the days**"--in the **closing period of this world's history**--he would again be permitted to stand in his lot and place. **It was not given him to understand all that God had revealed of the divine purpose**. "Shut up the words, and seal the book," he was directed concerning his prophetic writings; these were to be sealed "**even to the time of the end**." "Go thy way, Daniel," the angel once more directed the faithful messenger of Jehovah; "for the words are closed up and sealed till **the time of the end**. . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot **at the end of the days**." Daniel 12:4, 9, 13 PK, p. 547*

### Reason #3:

The **internal evidence** that is found in **Daniel 8-12** proves beyond any doubt that this is the little book that was sealed until the time of the end. Let's take these chapters, **one by one** to see how their content is related to the **2300 days** and the **judgment**:

#### Daniel 8:

In this chapter the 2300 day prophecy is **introduced**. The chapter begins in the time of the kingdom of **Persia** continues with **Greece**, the four **divisions** of Greece, **pagan** and **papal** Rome all the way down to the **conclusion** of the **2300** days when the process of **cleansing** the sanctuary **will begin**.

Notice that there are **four differences** between the prophecy of **Daniel 8** and those of **Daniel 2** and **7**:

- First, while in Daniel 2 and Daniel 7 the prophetic series begins with the kingdom of Babylon (the gold and the lion) in Daniel 8 there is **no symbol for the kingdom of Babylon**. The usual argument given for this difference is that the kingdom of Babylon is **about to pass away**. But the **date given** for this chapter indicates that the kingdom of Babylon would not pass away for another **twelve years**.
- Second, in contrast to Daniel 7, the beasts that are used in Daniel 8 are **domestic sanctuary animals**. The **ram** was used in the **daily service** while the **he-goat** was used in the **yearly service**. This strongly hints that the **central theme** of Daniel 8 is the **daily** and **yearly** services of the sanctuary.
- Third, there is only **one symbol** in Daniel 8 for both **pagan** and **papal** Rome, a little horn. The horn first spreads out **horizontally** [east, south, glorious land] and then **vertically** to heaven. In other words, it first extends politically and then religiously. It is rather clear that the **introduction of another beast** into Daniel 8 to represent pagan Rome would have **spoiled** the **symmetry of the chapter** which emphasizes the two beasts of the sanctuary service.
- Fourth, there is no reference in Daniel 8 to the establishment of **Christ's everlasting kingdom**. This is due to the fact that Daniel **got sick** before Gabriel was able to explain the entire vision (Daniel 8:26, 27). This is the reason why **Gabriel came back** in Daniel 9-12 to explain the things that had **remained unexplained** in chapter 8.

#### Daniel 9:

Daniel 8 mentions the 2300 day prophecy but does not provide a **starting point**. In **chapter 9** the **starting point** for the 2300 days is given. The seventy weeks constitute the **first 490 years** of the 2300 day prophecy and those years **begin** during the kingdom of **Persia**. This is the real reason why the kingdom of **Babylon is not mentioned** in Daniel 8

## Daniel 10:

**In order** for the prophecy of the 2300 days to be fulfilled (especially the 70 weeks), it was necessary for the **kings of Persia** to give **certain decrees** for Israel to go back to their land and rebuild their **temple, city, walls and to restore a functioning Hebrew theocracy**.

**Satan** (the prince of Persia) **knew this** and therefore he worked on the **minds of the Persian kings** to try and **prevent them** from allowing Israel to return to their land. If Israel **did not return**, if the temple, the city and the walls were not rebuilt, if the **theocracy was not reestablished**, the prophecy of the **2300 days could not begin to be fulfilled** and God's plan would be frustrated. But in the end, **Michael** came to help Gabriel and the prophecy of the 2300 days began right on schedule.

## Daniel 11:1-12:3:

- Now that which was begun and not finished in **Daniel 8 will be completed in chapter 11**.
- As in Daniel 8, the vision of Daniel 11 begins during the kingdom of **Persia** (not Babylon).
- It continues with **Greece**, its **first king** and the **four divisions**.
- It continues with **pagan** and **papal Rome** in both its stages (1260 years and end time).
- But instead of taking us merely from the time of the kingdom of Persia **to the end of the 2300 days in 1844** when the **judgment begins**, Daniel 11 takes us all the way from Persia to the **end of that judgment** and the **close of probation** (Daniel 12:1: the standing up of Michael).
- Finally, **Daniel 12:2, 3** takes us to the time when God's people will resurrect and inherit the **everlasting kingdom** and the righteous will **shine as stars** forever and ever.

## **Daniel 12:4:**

The book about the **2300 days and the judgment** is then **sealed** until the time of the end **Daniel 12:5-13**: This section of Daniel does **not begin a new vision** but is rather to be understood as the **epilogue** of the book. These verses provide a summary and review of the key time periods that were mentioned in Daniel 7-12.

## **Reason #4:**

The opening of the little book in **Revelation 10** is a clear reference to the unsealing and opening of the book that was sealed in **Daniel 12:4** because there is only one book in the Bible that was sealed to be opened at the time of the end. Notably, the little book of Revelation 10 is opened in the period of the sixth trumpet at the very end of history immediately before Jesus takes over the kingdom at the time of the seventh trumpet (Revelation 11:15-18)

We shall find in our next study that no chapter in the Bible explains in a clearer way the **origin, message, mission and destiny** of God's end-time remnant people.

It is no coincidence that the central message of the Millerites who preached at the beginning of the time of the end was drawn from Daniel 8:14 and Revelation 14:6, 7.

The eating of the little book in Revelation 10 clearly describes the judgment hour preaching of the Millerite movement and its subsequent disappointment. After the disappointment John was told to prophesy again and then he was commanded to measure the temple. In other words, after the disappointment God's people were called upon to present another message from the book of Daniel and that message had to do with the measuring of the heavenly temple which is the investigative judgment.

Concerning the unsealing of the little book, Ellen White remarks:

"It was the Lion of the tribe of Judah who **unsealed the book** and **gave to John the revelation of what should be in these last days**. Daniel **stood in his lot** to **bear his testimony**, which was sealed until the time of the end, when the **first angel's message** should be proclaimed to our world. These matters are of infinite importance in these last days, but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." . . . The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history. 18MR, p. 15

**THE STRUCTURE OF THE GREAT CONTROVERSY AND EARLY WRITINGS AS COMPARED TO  
DANIEL 11 AND REVELATION**

Prepared by Pastor Stephen Bohr – SecretsUnsealed.org

EVENT	EARLY WRITINGS	GREAT CONTROVERSY (1911)	DANIEL 11	REVELATION
1 The Period of Papal Supremacy.	p. 210-228	p. 49-264	11:31-39	11:3-6; 12:6,13; 13:1-9
2 The fall of the Papacy (deadly wound).		p. 265-288	11:40a	11:7-13; 13:10
3 The rise and the role of the United States as a helpful power (Three angels' messages preached).	p. 229-258	p. 289-432	11:34	12:15-16;13:11a; 10:1-11; 14:6-12
4 Papacy overwhelms the USA. The Image of the Beast helps the deadly wound heal through the preaching of false doctrine.	p. 259-268	p. 433-562	11:40b	13:11b
5 The Papacy conquers the world aided by the United States.		p. 563-602	11:41-43	13:3; 12-18
6 The great shaking as the Papacy overwhelms the world.	p. 269-273	p. 464, 602, 608	11:41	14:14-18
7 The loud cry of the Third Angel. Thousands escape to Zion.	p. 273-279	p. 603-612	11:44a	18:1-5; 14:6-12
8 Wrath which results from the loud cry.	p. 279	p. 607	11:44b	12:17; 14:18-20 (Joel 3)
9 Michael stand up – begins to reign. Close of Probation.	p. 279-282	p. 613	12:1a	15:1-8
10 Time of Jacob's Trouble – first four plagues fall.	p. 282-285	p. 613-634	12:1b	16:1-9
11 Death Decree against God's people in Jerusalem (church).	p. 282-283	p. 635	11:45a	16:4-6; 12-16; 13:15
12 God's people delivered – all who are written in the book.	p. 285-288	p. 635-652	12:1c	16:17-21
13 Babylon comes to her end with none to help.	p.289-290	p. 636, 654-656	11:45b	16:12; 17:16,17; 18:1-24
14 Second Coming. Resurrection and eternal glory of the saved.	p. 287ff	p. 637ff	12:2, 3	19:11-21;20:4

*Note:* In order to comprehend why some events are missing in Early Writings, it's necessary to realize that the Great Controversy (1911) is Ellen White's fullest description of final events. Early Writings (1858) and Spirit of Prophecy, vol. 4 (1884) are the precursors of the fuller description in Great Controversy.

Similarities between Daniel 11-12 & Revelation 17-22 - Stages 1-5			
Prepared by Pastor Stephen Bohr			
Five Stages	Comparison Items	Daniel 11:31-12:3	Revelation 17 - 22
<b>Stage 1:</b> 1260 yrs. of Papal Supremacy. (Dan. 11:31-39/Rev. 13:1-9)	<b>1260 yrs. of Papal supremacy</b>	The power <b>WAS</b> . (Dan. 11:31-39)	The power <b>WAS</b> . (Rev. 13:1-9)
<b>Stage 2:</b> Papacy Receives Deadly Wound by France. (Dan. 11 :40a /Rev. 13:10 - cf. Rev. 13:3, 12, 14)	<b>The French Revolution gave a deadly wound to the Papacy</b>	The power for a time <b>WAS NOT</b> . (Dan. 11 : 40a)	The power <b>WAS NOT</b> . (Rev. 11; 13:3, 10, 12, 14)
	<b>Papal power resurrected</b>	The power will resurrect to life again - <b>WILL BE</b> . (Dan. 11 :40b-45) (Dan. 11:45)	The power <b>WILL BE</b> again when it resurrects to a new Power . (Rev. 13:11-18)
	<b>The last power</b>	The last power is the <b>KING OF THE NORTH. The KING OF THE NORTH IS BABYLON</b> . (Jer. 25:9; 47:2)	The last power is <b>BABYLON</b> . (Rev. 17:5)
	<b>Last power overwhelms and floods earth</b>	The invasion of the King of the North is compared to an overwhelming <b>FLOOD</b> . (Dan. 11:40)	Babylon sits on the <b>FLOODWATERS</b> of the great river Euphrates which seeks to overwhelm the world. (Rev. 17: 15; 16:12)
	<b>Armies &amp; ships of last power</b>	The King of the North invades with <b>armies</b> and many <b>ships</b> . (Dan. 11:40)	Babylon invades the world with <b>armies</b> and many <b>ships</b> . (Rev. 19: 19; 16:12, 14; 18:17, 19)
	A group escapes last power	There is a group that <b>escapes</b> from Babylon, the King of the North (Those that escape are the blood brothers of Jacob). (Dan. 11:41)	There is a group that <b>escapes</b> from Babylon when God makes the call to do so (These are sons of God and our brothers and sisters from other churches who are sincere in their faith). Rev. 18: 4)
<b>Stage 3:</b> Papacy's Deadly Wound is Healed. (Dan 11:40b-45a)	Riches of last power	The King of the North is rich in gold, silver and precious things. (Dan. 11:43)	The power of Revelation 17 is full of gold, silver and precious stones. (Rev. 17:4)
	Tidings from North and East	Tidings from <b>North &amp; East</b> alarm the King of the North. (Dan. 11:44)	Tidings from the <b>North</b> (Heaven) alarm Babylon (Rev. 18:1, 4). This message about the sealing comes from the <b>East</b> (Rev. 7:1, 2). The message about the seal is the Sabbath message.
	Last power tries to destroy God's people	The King of the North goes forth to <b>destroy</b> many of the saints of God when the tidings alarm him. (Dan. 11:44)	Babylon in the final days is <b>full of the blood</b> of the saints. (Rev. 18:20, 24; 17:6)
	Death Decree	The King of the North places himself in a strategic position to the West of Jerusalem to give final blow to those inside (This is the <b>death decree</b> ). (Dan. 11:45)	Babylon is on symbolic Mount Megiddo to the West of Jerusalem (church) with the intention of annihilating the remnant inside the holy city (see analogous case of Isaiah 8:7-8). This is the period of the <b>death decree</b> . (Rev. 16:12, 14)
<b>Stage 4:</b> The deadly wound and final condemnation of the King of the North/Babylon. (Dan. 11:45b / Rev. chapters 16-18)	Last power comes to end with no help	The King of the North comes to his end with <b>none to help</b> him. (Dan. 11:45b)	Babylon uses the kings, the merchants and the masses. But these three will take away their support from Babylon. The kings (Rev. 17:16), the masses (Rev. 16:12) and the merchants (Rev. 18:8, 9, 11, 14, 15, 17, 19) will make her naked, burn her with fire, hate her and desolate her. The word "desolate" means to <b>leave alone</b> , to abandon.
<b>Stage 5:</b> Liberation, resurrection, and eternal glory. (Dan. 12:1-3 / Rev. 19:11-21; chapters 21-22)	Christ defends His people	<b>Michael</b> stands up to defend His remnant people. (Dan. 12: 1)	<b>Christ</b> will arise to defend His remnant people. (Rev. 17:14; 19:11-21)
	Eternal Joy or the Redeemed	The <b>eternal joy</b> of the redeemed. Resurrection. (Dan. 12:3)	The <b>eternal joy</b> of the redeemed. (Rev. 21-22) Resurrection. (Rev. 20:4)

## Similarities Between Daniel 11-12 & Revelation 17-22 - Stages 1-3

Prepared by Pastor Stephen Bohr

Five Stages	Comparison Items	Daniel 11:31-12:3	Revelation 17 - 22
<b>Stage 1:</b> 1260 yrs. of Papal Supremacy. (Dan. 11:31-39 / Rev. 13:1-9)	<b>1260 yrs. of Papal supremacy</b>	The power <b>WAS</b> . (Dan. 11 :31-39)	The power <b>WAS</b> . (Rev. 13: 1-9)
<b>Stage 2:</b> Papacy Receives Deadly Wound by France. (Dan. 11 :40a   Rev. 13:10 - cf. Rev. 13:3, 12, 14)	<b>The French Revolution gave a deadly wound to the Papacy</b>	The power for a time <b>WAS NOT</b> . (Dan. 11 :40a)	The power <b>WAS NOT</b> . (Rev. 11; 13:3, 10, 12, 14)
<b>Stage 3:</b> Papacy's Deadly Wound is healed. (Dan. 11:40b-45a / Rev. 3:11-18)	<b>Papal Power resurrected</b>	The power will resurrect to life again - <b>WILL BE</b> . (Dan. 11 :40b-45)	The power <b>WILL BE</b> again when it resurrects to a new Power. (Rev. 13: 11-18)
	<b>The last power</b>	The last power is the KING OF THE NORTH. <b>The KING OF THE NORTH IS BABYLON</b> . (Jer. 25:9; 47:2)	The last power is <b>BABYLON</b> . (Rev. 17: 5)
	<b>Last power overwhelms and floods earth</b>	The invasion of the King of the North is compared to an overwhelming <b>FLOOD</b> . (Dan. 11: 40)	Babylon sits on the <b>FLOODWATERS</b> of the great river Euphrates which seeks to overwhelm the world. (Rev. 17:15; 16:12)
	<b>Armies &amp; ships of last power</b>	The King of the North invades with <b>armies</b> and many <b>ships</b> . (Dan. 11 :40)	Babylon invades the world with <b>armies</b> and many <b>ships</b> . (Rev. 19:19; 16:12, 14; 18:17, 19)
	<b>A group escapes last power</b>	There is a group that <b>escapes</b> from Babylon, the King of the North (Those that escape are the blood brothers of Jacob) . (Dan. 11 :41)	There is a group that <b>escapes</b> from Babylon when God makes the call to do so (These are sons of God and our brothers and sisters from other churches who are sincere in their faith). (Rev. 18:4)
	<b>Riches of last power</b>	The King of the North is rich in gold, silver and precious things. (Dan. 11:43)	The power of Revelation 17 is full of gold, silver and precious stones. (Rev. 17:4)

## Similarities Between Daniel 11 - 12 & Revelation 17 - 22-Stage 4 & 5 - Prepared by Pastor Stephen Bohr

Five Stages	Comparison Items	Daniel 11:31-12:3	Revelation 17-22
	Tidings from North & East	Tidings from <b>North &amp; East</b> alarm the King of the North. (Dan. 11:44)	Tidings from the <b>North</b> (Heaven) alarm Babylon (Rev. 18:1, 4). This message about the sealing comes from the <b>East</b> (Rev. 7:1, 2). The message about the seal is the Sabbath message.
	Last Power Tries to Destroy God's People	The King of the North goes forth to <b>destroy</b> many of the saints of God when the tidings alarm him. (Dan. 11:44)	Babylon in the final days is <b>full of the blood</b> of the saints (Rev. 18:20, 24; 17:6).
	Death Decree	The King of the North places himself in a strategic position to the West of Jerusalem to give final blow to those inside (this is the <b>death decree</b> ) (Dan. 11:45)	Babylon is on symbolic Mount Megiddo to the West of Jerusalem (church) with the intention of annihilating the remnant inside the holy city (see analogous case of Isaiah 8:7-8). This is the period of the <b>death decree</b> (Rev. 16:12, 14).
<b>Stage 4:</b> The deadly wound and final condemnation of the King of the North/Babylon. (Dan. 11:45b / Rev. chapters 16-18).	Last Power Comes to End with No Help	The King of the North comes to his end with <b>none to help</b> him. (Dan. 11:45b)	Babylon uses the kings, the merchants and the masses. But these three will take away their support from Babylon. The kings (Rev. 17:16), the masses (Rev. 16:12) and the merchants (Rev. 18:8, 9, 11, 14, 15, 17, 19) will make her naked, burn her with fire, hate her and desolate her. The word "desolate" means to <b>leave alone</b> , to abandon.
<b>Stage 5:</b> Liberation, resurrection, and eternal glory (Dan. 12:1-3 / Rev. 19:11-21; chapters 21-22).	Christ Defends His People	<b>Michael</b> stands up to defend His remnant people. (Dan. 12:11)	<b>Christ</b> will arise to defend His remnant people. (Rev. 17:14; 19:11-21)
	Eternal Joy of the Redeemed	The <b>eternal joy</b> of the redeemed. Resurrection. (Dan. 12:3)	The <b>eternal joy</b> of the redeemed. (Rev. 21-22) Resurrection. (Rev. 20:4)

## The Wise Shall Understand

by Pastor Stephen Bohr

### LESSON #2 – ELLEN WHITE’S VIEW OF DANIEL 11

#### Ellen White’s Use of Daniel 11

To my knowledge there are only **three primary** Ellen G. White references to Daniel 11 (except for the one in A Word to the Little Flock Scattered Abroad to which we will make reference later). **Two** of these references are **general** in nature but **one** is quite **specific**. Only in the specific reference does Ellen White quote any verses from the chapter. Unfortunately she never quotes nor does she even allude to the language of **verses 40-45**.

This silence on verses 40-45 has led some to conclude that Ellen White had nothing to say about them. We therefore ask: Did Ellen White have anything to say about these verses or does her silence indicate that their meaning would only be understood in the end time after her death? In this paper we will seek to answer this question.

Here are the three quotations (all bold type is mine unless specified):

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the **Ulai** [Daniel 8:2] and the **Hiddekel** [Daniel 10:4], the great rivers of Shinar, are now in **process** of fulfillment, and all the events foretold **will soon come to pass.**” Testimonies to Ministers, p. 112 (Letter 57, 1896)

“The world is stirred with the spirit of war. **The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment.** Soon the scenes of trouble spoken of in the prophecies will take place.” Testimonies for the Church, volume 9, p. 14 (1909)

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. **The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant:

so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] **Scenes similar to those** described in these words will take place." Manuscript Releases, volume 13, p. 394 (Letter 103, 1904)

## **An Analysis of Ellen White's Use of Daniel 11**

Several things need to be said about the three quotations above:

The quotation from **TM 112** (1896) provides **two key items** of information: First, the prophecies of Daniel eight and eleven are **parallel** and second, they were in the **process of fulfillment** though she does not specify at which stage the prophecy was in its fulfillment when she wrote.

The quotation in **9T 14** (1909), adds some very valuable information: When Ellen White wrote, the prophecy of Daniel 11 had **nearly reached its complete fulfillment**. This means that in 1909 the process of fulfillment of Daniel 11 was toward the end of the chapter.

The quotation from **13MR 394** (1904) contains some significant information not found in the other references.

Here Ellen White explains that **much of the history** that **has taken place** in the fulfillment of this chapter will be repeated.

The critical question is this: Which history was she referring to? Fortunately we don't have to guess because she immediately quotes verses 30-36. Then, right after she quotes verses 30-36, she again repeats the thought that **much of the history** that has occurred in fulfillment of these verses will be repeated when she says: "**Scenes similar** to those described in these words **will take place.**"

Clearly Ellen White understood that verses 30-36 (as well as verses 37-39 which she does not quote) were fulfilled in the past. It must be then that the similar scenes that will be fulfilled in the future are to be found in verses 40-45.

It is important to realize that Ellen White is **not** saying that these verses have a **dual fulfillment**. What she **is** saying is that much of **the history** that fulfilled these verses will be repeated. In other words, it is **not the prophecy** that will be fulfilled again but rather **the history** which fulfilled the prophecy.

### **A Repetition of History**

And why will history be repeated? Simply because the power that is described in verses 30-39 (the Roman Catholic papacy) received a deadly after it ruled for 1260 years but its deadly wound will be healed (Revelation 13:3) and it will once again behave as it did in the past. Thus the history of the past papal oppression will be repeated in the future.

In summary: Ellen White believed that Daniel 11:30-36 **was fulfilled** in the past (and also verses 37-39 though she does not quote them). She also believed that much of **the history** described in these verses would be repeated in **similar** fashion. If verses 30-39 had already been fulfilled in the past in Ellen White's day then the future repetition of the history of these verses must be found in verses 40-45.

Notice the following three quotations on the past and future role of the papacy:

"The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a **restoration of her power**. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verse 3. GC, p. 579

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else that **giving life** [which means that it must have been dead] to the tyranny which has long been eagerly watching its opportunity to **spring again** [which means that the active despotism must have existed before] into active despotism." 5T 712

"When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will **give life** and **vigor** [which means that the corrupt faith of Rome must have been dead for a period] to the corrupt faith of Rome, **reviving** [which means that her tyranny and oppression of conscience were dead for a while] her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth." ST June 12, 1893

### **Ellen White's View of Daniel 12:1, 2**

Though Ellen White never quoted or even alluded to the language of Daniel 11:40-45 in the book The Great Controversy, she did quote **Daniel 12:1**. I believe that her quotation of Daniel 12:1 contains the key which unlocks her understanding of verses 40-45.

Notice the quotation from GC, p. 613:

"At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to

that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." Daniel 12:1. When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth." GC, p. 613.

Because Ellen White did not quote or allude to verses 40-45 we cannot work **inductively** to determine how she understood their meaning. What we must do then is work **deductively** from Daniel 12:1, 2 backwards.

Let's take a look at Daniel 12:1, 2:

"At that time **Michael shall stand up**, the great prince who stands watch over the sons of your people; and there shall be a **time of trouble**, such as never was since there was a nation, even to that time. And at that time your people **shall be delivered**, every one who is found written in the book. And many of those who sleep in the dust of the earth **shall awake**, some to everlasting life, some to shame and everlasting contempt."

The bold type indicates that there are **four consecutive events** described in Daniel 12:1, 2:

1. The standing up of Michael
2. The time of trouble
3. The deliverance of God's people
4. The special resurrection

Now let's notice how Ellen G. White developed these four events in The Great Controversy but in reverse order beginning with the special resurrection:

- GC 637: She quotes Daniel 12:2 on the **special resurrection**

"Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2."

- GC 635: She titles the chapter '**God's People Delivered**' and then states:

"The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the **deliverance of His chosen.**"

It will be noticed also that Ellen White concluded the previous chapter with the following words:

“Glorious will be the **deliverance** of those who have patiently waited for His coming and whose **names are written** in the book of life.” GC 634

- GC 616: Ellen White begins her description of the time of trouble through which God’s people will go:

“The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the **time of Jacob's trouble.**”

- GC 613: Notably, Ellen White begins the chapter on the ‘Time of Trouble’ by quoting Daniel 12:1 and then amplifies the meaning of the standing up of Michael.

“Then Jesus **ceases His intercession** in the sanctuary above. . . . When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God **without an intercessor.**”

### **Summary of Ellen White’s Comments on Daniel 12:1, 2:**

- GC 613: The standing up of Michael
- GC 616: The time of trouble
- GC 635: God’s people delivered
- GC 637: The special resurrection

It will be noticed that Ellen White develops the events of Daniel 12:1, 2 in their proper order.

### **Ellen White’s View of Daniel 11:40-45**

It is extremely important to realize that Daniel 12:1, 2 cannot be understood independently of its context. Daniel 12:1, 2 is actually a continuation of the flow of events that transpired in the previous verses. This is clearly indicated by the fact that Daniel 12:1 begins with a time reference, “at that time.” This time reference links Daniel 12:1 with what occurred previously in verses 40-45.

Now the key question is: Where would we expect to find Ellen White’s comments about what takes place before Daniel 12:1? The answer is unmistakable: It must be in the pages that immediately precede the chapter on the time of trouble.

### **The Literary Structure of Daniel 11:44b-45 and 12:1**

Now let’s look carefully at the literary structure of Daniel 11:44b-45 as it relates to Daniel 12:1 in order to ascertain to what event the expression “at that time” refers to. A comparison of these two passages reveals that they are describing the **same events** in the **same order** but

with a **different terminology** and **emphasis**.

**Daniel 11:44b-45:**

- A. The King of the North goes out to destroy and annihilate many (11:44b)
- B. The King of the North Sets up the tents of his palace between the sea and the glorious holy mountain (11:45a)
- C. The King of the North Comes to his end with none to help him (11:45b)

**Daniel 12:1**

- A. Michael stands up to defend His people (parallel to 11:44b)
- B. A time of trouble such as never was (parallel to 11:45a)
- C. God's people delivered (parallel to 11:45b)

Daniel 11:44b-45 and 12:1 are precisely parallel but they portray a different emphasis. Whereas Daniel 11:44b-45 highlights the activities of the king of the north and its destiny for oppressing God's people, Daniel 12:1 focuses on the jeopardy of God's people at the hand of the king of the north and their deliverance by God.

Thus, when the king of the north goes "out with great fury to destroy and annihilate many" (11:44b), Michael will stand up to protect and defend them (12:1a). When the king of the north places the tents of his palace in a strategic location to deliver the final death blow against God's people (11:45a; vividly described in GC 635), they will go through a terrible time of trouble (12:1b), but the king of the north will "come to his end with none to help him" (11:45b) when God intervenes to deliver His people who are written in the book (12:1c). The expression "at that time" thus links Daniel 11:44b-45 with Daniel 12:1.

But what about Daniel 11:44a? This phrase explains the reason why the king of the north will go out and attempt to destroy and annihilate many: "But news from the east and the north shall trouble him [the king of the north]; **therefore** he shall go out with great fury to destroy and annihilate many." What is this news from the east and the north that so infuriates the king of the north? We must go to the book of Revelation for the answer.

Revelation 7:2 describes an angel who ascends **from the east** having the seal of the living God. This angel comes to seal the faithful of God upon their foreheads. In contrast, the land beast will impose the mark of the beast (Revelation 13:15, 16).

Revelation 18:1-5 portrays a powerful angel who descends **from heaven** (the north according to Isaiah 14:13) and gives a clarion call for God's people to reject the mark of the beast and to get out of Babylon before she is destroyed.

Thus the tidings from the north and from the east are identified by the book of Revelation as the message of the sealing and the call to come out of Babylon.

Ellen White concurs with this Biblical view. The chapter immediately preceding the one on the time of trouble (GC 613) is titled "The Final Warning." Ellen White begins this chapter in GC 603 by quoting Revelation 18:1, 2, 4, 5. In perfect accordance with Revelation 7:2 she describes the issue that will divide the world:

"While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the **mark of the beast**, the other choosing the token of allegiance to divine authority, receive the **seal of God**." GC 605

Ellen White then goes on to describe the anger that this message will cause in the religious world:

"The power attending the message will only **madden** those who oppose it." GC 607

"The power attending the last warning has **enraged the wicked**; their **anger** is kindled against all who have received the message, and Satan will excite to still greater intensity the **spirit of hatred** and persecution." GC 614, 615

We have covered in this paper only the events from Daniel 11:44 to Daniel 12:1. But if we continue moving backwards in The Great Controversy we will find, in reverse order, that she expounds upon each phrase of Daniel 11:40-45 ending with the chapter on "The Bible and the French Revolution" where the deadly wound of Daniel 11:40a is described (GC 265-288).

### **Ellen G. White and Islam**

It is simply amazing how Ellen White vividly describes the events of Daniel 11:40-45 without ever quoting the verses or alluding to the language. The question begs to be asked: Why didn't she just come out and quote the verses and then comment on them? There is a clear historical reason.

The original view of the pioneers was that the king of the north represents the Roman Catholic papacy. This is the clear view expressed in the pamphlet A Word to the Little Flock Scattered Abroad, coauthored by James and Ellen White in 1847. But in the early 1870's Uriah Smith (who was the highly respected editor of the Adventist Review and Sabbath Herald) changed the view of the pioneers by reinterpreting the king of the north as Turkey. You see, in Smith's day Turkey was prominent in the news so he changed the traditional view to fit current events.

James White was flabbergasted by Smith's new view and accused him of removing one of the landmarks of the Advent Movement. Things started getting nasty and members began taking sides. In this context, Ellen White instructed her husband to desist of his criticism. She knew that an understanding of Daniel 11:40-45 was not a matter of life and death at that time. Her main concern at the moment was to preserve the unity of the church. If Ellen White had quoted the verses of Daniel 11:40-45 and offered a view contradictory to Uriah Smith's, she would have been accused of nepotism so she commented on these verses without quoting them or alluding to the language knowing full well that some day someone would discover her view of the matter.

Significantly, in the last half of The Great Controversy, Ellen White does not mention Islam, even once, as fulfilling Bible prophecy in the end time. It appears that Ellen White saw no prophetic significance to the rising of radical Islam.

Ellen White's silence on the role of Islam in Bible prophecy has puzzled some Seventh-day Adventist scholars who have concluded that Ellen White simply did not have all the light on end time events. Some of these scholars have even reached the conclusion that Ellen White was wrong in her interpretation of the little horn as a symbol of the papacy and have reinterpreted it as Islam.

I am not saying that Islam might not play a role in the **precipitation** of end time events as they are described in The Great Controversy. It is true that Islam might **precipitate** the fulfillment of Bible prophecies concerning the United States and the papacy, but the rising power of militant Islam is not contemplated directly by prophecy itself.

That is to say, radical Islam does not fulfill any specific end time prophecy but very well could serve as the catalyst for the fulfillment of prophecy. After all, radical Islam has brought the United States to prominence, it has made the curtailing of our civil and religious liberties easier and it has also misdirected the eyes of Christians (and even a few Seventh-day Adventists) to the Middle East for the fulfillment of prophecy.

Time has proven that Uriah Smith's reinterpretation of the king of the north was wrong. Will we learn from his mistake? Will we ever learn that the best way to understand prophecy is not to read the newspapers or to watch CNN but rather to study our Bibles?

## The Wise Shall Understand

by Pastor Stephen Bohr

### LESSON #3 – DANIEL 11:44-12:1 & THE CLOSE OF PROBATION

#### Introduction

The prophetic portions of the Bible describe in **different ways** the **last human power** that will rule over the earth **just before** Jesus comes again. It is spoken of in **two ways** in Daniel and two ways in Revelation:

- Past: The **little horn** (Daniel 7, 8)
- Future: The **king of the north** (Daniel 11)
- Past: The **beast**: Revelation 13
- Future: The **Harlot**: Revelation 17

**Other places in Scripture** refer to the same power with different names:

- The **abomination of desolation** (Matthew)
- The **antichrist** (epistles of John)
- The **Man of Sin** (Paul)
- These are **different ways** of describing the last human power to rule the world before Jesus returns

#### A Vital Principle

What is **literal** and **local** in the Old Testament is to be understood as **symbolic** and **universal** in New Testament times. That is, when we move into New Testament times the **geographical** and **ethnic** limitations of Old Testament prophecy are removed and the persons and places become global and symbolic. Louis Were expressed it well:

“When passing over into the Christian era there is an automatic transition from literal to

spiritual Babylon; from literal to spiritual Jerusalem; from the literal lands of Israel and Babylon to their spiritual antitypes.” (Louis F. Were, The King of the North at Jerusalem, p. 75)

This means that Israel in the **Old Testament** is literal and local while in the **end time** Israel is spiritual and global and the enemies of God’s people are spiritual and global. With this in mind, let’s go to Daniel 11.

### **Background leading up to verses 44 and 45:**

**Daniel 11:31-39** describes the career of the papacy during the 1260 years under the symbol of the king of the north

**Verse 40** refers to the moment when secularism (the king of the south) gave the papacy its **deadly wound** at the conclusion of the French Revolution

**Verses 41-43** describe how the papacy will recover from its wound and **overwhelm these secular powers** and **overflow** the world as a devastating flood.

Speak about his **geographical progression** from the Euphrates to the north countries, down the holy land all the way down to Egypt, Libya and Ethiopia. In other words, he has overwhelmed the world of that day and age

**Verse 44 (first part):** At the **apex of his success** some mysterious **tidings from the north and east trouble or alarm** the king of the north. Remember that at the time the king of the north hears these tidings he is in northern Africa which is south and west of **Jerusalem**. That is to say, **Jerusalem is north and east** of Egypt, Ethiopia and Libya

**What are these tidings** that trouble and enrage the king of the north? The book of Revelation has the answer:

The loud cry is from **heaven** in the north and the **sealing angel** comes from the east:

*“But news from the east and the north shall trouble him; **therefore** he shall go out with great fury to destroy and annihilate many. 45 And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.”*

### **Revelation 7:1-4: From the East**

*“After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. 2 Then I saw another angel ascending **from the east**, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,*

3 saying: "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads."

### **Revelation 18:1-5: From the north**

*"After these things I saw another angel **coming down from heaven**, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying: "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." And I heard another voice from heaven saying: "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues."*

### **The events of verses 44, 45**

This disturbing message **enrages** the king of the north and he goes out with **great fury** to destroy God's people

He places himself in a **strategic place** to deliver the **final death blow** between the seas and the glorious holy mountain. **Ellen White** vividly describes this moment:

*"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a **simultaneous movement for their destruction**. As the time appointed in the decree draws near, the people will **conspire to root out** the hated sect. It will be determined to strike in one night a decisive blow, which shall **utterly silence** the voice of dissent and reproof.*

*The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the deliverance of His chosen. With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness." GC 635, 636*

But instead of wiping out God's people he **comes to his end** with none to help him. The people who have been deceived turn against this wicked system and it no longer has any helpers. This is described vividly by Ellen White in The Great Controversy, pp. 655, 656

*“The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. “We are lost!” they cry, “and you are the cause of our ruin;” and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God’s people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.” GC 655*

**We find three stages here:**

- The giving of the **tidings**
- The **persecution** of God’s people
- The **destruction** of the king of the north

**The Close of Probation**

But **where** is the close of probation? We must go to **Daniel 12:1** for the answer:

**Review of Daniel 11:44-45:**

- **Daniel 11:44A: Tidings** from the north and the east trouble the king of the north
- **Daniel 11:44B:** Therefore the king of the north **goes out to destroy** God’s people (time of trouble)
- **Daniel 11:45:** the hour of **utmost extremity**
- **Daniel 11:45:** the king of the north comes to his end with **none to help him**

**“At that time”**

**Daniel 12:1:** The expression “at that time”

Notice that the expression “**at that time**” is used **twice** in Daniel 12:1 just like the expression “**until**” is used **twice** in Matthew 24.

*“But as the days of Noah were, so also will the coming of the Son of Man be. 38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, **until** the day that Noah entered the ark and did not know **until** the flood came and took them all away, so also will the coming of the Son of Man be.”*

The first time the expression is used refers to the **close of probation** and the second refers to the **deliverance** of God's people from the hand of the king of the north at the second coming.

***“At that time [when the king of the north goes out to destroy and annihilate many] Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time [at the end of the time of trouble] your people shall be delivered, everyone who is found written in the book.”***

The first time the expression “**at that time**” is used takes us **back** to the events of the **previous chapter**. Not merely to the last event (coming to his end) but to the **last three events**.

It is rather obvious that the king of the north **cannot come to his end before the time of trouble** because the king of the north actually causes the time of trouble.

### **Daniel 11:44, 45 and 12:1**

Now let's look carefully at the literary structure of **Daniel 12:1** as it relates to **Daniel 11:44b-45** in order to ascertain to what event the expression “at that time” refers to. A comparison of these two passages reveals that they are describing the **same events** in the **same order** but with a **different terminology** and **emphasis**.

I have found in my studies of Daniel and Revelation that even more important than interpreting **individual symbols** is the correct understanding of the **literary structure**.

### **Daniel 11:44b-45:**

#### **When tidings come from the north and east:**

- A. The King of the North goes out to **destroy and annihilate** many (11:44b)
- B. The King of the North sets up the **tents of his palace** in a strategic position between the sea and the glorious holy mountain (11:45a)
- C. The King of the North **comes to his end** with none to help him (11:45b)

### **Daniel 12:1**

- A. Michael stands up to **defend His people** (parallel to 11:44b)
- B. A **time of trouble** such as never was (parallel to 11:45a)
- C. God's **people delivered** those who were written in the book (parallel to 11:45b)

## Two complimentary passages

Daniel 11:44b-45 and 12:1 are **precisely parallel** but they portray a **different emphasis**.

Daniel 11:44b-45 focuses on the **activities of the king of the north** and his **destiny** for **oppressing** God's people.

Daniel 12:1 on the other hand, focuses on the **jeopardy of God's people** at the hand of the king of the north and their **deliverance** by God.

Thus Daniel 11:44b-45 focuses on the **king of the north** and Daniel 12:1 focuses on **God's people**.

When **[1]** the king of the north goes "out with great fury to destroy and annihilate many" (11:44b), **[1]** Michael will stand up to protect and defend them (12:1a)

**[2]** When the king of the north places the tents of his palace in a strategic location to deliver the final death blow against God's people (11:45a; vividly described in GC 635), **[2]** they will go through a terrible time of trouble (12:1b)

**[3]** But the king of the north will "come to his end with none to help him" (11:45b) when **[3]** God intervenes to deliver His people who are written in the book (12:1c). The expression "at that time" thus **links** Daniel 11:44b-45 with Daniel 12:1.

Daniel 12:1 contains the **element that is missing** in Daniel 11:44, 45, the close of probation. And where is the close of probation in Daniel 12:1?

The expression "**stand up**" means "**begin to rule**". The identical expression is used in Daniel 11:2, 3:

*"And now I will tell you the truth: Behold, three more kings will **arise** [**'stand up'**] in Persia and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of Greece. 3 Then a mighty king shall **arise** [**'stand up'**], who **shall rule** with great dominion, and do according to his will."*

This must mean that Jesus will change **His priestly garments** to His **kingly garments** immediately before the time of trouble begins. Notice how Ellen White describes this moment: *"Then I saw Jesus lay off His priestly attire and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the angelic host, He left heaven."* EW, p. 281

## The three stages of Revelation 22:10-12

*"And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. 11 He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." 12 "And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work. 13 I am the Alpha and the Omega, the Beginning and the End, the First and the Last."*

**What distinguishes the two groups?**

**Who will go victoriously through this time of trouble? The answer is given at the end of verse one:**

Daniel 12:1: Names must have been **retained** in the book of life and others must have been **deleted**.

In this context it is interesting that there are some who live during the time of the beast whose names are not written in the Lamb's book of life.

Study Revelation 20:12, 13 and explain the relationship between the words 'books' and 'book'. Will your name be written in the book? Your works will show if your name really should be there.

### **Revelation 22:14, 15:**

*"Blessed are those who do His commandments that they may have the right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie."*

### **Revelation 12:17: What awakens the rage of Satan against the end time remnant?**

*"And the dragon was **enraged** with the woman, and he went to **make war** with the **rest of her offspring**, who keep the commandments of God and have the testimony of Jesus Christ."*

### **Revelation 3:5**

*"He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels."*

### **Revelation 21:27**

*"But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life."*

## **Revelation 21:7, 8**

*"He who overcomes shall inherit all things, and I will be his God and he shall be My son. 8 But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."*

## **Revelation 19:6**

*"And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! 7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in **fine linen, clean and bright**, for the fine linen is the **righteous acts** of the saints."*

**Why according to works? Works prove if faith is genuine or not. Words are cheap! Jesus said: "If you love me you will keep my commandments."**

Only those who are willing **to die** rather than be **disloyal** will be found faithful.

*"When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few--this will be our test. At this time we must gather **warmth** from the coldness of others, **courage** from their cowardice, and **loyalty** from their treason." 5T 136*

**Call: Death will close our probation**

## The Wise Shall Understand

by Pastor Stephen Bohr

### LESSON #4 – THE SANCTUARY AND THE BOOK OF REVELATION

(to be used with the chart: The Sanctuary in Revelation at the end of this chapter)

#### The Four Places of the Sanctuary

- The camp
- The court
- The holy place
- The most holy place

#### The Sanctuary Services

- The **daily** service (work performed in the court and in the holy place)
- The **yearly** service (work performed in the most holy place)
- The book of Revelation was given for the Church. The emphasis of the book falls upon the work that Jesus performs for His Church (Revelation 1:9-11)

#### The Court

##### The Altar of Sacrifice and the Laver in Revelation

- Revelation 1:5: Jesus loved us and washed us in His blood (verbs are in the past)
- Revelation 1:17, 18: Jesus died and resurrected (see Titus 3:5)

## The Holy Place

### The Seven Candlesticks in Revelation (1:1-3:22)

- Revelation 1:12, 13: Jesus walks in the midst of the seven candlesticks
- Revelation 2 and 3: The seven candlesticks represent the seven churches and the seven churches represent seven consecutive historical stages of the universal church
- Leviticus 24:1-4: The high priest was to trim the lamps and make sure that there was a constant supply of oil
- The oil represents the Holy Spirit and the light represents the witness that the church presents to the world
- Jesus makes sure that the oil never runs out so that His church can be the light of the world
- During the Dark Ages the light of the church was on the brink of going out
- “Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light.” AA 586
- Ellen White wrote about the seven candlesticks as proof that Jesus is in the Holy Place and she also uses them to prove that He is on earth with His church. Is Ellen White speaking out of both sides of her mouth?

Not any more than Jesus who said that He was going to heaven (a literal place) but then promised that He would be with His church until the end of the world. Jesus is literally in heaven but spiritually on earth through the Holy Spirit.

### The Table of the Showbread in Revelation (4:1-8:1)

- The bread represents the Word of God (Deuteronomy 8:3, 4; Matthew 4:3, 4; John 6:63)
- Jesus guarantees the bread is never lacking in His church
- During the period of Papal dominion the Word of God was scarce but it never totally disappeared because Jesus made sure that there was bread on the table

- The table of showbread represents the throne of God in the Holy Place for the following reasons:

The throne of God is in the sides of the north (Isaiah 14:12-14)

“Bread of the presence” is a better translation of the Hebrew expression *lachen panim*. The Word *panim* means “person, face o presence” (Lamentations 4:16; Proverbs 7:15; II Samuel 17:11).

The table of showbread was the only item of furniture that was surrounded by two crowns (Exodus 37:10-12). The altar of incense and the Ark of the Covenant had only one crown.

There were two stacks of bread on the table. This reflects the fact that when Jesus ascended to His Father He sat with Him on His throne (Revelation 3:21)

During the third seal there was famine for bread which led to death under the fourth seal (Revelation 6:5, 6).

Ellen White makes it very clear that the Father and the Son were both seated on a throne in the holy place until 1844. The only piece of furniture in the holy place that can be interpreted as the throne is the table of the showbread (Early Writings, pp. 54-56)

### **The Altar of Incense in Revelation (8:2-11:18)**

- Jesus receives the prayers of His people (Luke 1:8-10)
- During the period of Papal dominion people prayed to Mary and the saints
- The people of God lost sight of Jesus as the intercessor (Daniel 8 calls this the “daily” that the little horn took away from Jesus)

## **The Most Holy Place**

### **The Most Holy Place Opens and the Ark of the Covenant is seen (Revelation 11:19)**

- The Ark of the Covenant contained the Law of God
- The Day of Atonement transpired in the most holy place
- Revelation 14:6, 7: On earth the announcement is made that the hour of God’s judgment has come

- Revelation 14:6, 7 announces on earth the event that is described as taking place in heaven in Revelation 11:19.

### **The Ministrations in the Most Holy Place Closes (Revelation 15:5-8)**

- No one can enter the temple until the seven last plagues have been poured out
- During this period God's people will live without an intercessor
- The temple is opened so that the angels can come out, not so that people can go in. The parallel with Noah's day is impressive: Preaching with the power of the Holy Spirit, the closing of the door, the time of trouble and testing, destruction, Satan bound on a desolate planet and a world cleansed from sin and sinners

### **The Great Tribulation after the Close of Probation in Revelation (16:1-18:24)**

- The great tribulation and the outpouring of the plagues from the most holy place
- In ancient Israel the Ark of the Covenant sent plagues when it fell into the hands of the uncircumcised Philistines

### **God's People in Heaven**

- Revelation 19:1-10: God's people victorious in heaven after the plagues (the anticlimax of this passage is found in Revelation 19:11-21)
- The people of God are clean because they have been cleansed on the Day of Atonement (Revelation 19:7, 8)

### **The Azazel Ceremony**

- Revelation 20:1-3: The Azazel ceremony takes place on earth (see Leviticus 16:7).
- Clearly God's people are in heaven during the millennium and Satan is on earth

### **The Consummation**

- Revelation 21, 22 presents God's people in the New Jerusalem in the earth made new

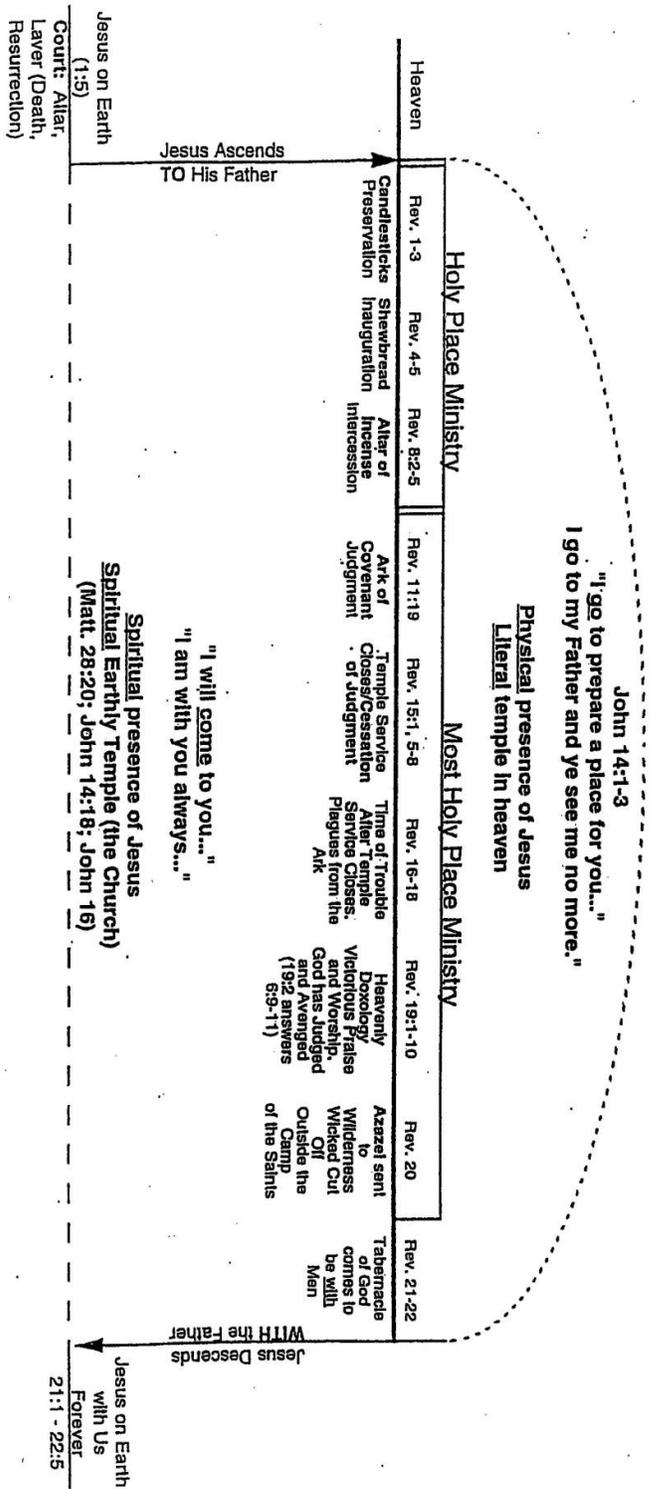
### **Revelation presents in their proper chronological order four stages of the ministry of Jesus in the sanctuary:**

- Sacrifice (1:5, 17, 18)
- Intercessory priest (4:1-8:1)
- Judge (12-20)
- King (21-22)

It must be remembered, however, that The Desire of Ages pp. 19-697 portrays the work of Jesus in the sanctuary camp, on pp. 698-828 we have His work in the court fully developed and then on pp. 829-836 you have the ascension of Jesus to the holy place. In Revelation 1:5, 17, 18 we have a brief allusion to the court followed by a description of the work of Jesus in the holy place of the heavenly sanctuary.

It is vital here to connect John 14:1-3 (actually chapters 14-17) with Revelation. In Revelation and Hebrews the emphasis falls upon the heavenly work of Jesus to prepare a place for His people. In John 14-17 the emphasis falls upon the work that the Holy Spirit does for God's people on earth in order to prepare them for heaven.

# Salvation History and the Sanctuary in Revelation



## Things to keep in mind as you study this chart:

1. The book of Revelation is not written in strict chronological order. It functions on the principle of climax and anticlimax. It often presents "flashbacks" and "foretastes."
2. Each major section of Revelation has a sanctuary introduction which not only clarifies when the vision historically begins but also the direction toward which the vision is flowing.
3. There is a "sanctuary progression" in the book of Revelation from the Court to the Holy Place and from the Holy to the Most Holy place. When the ministry of the Most Holy Place concludes at the end of the 1,000 years, then Jesus will physically return to the court (earth) from whence He ascended to heaven.
4. Each heavenly event in Revelation has its corresponding earthly repercussion and reflection. Jesus does nothing in heaven in a vacuum. In other words, the work of Jesus in heaven prepares a people on earth to meet their Lord.
5. The Church on earth is a spiritual reflection of the literal heavenly temple.
6. I have included the scapegoat and the cutting off of the wicked after the 1,000 years as part of the Most Holy Place ministry because these events are included in the "Day of Atonement" chapters of Leviticus 16 and 23.
7. At the present, there exists a gulf between heaven and earth. Christ is physically present in a literal heavenly temple. He is also spiritually present with His spiritual temple on earth (the Church). The goal of salvation history is to join the physical and spiritual realities at the end so that Jesus and His people can not only experience spiritual fellowship but physical fellowship forever. The sanctuary service illustrates the steps which Jesus must take so that He and His people can live together in fellowship in a perfect universe that has been freed from the curse of sin.

## **The Wise Shall Understand**

by Pastor Stephen Bohr

### **LESSON #5 – PIVOTAL TEXTS IN REVELATION INTROS, BRIDGES, FORETASTES AND FLASHBACKS**

Revelation is a tricky book. It is filled with intros, bridges, foretastes, flashbacks. Though it follows the order of the Hebrew sanctuary the various passages were not written in strict chronological order.

The literary structure of Daniel and Revelation constitutes the skeleton that holds the books together. It is vitally important to understand how the various parts of the book were put together under the guidance of the Holy Spirit. Not understanding the literary structure has led students to misplace events in the flow of prophetic time.

For example, a lack of understanding of the literary structure has led some Seventh-day Adventist scholars to extract the trumpets from their legitimate historical context and to project them into the future. The literary structure is to Daniel and Revelation what the skeleton is to the body. It is illegitimate to take the trumpets out of the holy place context and put them into a most holy place context at the end of time. To extract the trumpets from their legitimate holy place context and place them in the future is like taking the skull and placing it where the hip bone should be!

It is vitally important to realize that the book of Revelation follows the precise order of events of Jesus as He moves through the Hebrew sanctuary.

### **Literary Matters Relating to Revelation's Seven Churches**

#### **The Importance of the Seven Churches**

The seven churches of Revelation 2-3 represent seven consecutive stages of the history of the Christian church from the days of the apostles till the end of time:

*“The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the word.” AA, p. 585*

## The Seven Churches

- **Ephesus:** The apostolic church
- **Smirna:** Persecution during the period of imperial Rome
- **Pergamum:** Paganism penetrates the Christian church in the times of Constantine
- **Thyatira:** The church becomes a harlot during the period of papal supremacy
- **Sardis:** The church refuses to advance under Protestantism
- **Philadelphia:** The church before which is placed the open door to the most holy place
- **Laodicea:** The church of the judgment

But the seven churches not only represent seven consecutive stages of church history. They also provide the historical framework for the rest of the book. That is to say, the seven churches provide the historical sequence within which the events of the rest of the book of Revelation find their proper place. Let's take as an example, the churches of Thyatira, Sardis, Philadelphia and Laodicea.

### At Closer Look at the Church of Thyatira

#### Revelation 2:20-23

*“Nevertheless I have a few things against you, because you **[the church of Thyatira]** allow that woman **Jezebel [the beast of Revelation 13 and harlot of Revelation 17]**, who calls herself a prophetess, to teach and seduce My servants to commit **sexual immorality [fornication, union of Church and state]** and eat things sacrificed to **idols [idolatry]**. And I gave her **time [1260 years]** to repent of her sexual immorality **[fornication]**, and she **did not repent**. Indeed I will cast her into a **sickbed [the deadly wound]**, and those who commit adultery with her into **great tribulation [the French Revolution]**, unless they repent of their deeds. I will **kill her children [the apostate Protestant churches]** with death, and all the churches **[all seven of them]** shall know that I am He who **searches** the minds and hearts **[the investigative judgment]**. And I will give to each one of you **according to your Works [the moment when the reward is given to the harlot and her lovers]**.”*

**Revelation 3:1-6:** The period of the Protestant Reformation when the Protestant churches that were born from Roman Catholicism became stagnant by refusing to restore all of the truth

**Revelation 3:7-12:** The church of the Great Advent Movement who is invited to enter through the open door into the most holy place

**Revelation 3:14-21:** The church of the judgment in the most holy place

## Literary Matters Relating to the Trumpets

### Textual Location of the Three Woes

**Revelation 8:12:** Describes the end of the fourth trumpet (period of papal dominion)

**Revelation 8:13:** After the fourth trumpet has passed, **three woes** are announced

**Revelation 9:1-11:** The events of the fifth trumpet are the first woe (French Revolution)

**Revelation 9:12:** When the events of the fifth trumpet conclude we are told that the first woe has come to an end

**Revelation 9:13-21:** The sixth trumpet is described but when it concludes in verse 21 there is no reference to the second woe passing (this seems to indicate that chapters 10 and 11 will have more to say about the period of the sixth trumpet).

**Revelation 10:1-11:13:** This passage will further amplify certain aspects of the periods of the fourth, fifth and sixth trumpets:

- **Revelation 11:2-6** takes us back to period of the 1260 years (538-1798: the fourth trumpet)
- **Revelation 11:7-10** describes the French Revolution when the two witnesses were killed (1793-1797: the fifth trumpet and the first woe)
- **Revelation 11:11-12** describes the resurrection of the two witnesses after the French Revolution. They no longer testify in sackcloth but rather enjoy great power and prestige. This miraculous resurrection of the Bible not only describes the establishment of multiple Bible societies in the aftermath of the French Revolution. It also portrays the great Advent Awakening in the renewed study of Bible prophecy because the little book of Daniel was opened at the time of the end and knowledge of prophecy increased.
- **Revelation 11:13** introduces the **two groups** that will exist in the end time: (1) the **enemies** of the two witnesses (who have been identified in the previous context as the Gentiles and the beast from the bottomless pit). The word 'enemies' is used only twice in Revelation and both references are in chapter 11:5, 12. In the first instance the enemies persecuted the two witnesses during the 1260 years while in the second they killed the two witnesses at the end of the same period) and (2) the **remnant** who fear God and give glory to Him, a clear literary link to the three angels' messages (Revelation

14:7; Luke 7:16; Acts 2:43; Acts 13:16; 19:17, 18; II Corinthians 7:1; Revelation 11:18; 15:4).

- **Revelation 11:14:** After the resurrection of the Bible and the mention of the enemies and the remnant we are told that the **second woe is past**.
- The sixth trumpet is to be understood as the **negative side** (the perspective of the enemies) of end time events while Revelation 10 should be seen as the **positive side** (the perspective of the remnant) of the same time period. Expressed another way, the sixth trumpet describes the attitude of the enemies of the two witnesses in the end time while Revelation 10 describes the attitude of the faithful remnant during the same period.
- The sixth trumpet carries us from 1844 all the way to the close of probation when the mystery of God is finished (Revelation 10:7). We know this because the seventh trumpet describes the close of probation and Jesus taking over the kingdoms of the world.

**Revelation 12** provides a recapitulation and further amplification of the periods of the fourth, fifth and sixth trumpets

- This chapter begins with the 1260 year period (the fourth trumpet)
- The chapter continues with the period when the earth helped the woman (the period during which the deadly wound is kept in place by the civil powers of the world)
- The chapter ends up by describing the same two groups that were briefly introduced in Revelation 11:13: the enemies and the remnant
- The **remnant** of the woman's seed (the remnant of Jesus) keeps the commandments of God while the other group (the enemies) manifests the wrath of the dragon (Revelation 12:17)
- Revelation 12:17 is a further description of the period of the sixth trumpet

**Revelation 13** provides a further amplification of the fourth, fifth and sixth trumpets:

- Revelation 13:1-8 provides a description of the 1260 years (the fourth trumpet) when the beast persecuted the saints of the Most High (notably described as 42 months thus linking it with Revelation 11:2)
- Revelation 13:9 portrays the deadly wound that was given to the papacy with the sword beginning in 1793 and culminating in 1798 (the fifth trumpet and the first woe)
- Revelation 13:11-18 then describes the end time conflict between those who worship the beast and his image and receive his mark (the enemies) and those who

receive the seal of God (those who fear God and give Him glory, the 144,000 of Revelation 14:1-5 who are in contrast to the apostate worshipers in the previous chapter). This is the period of the sixth trumpet that will culminate in the second woe.

In **Revelation 14:6-13**, the fourth and fifth trumpets have faded from view. The emphasis now will fall upon the message that will be proclaimed by the remnant during the time when the sixth trumpet is blowing. This is the 'prophesying again' of Revelation 10:11.

- That is to say, Revelation 14:6-13 takes us back to the time when the first angel's message began to be proclaimed to the world (in the 1830's and early 1840's) after the fifth trumpet and fifth woe ended in 1798.
- This is the period when the two witnesses resurrected and no longer gave their testimony in sackcloth.
- The sixth trumpet polarizes the world into two groups: those who have the seal of God and those who receive the mark of the beast (Revelation 14:9-11) ending with the two groups (the enemies and the remnant) once again in Revelation 14:9-11.
- When the two groups have been gathered, the seventh trumpet sounds and the mystery of God is finished. This is described in Revelation 14:14-20 where both the harvest and the grapes of the earth are ripe. The remnant is to be found in spiritual Jerusalem while outside the city are the enemies who are intent on destroying the remnant (Revelation 14:18-20; see the background of Joel 3)
- Notably, the negative side of this is shown in Revelation 16:14 where three counterfeit angels go to the kings of the earth and the whole world to gather them in apostasy against God for a final battle against God's people! Thus the sixth trumpet (Revelation 9:13-21) describes the gathering of the wicked forces against God's people and Revelation 10 and 14:6-13 describes the gathering of God's people by the three angels' messages.

## Understanding the Location of Revelation 11:19

**Revelation 11:19 (first part):** The temple opens in 1844 and the sixth trumpet begins the gathering of the righteous and the wicked. When the temple closes there will be voices, thunder, lightning, a great earthquake and great hail.

**Revelation 11:19 (second part); 15:5-8:** The temple closes and the seven plagues fall culminating with the seventh plague where the same phenomena of Revelation 11:19 are described.

Revelation 11:19 is not the conclusion of chapter 11 but rather the introduction to chapters 12-14. In other words, Revelation 11:19 brings us to the same climax as Revelation 11:1 does in chapter ten. Thus Revelation 11:1 speaks about the beginning of the judgment in heaven after the great disappointment and Revelation 11:19 reaches the same climax again. Notice the following sequence of events in Revelation 11:

- The beginning of the investigative judgment in 1844 (Revelation 11:1)
- The persecution of the two witnesses for 42 months or 1260 days (Revelation 11:2-6) Revelation 11:1 presents the climax of the judgment and then verses 2-6 go back in time to the 1260 years. This proves that my translation of Revelation 11:1 was correct. The measuring of the temple comes after the 1260 years.
- The conclusion of the 42 months with the French Revolution and the deadly wound (Revelation 11:7-13)
- In the aftermath of the French Revolution there is a remnant that fears God and gives glory to Him (Revelation 11:13). This is actually the prolepsis of the climax that will be reached again in Revelation 14:6, 7
- The close of the investigative judgment and Christ takes over the kingdom (11:15-18)
- Revelation 11:19: Takes us back to the point of time of Revelation 11:1 and then Revelation 12, 13 backtracks to the 1260 years to provide a framework for the beginning of the judgment in Revelation 14:6, 7

## Structural Matters Relating to Revelation 11:19-15:8

- The beginning of the investigative judgment in 1844 introduces a new cycle. Revelation 11:19 begins in the very same place as Revelation 11:1
- "As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. **To this time** apply the words of the Revelator, "*The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament.*" [REV. 11:19] *The ark of God's testament is in the second apartment of the sanctuary. As Christ entered there, to minister in the sinner's behalf, the inner temple was opened, and the ark of God was brought to view. To those who by faith beheld the Savior in his work of intercession, God's majesty and power were revealed. As the train of his glory filled the temple, light from the holy of holies was shed upon his waiting people on the earth.*" 4SP 273
- "In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," the holy of holies was opened only upon the great day of atonement, the typical day of judgment, set apart for the cleansing of the sanctuary. Therefore the announcement, "*The temple of God was opened in heaven, and there was*

*seen in his temple the ark of his testament," points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days,--in 1844,--as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of the testament." RH, November 9, 1905*

- It is important to realize that the introductory scene of Revelation 11:19 presents two moments of time: When the temple opens and later on when there is thunder and lightning.
- Revelation 11:19 depicts the beginning of the judgment and Revelation 15:5-8 describes its close.
- Between Revelation 11:19 and 15:5-8 the central focus falls upon the events that transpired between the beginning and the ending of the judgment.
- Of course Revelation 12 and 13 provide reference points previous to 1844.
- Revelation 12:1-5, 7-12 describes the dragon's persecution of Jesus and the victory of Jesus during this period.
- After briefly mentioning the beasts of Daniel 7, Revelation 13 begins with the moment that pagan Rome (the dragon) handed off the baton to Papal Rome (the beast). Clearly both Revelation 12 and Revelation 13 begin with pagan Rome.
- Revelation 12:6, 13-15 describes the papal persecution during the 1260 years, a period of respite when the earth helps the woman (12:16) and climaxes with the final persecution against God's people (Revelation 12:17).
- After describing the handing off of the baton from pagan to papal Rome, Revelation 13:3-8 describes the 42 months of persecution against the saints. It then mentions a period of respite while the beast recovers from a deadly wound (Revelation 13:9, 10). The chapter climaxes with a portrayal of the final persecution of God's remnant (13:11-18).
- Revelation 14:1-5 describes those who are victorious in the final conflict
- Revelation 14:6-12 has the messages that warn about the beginning of the judgment and to beware of the powers that will play important roles in the end time crisis.
- At the conclusion of the three messages the whole world will have been divided into two groups (Revelation 14:14-18)
- As the wicked gather around the city to destroy God's people, Jesus and his angels come to trample the winepress (Revelation 14:19, 20)
- In Revelation 15:2-4 God's people stand victorious again at the end of the vision
- Revelation 15:5-8 portrays the moment when the door of probation will close and the plagues will be poured out.

## The Literary Structure of Revelation 12-22

Chapter



Second Coming

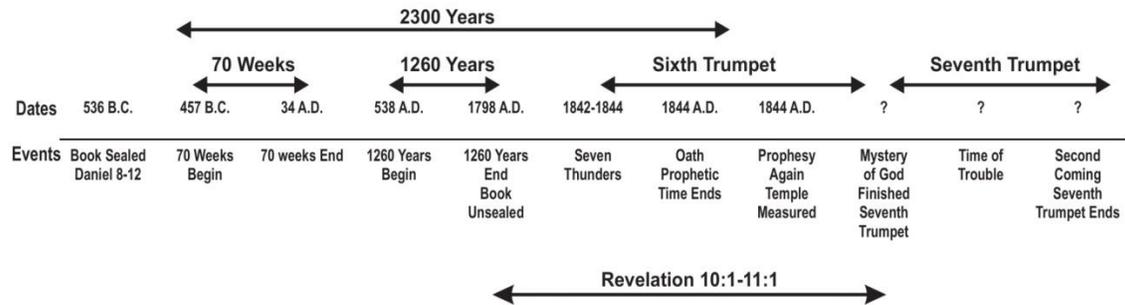
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New Earth  
21:9-22:21

21: 2-8					21: 2-8	After	Life with God
20: 11-15; 21: 1					20: 11 Beginning	20: 12 During	20: 13 - 21: 1 After
20: 4-10					20: 4 Beginning	20: 5-6 During	20: 7-10 After
20: 1-3					20: 1-2 Beginning	20: 3a During	20: 3b After
19					19: 11-21 Seventh Plague		
18					18: 1-5 Flashback Warning	18: 6-24 Sixth and Seventh Plagues R	
17					17: 1-18 Sixth and Seventh Plagues ←		
16					16: 1-21 Seven Last Plagues		
15					15: 1, 5-8 Close of Probation; <b>Time of Trouble</b>		
14					14: 6-17 Three angel's messages gather, God's <b>Remnant</b>		
13	13: 1-2 Lion, Bear, Leopard	13: 2 <b>Imperial Rome</b>	13: 3-10 1260 years Beast <b>Papal Rome</b>	13: 11a Lamb-like beast from Earth- <b>USA</b>	14: 18-20 Probation closes; final war on remnant; <b>Winepress</b>		15: 2-4 Climax Mt. Zion
12	12: 7-9 Heaven Testament	12: 1-2 Old <b>Imperial Rome</b>	12: 3-5, 10-12 Jesus' birth and death- <b>Rome</b>	12: 6, 13-15 1260 years <b>Papal Rome</b>	12: 16 Earth helps Woman- <b>USA</b>	13: 11b-18 Lamb-like beast speaks as <b>Dragon</b>	
?	1875-4 BC	4 BC - 31 AD	538-1798 AD	1798 AD	12: 17 <b>Remnant</b> gathered who keep the commandments of God and have the testimony of Jesus		12: 17 <b>Dragon</b> unleashes final war against remnant.
<b>Dates</b>							

← Political/Economic Perspective  
← Religious/Political Perspective



### Chronology of Revelation 10



By Pastor Stephen Bohr

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### The Literary Structure of Revelation 11:1,2

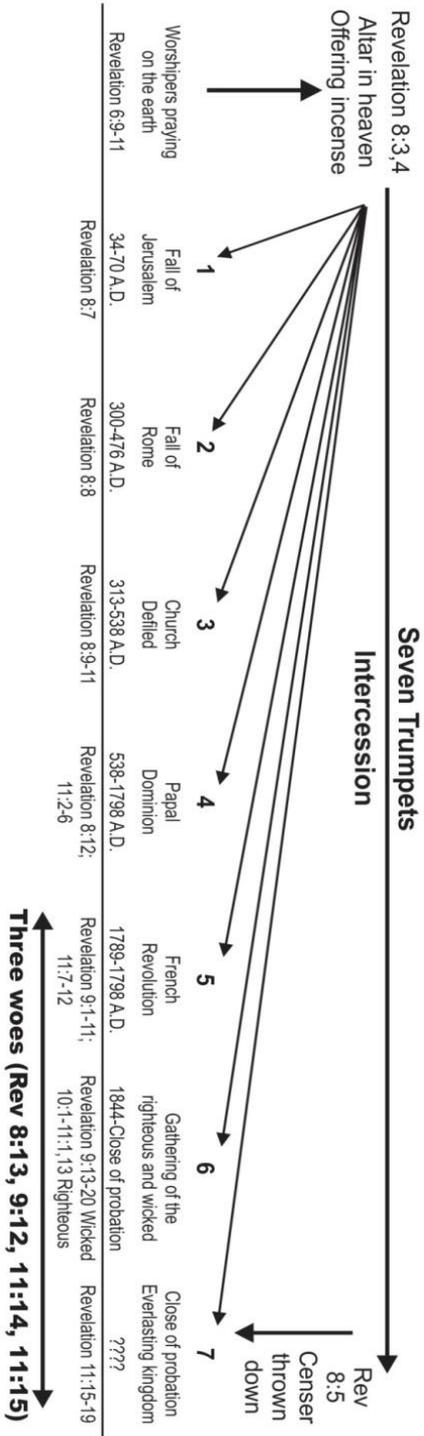


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### An Overview of the Seven Trumpets



By Pastor Stephen Bohr

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## The Wise Shall Understand

by Pastor Stephen Bohr

### LESSON #6 – NOTES ON REVELATION 12

#### Three Centers of Focus

- Revelation 12:1-5 amplified in 12:7-12: The Child
- Revelation 12:6 amplified in 12:13-16: The Woman
- Revelation 12:17 amplified in chapter 13: The Remnant

In Daniel 7 and Revelation 13:1-10 the center of focus is on the earthly powers that Satan used to persecute God's people. But in this chapter we see the real enemy of God's people, Satan.

There are three Old Testament contexts that form the background of this chapter:

- Genesis 3:15
- The exodus of Israel from Egypt
- The story of Elijah

#### The Genesis 3:15 Backdrop

*"And I will put [1] enmity between [2] you and the [3] woman and between your seed and her [4] Seed; He shall bruise your head and you shall bruise His heel."*

Notice the **four elements** of Genesis 3:15:

- Enmity
- Serpent
- Woman
- Two seeds

The primary enmity is between the serpent and the woman's Seed. Then the enmity extends against the woman and finally against the remnant of the woman's Seed.

- Enmity against the woman's Seed
- Enmity against the woman
- Enmity against the remnant of the woman's Seed

### **The Exodus Backdrop**

**Prophecy:** God's Old Testament bride is compared to a beautiful woman (Jeremiah 6:2; Jeremiah 31:32). God married Israel in the Old Testament. The woman is God's bride and the Father implanted Jesus in the womb of Mary.

**Fulfillment:** Revelation 12:1: God's bride is the Church. Jesus was the Seed of Abraham and David. Jesus once said that "salvation is of the Jews" (John 4:22, 25). In other words, Jesus was born from the lineage of the Jewish nation, that is, from the Old Testament Church.

**Prophecy:** God's people were crying out in travail because of the bitter bondage to cruel taskmasters (Exodus 1:13-14; 2:7, 12-14. Israel was longing for the birth of a deliverer (Exodus 2:23-25). God's people were in bondage in a strange land. If they were not delivered, the promise of the Seed could not be fulfilled.

**Fulfillment:** When Jesus was about to be born into this world, the whole of humanity was in bondage to sin (John 8:32-34; Hebrews 2:14-15). Revelation 12:2 depicts the woman in travail, longing for a deliverer.

**Prophecy:** Israel was enslaved by Pharaoh, the great dragon (Ezekiel 29:3)

**Fulfillment:** God's people were enslaved by the accuser of the brethren, the great dragon, the ancient serpent, the devil and Satan (Revelation 12:3, 4, 9)

**Prophecy:** A deliverer was born of a woman whose name was Moses (Exodus 2:1-2).

**Fulfillment:** A man child was born of the woman (Revelation 12:5; Matthew 2). The woman at this stage represents the Jewish Church. Jesus was the seed of Abraham and of David. This means that Jesus was born from the Old Testament Church. For this reason Jesus said to the Samaritan woman that salvation is of the (John 4:22, 25; see also Romans 9:4, 5).

**Prophecy:** Pharaoh fears to lose his throne to the deliverer (Exodus 1:22).

**Fulfillment:** Herod fears to lose his throne (Matthew 2:13).

**Prophecy:** Pharaoh kills the infants in order to get rid of the deliverer but Moses is protected in Egypt (Exodus 1:22)

**Fulfillment:** All the infants killed by Herod to get rid of the deliverer (Matthew 2:16)

**Prophecy:** God called Moses and Israel out of Egypt (Hosea 11:1)

**Fulfillment:** Jesus was protected in Egypt from where he was called out (Matthew 2:15)

**Prophecy:** The death of the lamb marks the deliverance (Exodus 12:21-23)

**Fulfillment:** Jesus is presented by John as the Lamb of God before his baptism and Paul tells us that Jesus is our Passover (John 1:29; I Corinthians 5:7, 8).

**Prophecy:** Israel was baptized in the Red Sea (I Corinthians 10:1-4)

**Fulfillment:** Jesus baptized in the Jordan river (Matthew 3:16-17)

**Prophecy:** Moses fasted for 40 days on the mountain in the wilderness (Exodus 34:28)

**Fulfillment:** Jesus goes into the wilderness and fasts for forty days and is taken up on a high mountain (Matthew 4:2)

**Prophecy:** God gave Israel a law from a mountain through Moses (Exodus 34:32)

**Fulfillment:** Jesus explains the law of the kingdom of His Father in the Sermon on the Mount (Matthew 5:1, 17, 21-22, 28).

**Prophecy:** The face of Moses shone on the mountain as he spoke with God (Exodus 34:29-34)

**Fulfillment:** The face of Jesus shone upon the Mount of Transfiguration as he heard the voice of God (John 1:14; Matthew 17:1-3). Interestingly, Moses was present on the Mount.

**Prophecy:** Moses intercedes for his people offering his own life (Exodus 32:30-32)

**Fulfillment:** Jesus is the great intercessor in favor of his sinful people (I Timothy 2:5; I John 2:1)

**Prophecy:** Moses brings water from a rock (Exodus 17:1-6), brings manna from heaven (Exodus 16), and raises up a serpent that saves Israel from death (Numbers 21:9).

**Fulfillment:** Jesus is the rock from whom water springs (John 4:13-14; 7:37-39; Matthew 21:42-44). He is also the manna from heaven (John 6:41), and the serpent raised in the wilderness (John 3:14)

**Prophecy:** Moses organized the 12 tribes (Exodus 24:4) and established 70 (Exodus 24:1) to carry on the work of Israel.

**Fulfillment:** Jesus chose 12 and sent out 70 to carry out His work (Revelation 12:1; Matthew 10:1; Luke 10:1, 17).

**Prophecy:** Moses was tested by the constant opposition of the Jewish leaders and the people.

**Fulfillment:** Jesus was opposed constantly by the leaders and His people.

**Prophecy:** Moses died, was buried by God, was resurrected by Christ and ascended to heaven (Deuteronomy 34:5, 6; Jude 9; Matthew 17:3).

**Fulfillment:** Jesus died, was buried, was resurrected and ascended to heaven (Revelation 12: 5)

**Prophecy:** Deuteronomy 18:15-18 promised one greater than Moses

**Fulfillment:** Jesus is the prophecy greater than Moses (Acts 3:22-26)

**Summary:** Literal Moses brings literal deliverance to literal Israel from Literal bondage in literal Egypt, by offering a literal lamb, took them across a literal desert. Brings literal water from the literal rock and literal manna from heaven and raises up a literal serpent to prevent literal death, and leads literal Israel to the borders of literal Canaan. It is clear that the story of Moses was fulfilled on a larger scale in Jesus.. It is obvious that what was literal and local with Old Testament Israel is to be understood in a spiritual and worldwide sense today.

### **Genesis 3:15 and Revelation 12:1-5**

#### **Revelation 12:1 Element # 1: The Woman**

*“Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.”*

What stage of the Church are we talking about here? Is it the Old Testament Church or the New Testament Church? It must be the Old Testament Church because the child had not been born yet and the child is Jesus.

It would be good to remember that in the Old Testament we have many women and many seeds who prefigure THE woman and THE Seed of Genesis 3:15.

What is represented by the sun that clothes the woman and the moon that she stands on? The answer is determined by the meaning of the greater light and the lesser light.

- The sun is the greater light and the moon is the lesser light (Genesis 1:16)
- The sun: Represents Jesus Christ, the greater light (Psalm 84:11; Matthew 17:3; Revelation 1:16; Malachi 4:1)
- The moon: the lesser light is the Bible which gives witness to Jesus (John 5:35, 39, 46, 47)

**Only one woman:** There is only one woman before Jesus was born, when Jesus was born, when the Church was persecuted for 1260 years and when the final remnant is persecuted. God has only one true Church in all ages. Dispensationalists are totally wrong when they say that God has two mutually separable peoples. There is only one Messiah and only one people of the Messiah. The same dragon is also active in all of the stages.

#### **The twelve stars:**

They represent the twelve sons of Jacob. They are the founders which later form the twelve tribes of Israel, (Génesis 37:9, 10; Genesis 49:28).

The twelve stars also represent the twelve apostles who are the founders of the New Testament Church: (Mark 3:14). Notice the number of times that the apostles are addressed as 'the twelve' (Matthew 10:1, 2, 5, 11:1; 20:17; 26:20).

*“As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stood as representatives of the gospel church.” AA, p. 19*

“The Old Testament portrayed faithful Israel (or Judah or Jerusalem) as a virgin or God's bride but their unfaithful equivalent as a prostitute; thus the tale of two cities that contrasts the heavenly Jerusalem (Rev 21:2) and Babylon the prostitute (17:5).” IVB Bible Background New Testament on Revelation 12:1.

The significance of the events of Acts 1:16, 26. Why such an urgency to name the twelfth apostle before the outpouring of the Holy Spirit on the Day of Pentecost?

Notice the number of times that the apostles are addressed as 'the twelve' (Matthew 10:1, 2, 5, 11:1; 20:17; 26:20).

**Acts 1:16-26:** *"Men and brethren, this Scripture **had to be fulfilled**, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; 17 for he was **numbered** with us and obtained a part in this ministry." 18 (Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out. 19 And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.) 20 "For it is written in the Book of Psalms: 'Let his dwelling place be desolate, and let no one live in it'; and, 'Let another take his office.' 21 "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John to that day when He was taken up from us, one of these **must** become a witness with us of His resurrection." 23 And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they **prayed** and said, "You, O Lord, who know the hearts of all, show which of these two **You have chosen** 25 to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." 26 And they cast their lots, and the lot fell on Matthias. And he was **numbered** with the eleven apostles."*

There were twelve stones in the breastplate of the high priest (Exodus 28:15-30).

Jesus was inaugurated as the high priest upon His ascension and he needed to have twelve apostles because the breastplate had twelve stones (Hebrews 8:1, 2).

There is only one city with the twelve tribes and the twelve apostles: Revelation 21:12; Revelation 21:14.

There is this myth that the disciples rushed to name a successor of Judas and chose Matthias when it was God's plan to make Saul of Tarsus # 12. But this is an unwarranted assumption and

pure speculation.

Notice what Ellen White had to say:

*"Two men were selected, who, in the careful judgment of the believers, were best qualified for the place. But the disciples, distrusting their ability to decide the question farther, referred it to One that knew all hearts. They sought the Lord in prayer to ascertain which of the two men was more suitable for the important position of trust, as an apostle of Christ. The Spirit of God selected Matthias for the office." 3SP, p. 264*

### **Revelation 12:2: Element # 2: The woman's Seed**

*"Then being with child, she cried out in labor and in pain to give birth."*

- *The Seed has not been born at this point so the woman must represent the Church of the Old Testament*
- *The Seed is Jesus as can be seen clearly in Revelation 12:5*

### **Revelation 12:3: Element # 3: The seven-headed dragon with ten horns**

*"And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads."*

*"The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome." GC, p. 438*

### **Revelation 12:4: Element # 4: Enmity against the woman's Seed**

*"His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born."*

Revelation 12:4 presents the entire sweep of the controversy between Christ and Satan from the origin of sin in heaven till Jesus died on the cross. He first gives a flashback into what happened in heaven and then goes right to the birth of Jesus. In verse 9 once again he gives a flashback to heaven and then deals with events after the ascension of Jesus. So verses 7-10 take us a little further forward than verse 3 and verse 5.

*Satan attempted to destroy the Seed by two methods: Persecution and infiltration. Genesis 3:15 begins its preliminary fulfillment in the story of Cain and Abel. Eve was not THE WOMAN of*

Revelation 12:1 and Abel was not THE SEED.

- The enmity is primarily between the serpent and the woman's Seed
- There is a conspiracy behind history as exemplified by the stories of Cain and Abel, Ruth, the flood, Joseph, David, and Esther. See also Revelation 2:10.

Revelation 12:5: The ascension of Jesus took place during the period of the Roman Empire

"She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne."

## The Rest of the Story in Revelation 12:7-12

The structure of Revelation 12:3, 4 and 12:7-12 is to be understood in the following manner:

Focus on Christ's birth:

**Flashback:** Before creation the dragon fought against Michael (Jesus) and swept away one third of His angels by his lies (tail)

**Historical Event:** Satan stood before the woman when Jesus was about to be born

Focus on Christ's victory at the cross:

**Flashback:** Satan was originally cast out of heaven with his angels (which were originally Michael's angels)

**Historical Event:** Satan was conquered by Jesus at the cross

*The heavenly celebration because of the victory of Jesus: Revelation 12:7-12 with John 12:31-33; Luke 10:18, 19*

*The accuser of the brethren is illustrated by the story of Job and by Zechariah 3.*

*It is common in the book of Revelation to present the broad sweep of events and group them together. Notice for example Revelation 13:11 (there is a period of time between horns like a lamb and speaking like a dragon), Revelation 13:3—deadly wound and healing spoken of as happening quickly; Revelation 12: the broad sweep of the woman's history; Revelation 11:19: Two events spoken of as happening quickly. We should not be surprised that John jumps from the original event to the cross.*

*"And war **broke** [aorist] out in heaven: Michael and his angels **fought** [aorist] with the dragon; and the dragon and his angels **fought** [aorist], 8 but they **did** [aorist] not prevail, nor was a place found for them in heaven any longer. 9 So the great dragon **was** [aorist] cast out, that serpent of old, called the Devil and Satan, who **deceives** [present participle] the whole world; he*

**was** [aorist] cast to the earth, and his angels **were** [aorist] cast out with him.”

*“It was the highest sin to rebel against the order and will of God. All heaven seemed in commotion. The angels were marshaled in companies with a commanding angel at their head. All the angels were astir. Satan was insinuating against the government of God, ambitious to exalt himself, and unwilling to submit to the authority of Jesus. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to his Son. And there was contention with the angels. Satan and his affected ones, who were striving to reform the government of God, wished to look into his unsearchable wisdom to ascertain his purpose in exalting Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son of God, and all the angels were summoned to appear before the Father, to have their cases decided. And it was decided that Satan should be expelled from heaven, and that the angels, all who joined with Satan in the rebellion, should be turned out with him. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven. 1SG 17*

*The tenses of the verbs clearly indicate that this is a past event that is being looked at from the perspective of the present. Verses 10-12 will now describe the consequences of the past event. Christ's victory is amplified in Revelation 12:10-12. There we are told that the heavenly host sang:*

*“Then I heard a loud voice saying in heaven, **Now** salvation, and strength, and the kingdom of our God, and the power of His Christ **have come** [aorist], for the **accuser** of our brethren, who accused [aorist] them before our God day and night, has been cast down. 11 And they overcame [aorist] him by the blood of the Lamb and by the word of their testimony, and they did not [aorist] love their lives to the death.”*

*Even though Satan was cast out of heaven when He rebelled against God, he still represented this world in the heavenly council (Job 1; John 14:30; Moses' body; Zechariah 3). Satan was always there accusing God's people. But now the heavenly inhabitants can rejoice because the pest is gone from heaven.*

*Jacob: “Satan had accused Jacob before the angels of God, claiming the right to destroy him because of his sin; he had moved upon Esau to march against him; and during the patriarch's long night of wrestling, Satan endeavored to force upon him a sense of his guilt in order to discourage him and break his hold upon God. Jacob was driven almost to despair; but he knew that without help from heaven he must perish. He had sincerely repented of his great sin, and he appealed to the mercy of God. He would not be turned from his purpose, but held fast the Angel and urged his petition with earnest, agonizing cries until he prevailed.” GC, p. 618*

*Blood of the lamb: Justification*

## Word of their testimony: Sanctification

*“When Cain, moved by the spirit of the wicked one, saw that he could not control Abel, he was so enraged that he destroyed his life. And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be manifested against them. It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ. But the cruelties heaped upon the follower of Jesus are instigated by Satan and his hosts because they cannot force him to submit to their control. It is the rage of a vanquished foe. Every martyr of Jesus has died a conqueror. Says the prophet, "They overcame him ["that old serpent, called the devil, and Satan"] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Revelation 12:11, 9. PP 77*

*But when Christ died on the cross the prince of this world was cast out (John 12:30-33). This is what Jesus meant when He said, *AI saw Satan fall like lightning from heaven (Luke 10:18)*. Jesus, as the second Adam, gained the victory where the first Adam failed (see Romans 5:12-21) and the world now belongs to Jesus legally. The only thing that remains is to see who will choose to be on the side of the winner.*

*“The casting down of Satan as an accuser of the brethren in heaven was accomplished by the great work of Christ in giving up His life.” 7BC, p. 973*

*“Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken.” DA, p. 761.2*

*“Like the apostles, the seventy had received supernatural endowments as a seal of their mission. When their work was completed, they returned with joy, saying, "Lord, even the devils are subject unto us through Thy name." Jesus answered, "**I beheld Satan as lightning fall from heaven.**" The scenes of the **past** and the **future** were presented to the mind of Jesus. He **beheld** Lucifer as he was **first cast out** from the heavenly places. He **looked forward** to the scenes of His own agony, when before all the worlds the character of the deceiver should be unveiled. He heard the cry, "It is finished" (John 19:30), announcing that the redemption of the lost race was forever made certain, that heaven was made eternally secure against the accusations, the deceptions, the pretensions, that Satan would instigate. **Beyond the cross** of Calvary, with its agony and shame, Jesus **looked forward** to the great final day, when the prince of the power of the air will meet his destruction in the earth so long marred by his rebellion. Jesus beheld the work of evil forever ended, and the peace of God filling heaven and earth. DA, p. 490*

*“When Christ cried, “It is finished,” God’s unseen hand rent the strong fabric composing the veil of the temple from top to bottom. The way into the holiest of all was made manifest. God bowed His head satisfied. Now His justice and mercy could blend. He could be just, and yet the justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, “It is finished. The human race shall have another trial.” The redemption price was paid, and **Satan fell like lightning from heaven** (MS 111, 1897) 5BC, p. 1150*

*“Heaven marked the insult and mockery that He received, and knew that it was at Satan’s instigation. They marked the work of counteragencies going forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counteracting it. They watched the battle between light and darkness as it waxed stronger. And as Christ in His expiring agony upon the cross cried out, “It is finished” (John 19:30), a shout of triumph rang through every world and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror. His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration.” PP, pp. 69, 70*

*“In this choice the principles of Satan were made manifest; and the hosts of heaven, and all the worlds that God had created, judged that Satan was an accuser of the brethren, a liar, and a murderer. In heaven and among the unfallen worlds the question of Satan’s deceiving power, of his malignant principles, was settled, and the perfect purity and holiness of Christ, who was bearing the test and trial in behalf of fallen man, was forever proved. Through the development of Satan’s character and principles, he was forever uprooted from the affection of the unfallen worlds, and the controversy concerning his claims and the claims of Christ was forever settled in heaven.” ISM, p. 348*

*“Satan exults over the sins which he has induced souls to commit, and he makes the most of all these failures and sins. He rehearses them to the angels of God, and taunts them with these weaknesses and failures. He is in every sense an accuser of the brethren, and exults over every sin and wrong which God’s people are beguiled to commit.” 2T, p. 106*

*Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, “It is finished.” John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour’s victory. Satan was defeated, and knew that his kingdom was lost. To the angels and the unfallen worlds the cry, “It is finished,” had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ’s victory. DA, p. 758,*

Reaction in heaven and on earth: "12 Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time." This rage is described in verse 6 and verses 13-15.

I Peter 5:8: "Satan again counseled with his angels, and with bitter hatred against God's government told them that while he retained his power and authority upon earth their efforts must be tenfold stronger against the followers of Jesus. They had prevailed nothing against Christ but must overthrow His followers, if possible. In every generation they must seek to ensnare those who would believe in Jesus. He related to his angels that Jesus had given His disciples power to rebuke them and cast them out, and to heal those whom they should afflict. Then Satan's angels went forth like roaring lions, seeking to destroy the followers of Jesus. EW, pp. 191, 192

"Satan did not then exult as he had done. He had hoped to break up the plan of salvation; but it was laid too deep. And now by the death of Christ he knew that he himself must finally die, and his kingdom be given to Jesus. He held a council with his angels. He had prevailed nothing against the Son of God, and now they must increase their efforts and with their power and cunning turn to His followers. They must prevent all whom they could from receiving the salvation purchased for them by Jesus. By so doing Satan could still work against the government of God. Also it would be for his own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood

of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins". EW, p. 178

"The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his agencies to work to stir up the elements of the world, that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended and the door of mercy be forever shut." CT, p. 414

As we near the close of time, Satan comes down with great power knowing his time is short. Especially upon the remnant will his power be exercised. He will war against them, he will seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly; their efforts should be united. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will be of force, and tell in the upbuilding of the cause of present truth." 4bSG, p. 45

## Revelation 12:6 amplified in 12:13-15

- The devil first persecuted the child, he wanted to get rid of the child (12:1-5, 7-12).
- When the child escapes, then he goes after the mother (12:6, 13-15). How do you think the child feels about someone mistreating his mother? Is there anything we love more than our mother? He who touches mother, touches the child or son.
- When God provides refuge for the woman to escape the ire of the serpent, the serpent goes after the remnant of her Seed (12:17).

Three Old Testament contexts form the backdrop of Revelation 12:6, 13-15:

- Genesis 3:15 (which we have already studied)
- Daniel 7 (the little horn; the time period and persecution of the saints is the same)
- The Elijah story (the most important backdrop)

*“Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. 14 But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. 15 So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.”*

## Revelation 12:6

Revelation 12:6 introduces several elements that are repeated and amplified in verses 13-15:

- Woman
- Serpent
- Wilderness
- Place prepared
- Nourished
- 1260 days

**Commentary:** Revelation 12:6 merely introduces the next stage in the drama but does not tell us why the dragon is now enraged with the woman. In order to know the reason we must go to the amplification in verses 13-15.

A comparison of Daniel 7:25 and Revelation 12:6, 14 reveals three things:

- The woman represents the saints of the Most High
- The power behind the little horn is the dragon, the ancient serpent, the devil and Satan
- The 3.5 times is the same as the 1260 days

“The forty and two months are the same as the “time and times and the dividing of time,” three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the establishment of the papacy, A. D. 538, and terminated in 1798.” GC, p. 439

## **Revelation 12:13-15**

**Verse 13:** We now discover the reason why the dragon is enraged with the woman and went to make war with her. The dragon was angry because he had been cast down to the earth at the cross.

**Verse 14:** The eagles’ wings bring to mind the exodus of Israel from Egypt. In Exodus 32:10-14 we find the imagery of the Eagle rescuing Israel in the wilderness. The Eagle is a swift, powerful fowl that flies high and protects its young like the apple of its eye. This is the same way that Jesus feels about His persecuted people. He feeds them, he places them upon His wings and protects them from the enemy. In Exodus 19:4 (see also Isaiah 40:31). God says that he took Israel upon eagles’ wings when He delivered them from bondage to pharaoh, the great dragon.

We now discover that the dragon and the little horn represent the same power and the woman and the saints of the Most High are the same.

Verse 15: Even though the dragon/serpent had seven heads, only one head is spewing water out. This indicates clearly that only one head rules at a time. At this time we do not know which head is spewing out the water but the matter will be explained in Revelation 17:15.

The meaning of the waters: Isaiah 8:7, 8; Psalm 69:1, 2, 14, 15; Daniel 9:26; Isaiah 57:20; Psalm 68:21, 22; Psalm 89:9, 10; Jeremiah 51:36 (river=sea), Habakkuk 3:8, 15

The waters are not just any old waters, they are the river Euphrates.

In **Joshua 24:2, 3, 14, 15** the Euphrates River is described under the euphemism of “the Flood.” **Genesis 15:18** depicts the Euphrates as “the great River” (see also Isaiah 8:7, 8; 17:12, 13; 59:19). Thus in Revelation 12 we are to understand **the** River (with the definite article in the Greek) or Flood that the dragon spews out his mouth as the river Euphrates.

Even though the Greek word translated “flood” and “river” in the New Testament are the same, many contemporary Bible versions have seen the relationship between “the flood” and “the river” and thus use them interchangeably. Notice only one example of many, the English Standard Version (ESV):

*“The serpent poured water like a **river** out of his mouth after the woman, to sweep her away with a **flood**. 16 But the earth came to the help of the woman, and the earth opened its mouth and swallowed **the river** that the dragon had poured from his mouth.”*

In order to fully comprehend Revelation 12:6, 13-15 we must go to the Elijah story in the Old Testament.

## The Elijah Typology in Revelation 12

### Foundational Principle:

The Seven churches, seven seals and seven trumpets cover the same basic historical events from different perspectives. The churches actually form the skeletal foundation of the chronological sequence of the rest of the book of Revelation.

- The first church, seal and trumpet describe the **apostolic church**
- The second church, seal and trumpet describe the period of **imperial Rome**
- The third church, seal and trumpet describe the period when **paganism penetrated** the Christian church
- The fourth church, seal and trumpet describe the **period of papal supremacy** when the Bible and the work of Christ were eclipsed

### The Meaning of the Seven Churches

*“The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the word.” AA, p. 585*

**Hal Lindsey** and **Dave Hunt** say the churches represent **Eras** of Christian Church history. Jezebel must therefore **not be literal** but symbolic because during this period literal Jezebel was **already dead**.

**Ephesus** – The apostolic church

**Smyrna**: The persecuted church under the Roman emperors

**Pergamum**: The compromising church under Constantine

**Thyatira**: The apostate church of the middle Ages

**Hal Lindsey** and **Dave Hunt** agree that the seven churches represent **consecutive periods** of Christian Church history. They also agree that the fourth church represents the period of papal supremacy. Jezebel in the church of Thyatira must therefore **not be literal** but symbolic because during this period literal Jezebel was **already dead** and because Jezebel **did not live 1260 years**.

## **Analysis of the Church of Thyatira**

### **Revelation 2:20-23**

*“Nevertheless I have a few things against you, because you [the church of Thyatira] allow that woman Jezebel [the beast of Revelation 13 and harlot of Revelation 17], who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality [fornication, union of Church and state] and eat things sacrificed to idols [idolatry]. And I gave her time [1260 years] to repent of her sexual immorality [fornication], and she did not repent. Indeed I will cast her into a sickbed [the deadly wound], and those who commit adultery with her into great tribulation [the French Revolution], unless they repent of their deeds. I will kill her children [the Protestant churches] with death, and all the churches [all seven of them] shall know that I am He who searches the minds and hearts [the investigative judgment]. And I will give to each one of you according to your Works [the moment when the reward is given to the harlot and her lovers].”*

### **The Elijah Story**

**In the Old Testament story Jezebel the pagan priestess introduced the apostasy into Israel. In Revelation Thyatira is a period of history when the Christian church blended paganism and Christianity and acted like Jezebel**

*“Now Ahab the son of Omri did evil in the sight of the LORD more than all who were before him. And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians and he went and served Baal and worshiped him.” (I Kings 16:30, 31)*

### **Revelation 2:20**

*“Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.” (Revelation 2:20)*

**Jezebel was an adulteress mother who had an illicit relationship [fornication] with the king and she was involved in the occult**

*“Now Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him. And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him.” (I Kings 16:30, 31)*

*“Now it happened, when Joram saw Jehu, that he said, “Is it peace, Jehu?” So he answered, “What peace, as long as the harlotries of your mother Jezebel and her witchcraft are so many?” (II Kings 9:22)*

*"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the **great harlot** who sits on many waters, with whom the kings of the earth **committed fornication**, and the inhabitants of the earth were made drunk with the wine of her fornication. . . And on **her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.**" (Revelation 17:1, 2, 5)*

*"For your merchants were the great men of the earth, for by your **sorcery** all the nations were deceived." (Revelation 18:23)*

## **The issues in the conflict involved the law of God, worship and the Gospel**

### **Worship:**

*"Now Ahab the son of Omri did evil in the sight of the LORD more than all who were before him. And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife **Jezebel** the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and **worshipped** him." (I Kings 16:30, 31)*

*"So they worshipped the dragon who gave authority to the beast; and they worshipped the beast, saying, "Who is like the beast? Who is able to make war with him?" (Revelation 13:4)*

### **Law**

*"Then it happened, when Ahab saw Elijah that Ahab said to him: "Is that you, O troubler of Israel?" And he answered, "I have not troubled Israel, but you and your father's house have, in that you have forsaken the **commandments** of the LORD and you have followed the Baals." (I Kings 18:18, 18)*

*"He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and **law**. Then the saints shall be given into his hand for a time and times and half a time." (Daniel 7:25)*

*II Thessalonians 2 refers to the man of sin and the mystery of lawlessness*

### **Tearing Down the Gospel Sanctuary Truth**

*Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he **repaired** the **altar** of the LORD that was **broken down**. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, "Israel shall be your name". . . And it came to pass, at the time of the offering of the **evening sacrifice**, that Elijah the prophet came near and said, "LORD God of **Abraham, Isaac, and Israel**, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word. Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have **turned their hearts back to You again.**" (I Kings 18:30, 31, 36, 37)*

*“He even exalted himself as high as the Prince of the host; and by him the **daily** sacrifices were **taken away**, and the place of His sanctuary was **cast down**.”(Daniel 8:11)*

### **No rain during the period of apostasy:**

*“And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word." (I Kings 17:1)*

*“These have power to shut heaven, so that no rain falls in the days of their prophecy.” (Revelation 11:6)*

### **Notice the reason for the scarcity of rain:**

*“When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, 14 if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”(II Chronicles 7:13, 14)*

### **Where there is no rain there is famine for the word of God**

*"Behold, the days are coming," says the Lord GOD, "That I will send a **famine** on the land, not a famine of bread, nor a thirst for water, but of **hearing the words of the LORD**. They shall wander from sea to sea, and from north to east; they shall run to and fro, seeking the **word of the LORD**, but shall not find it.” (Amos 8:11, 12)*

### **The length of the famine was three years and six months**

*“Elijah was a man with a nature like ours and he prayed earnestly that it would not rain; and it did not rain on the land for **three years and six months**.” (James 5:17)*

**The Jezebel of the middle Ages was given time to repent of her fornication. How much time was given to her? “Time, times and the dividing of time”, a period that reached from 538 to 1798**

*“And I gave her time [**chronos**] to repent of her sexual immorality, and she did not repent.” (Revelation 2:21)*

**Revelation 11:3:** The **1260 days** are years (if the 1260 days are really years then Elijah **cannot be a literal person** but a **group** of people who **live like Elijah** and **proclaim** the message of Elijah.

*“And I will give power to my two witnesses, and they will prophesy **one thousand two hundred and sixty days**, clothed in sackcloth.”*

## **Daniel 7:25: The 1260 days are equal to three and a half times**

*“He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time.”*

## **There was a faithful remnant within the apostate church**

*“Yet I have reserved **seven thousand** in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him.” (I Kings 19:18)*

*“Now to you I say, and to **the rest** [*loipos*, the remnant] in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. But hold fast what you have till I come.” (Revelation 2:24, 25)*

## **Elijah was blamed for the calamities and he was sought out everywhere**

*“As the LORD your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, 'He is not here,' he took an oath from the kingdom or nation that they could not find you.” (I Kings 18:10, 17)*

*“Then it happened, when Ahab saw Elijah that Ahab said to him: "Is that you, O troubler of Israel?"*

**Revelation 12:6:** The faithful **remnant** was sought out everywhere. The **Waldensians** are a prime example. Crusades were organized against them.

*“Then the woman fled into the wilderness, where she has a place prepared by God that they should feed her there one thousand two hundred and sixty days.” (Revelation 12:6)*

## **Elijah fled to the wilderness**

*“Get away from here and turn eastward, and **hide** by the Brook Cherith, which flows into the Jordan.” (I Kings 17:3)*

*“Then the woman fled into the **wilderness**, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days. . . But the woman was given two wings of a great eagle, that she might fly into the **wilderness** to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.” (Revelation 12:6, 14)*

## **The faithful were nourished by God**

*“And it will be that you shall drink from the brook, and **I have commanded** the ravens to **feed you** there.” (I Kings 17:4)*

*“The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook.” (I Kings 17:6)*

*“Then the woman fled into the wilderness, where she has a place prepared by God that they should **feed her there** one thousand two hundred and sixty days. . . But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where **she is nourished** for a time and times and half a time, from the presence of the serpent.”(Revelation 12:6, 14)*

### **Jezebel was a murderer of God’s prophets**

*“For so it was, while Jezebel **massacred the prophets** of the LORD, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.” (I Kings 18:4)*

*“Then Jezebel sent a messenger to Elijah, saying, “So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time.” And when he saw that, he arose and **ran for his life**, and went to Beersheba, which belongs to Judah, and left his servant there.” (I Kings 19:1, 2)*

*“I saw the woman, **drunk with the blood** of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.” (Revelation 17:6)*

### **The False prophets of Baal were fed by Jezebel**

*“Now therefore, send and gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who **eat at Jezebel's table.**”*

**Revelation 16:13:** The harlot has the **false prophet** who does her bidding

*“And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.”*

**Revelation 17:5:** The harlot has **daughters**

*“And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.”*

**Revelation 2:23:** Jezebel had **children** who were born from her toward the end of the 1260 years who will do her bidding

*“I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.”*

## A continuation of Elijah at the end of time

**Malachi 4:1-3:** The Elijah of the middle Ages was **not the final Elijah**. The **conclusion** of the story has **not been written**. **Jezebel was not slain**, the **false prophets were not slain**, the **great and terrible day** of the Lord did not come and the **church was not translated**. We are to expect the **final Elijah to complete** the story

*"For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," Says the LORD of hosts, "That will leave them neither root nor branch. But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this," says the LORD of hosts."*

**Revelation 6:9-11:** The post apostolic church has **two stages** of existence because the **harlot has two stages** of existence.

*"When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. 10 And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" 11 Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed."*

**Revelation 13:3:** The harlot has **two stages** of existence and so **Elijah**, the **children** of the harlot and **Ahab** must also have **two stages** of existence.

*"And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast."*

**Revelation 2:22:** She was cast into her **sickbed** and **those who committed fornication** with her into the **great tribulation** of the **French Revolution**.

*"Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds."*

**Elijah broadens** from Israel to **Western Europe** to the **world** at the end of time.

**Revelation 12:17:** **After the three and a half times** God will raise up a people who will **keep the commandments** of God, have the **gift of prophecy**, preach **true worship** to the creator, **restore the gospel**, **denounce Babylon**, lead the **world to take a stand** for the **seal** of God or the **mark** of the beast. This will be the **end time Elijah** with the power from heaven which will **enlighten the world** with its glory (**Revelation 18:1**)

## Revelation 12:16, 17

### Review of the literary structure of Revelation 12

- Flashbacks to heaven
- Israel in the Old Testament period denoted by the 12 stars
- The birth of the child
- Ascension of the child
- Victory celebration in heaven
- Wrath of the dragon against the woman
- Persecution for 1260 years
- The earth helps the woman
- Final war against the remnant

This is historicism at its best! It gives us a broad sweep of history from the rebellion of Lucifer in heaven till the final war against God's people.

### Identity of the dragon

The dragon is the main antagonistic protagonist of Revelation 12.

Though not directly called a dragon in Daniel 7, the fourth beast is nevertheless a dragon which represents the Roman empire. But Revelation 12 amplifies the meaning of Daniel 7 by explaining that the power behind the nondescript beast of Daniel 7 was Satan. Thus we see that the fourth beast is the visible kingdom (the Roman empire) through which Satan works to attempt to kill the child.

In Daniel 7 the nondescript beast then sprouts a **Little horn** that persecutes the **saints** for 1260 years. We know that the Little horn is Roman because it rises from the head of the fourth beast among its ten horns. But Revelation 12 takes us behind the scenes to show us that the real power behind the little horn (papal Rome) is the dragon which persecutes the woman for 1260 years. Thus Satan persecuted the woman through the instrumentality of Rome. Notably, we are told in Revelation 13:2 that the dragon gave his seat, authority and power to the beast.

But we are also told that the dragon will persecute the remnant at the end of time (Revelation 12:17). It is the same dragon that persecuted the child and the woman and therefore it must represent Satan working through Rome. In fact, Revelation 13 will show that the beast from the earth does everything to impress the first beast, commanding all to worship it, to make an image of and to it and imposing its mark. Thus the beast from the earth continues the legacy of Rome because it speaks like a dragon (Revelation 13:11).

In all stages it is Satan working through Rome. Dragon persecutes the child then hands off the baton to the beast (Revelation 12) and then the beast from the earth speaks like a dragon.

Ellen White explains how the United States will speak not only like Satan but also like Rome:

*“God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her **former persecutions will be repeated**. **Stealthily and unsuspectedly** she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the **Roman element** is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.”* GC, p. 581

“By this first beast is represented the **Roman Church**, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar powers. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found **an image of the Papacy**.” LDE, p. 381

Revelation 12:15, 16: “So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. 16 But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.”

Where was the woman being persecuted during the 1260 years? The answer is, in Europe. Because the dragon which persecutes the woman represents Rome and the little horn came from the head of Rome and among the ten divisions of Rome.

What came to the rescue of the woman who was being persecuted in Europe? The answer is the earth. The earth must be a different place because all of the beasts of Daniel 7 came from the sea including the fourth beast. What is represented by the earth? It represents the territory of the United States. At this point the nation had not yet come forth from the earth. The territory provided refuge for the woman beginning in 1620 and the nation arose from this territory around 1798 in harmony with Revelation 13:11.

In Revelation 12:13-15 we find a description of the persecution of the woman by the dragon for 1260 years. Then in verse 16 you have the earth helping the woman. The earth helps the woman before the 1260 years come to an end. How do we know this? The answer is, by the sequence of events in The Great Controversy. In the The Great Controversy, p. 265 Ellen White begins the chapter on the French Revolution which culminates the 1260 year period. But in the very next chapter Ellen White goes back in time to describe how the territory of the United

States provided refuge for those who were persecuted in Europe. This is very similar to the order of Revelation 12 where in verse 14 the woman is persecuted for 1260 years and then in verse 16 we have the earth helping the woman.

Ellen White describes the fulfillment of the 1260 years:

"The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed." GC, p. 266

She then goes back in history and expounds upon the pilgrims who came to the territory of the United States in the early 1600's:

"It was the desire for **liberty of conscience** that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the **shores of America**, the foundation of a mighty nation." GC, p. 292

It was from persecution by the dragon that the woman escaped. This does not mean that during the Colonial period religious liberty was always respected. There was religious persecution in the colonial period but it was not the dragon who was doing the persecuting. In fact, the colonists were very suspicious of the papacy.

"What **nation** of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen 'coming up out of the earth;' and, according to the translators, the word here rendered 'coming up' literally signifies 'to grow or spring up as a plant.' And, as we have seen, the nation must arise in **territory previously unoccupied**. A prominent writer, describing the rise of the United States, speaks of 'the mystery of her coming forth from vacancy,' and says: 'Like a silent seed we grew into empire.' G. A. Townsend, The New World Compared with the Old, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was 'emerging,' and 'amid the **silence of the earth** daily adding to its power and pride.' The Dublin Nation" GC, p. 440

Who is the remnant of the woman's Seed in Revelation 12? The woman's seed has already been identified as Christ in the first five verses of the chapter so the remnant of her Seed must be the remnant of Jesus. In other words this would be the Seed's seed. Both Jesus (John 12:24)

and the apostle Paul developed this idea (Galatians 3:16, 28, 29). This last remnant is not the remnant of the woman but rather the remnant of her Seed!

## The Dragon's Rage

Earlier in the chapter we noticed that the dragon was enraged against the woman because the child was caught up to God's throne. But at the end of the chapter the rage is due to the fact that the remnant keep the commandments of God and have the testimony of Jesus Christ. Let's talk a little about the commandments of God.

## References to the Commandments of God in Revelation

The expression "**keep the commandments of God**" is used in **three places** in the book of Revelation: 12:17; 14:12 and 22:14.

### Reference #1:

**Revelation 14:12:** "[in contrast to those who worship the beast and his image and receive the mark]: "Here is the patience of the saints; here are those who keep [*tereoo*] the commandments of God and the faith of Jesus."

### Reference #2:

**Revelation 22:14** [we will deal with the disputed translation of this verse later]: "Blessed are those who do [*poieoo*] His commandments that they may have the right to the tree of life, and may enter through the gates into the city."

The text does not say that they **believe** in the commandments or **have** the commandments or **teach** the commandments or **preach** them but they **keep them**.

So I guess if you teach that **no one can keep** them you are making **God a liar!**

What does the word 'keep' mean? The Word "keep" means 'to guard', 'to observe.' It is used in Revelation 16:15 to describe those who guard their robes. It is also used in John 9:16 where Jesus is accused of not 'keeping' the Sabbath. It is further used in James 2:10 and Matthew 19:17 to describe the keeping of the Ten Commandments.

### Reference #3:

**Revelation 12:17:** "And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ."

## **Satan, the Law and the Origin of Sin**

Why does Satan hate the commandments of God and those who keep them? In order to answer this question we must **pay a visit to heaven** as it was before this world was created.

Satan sinned in heaven:

**Ezekiel 28:16:** "By the abundance of your trading you became filled with violence within, and you sinned; therefore I cast you as a profane thing out of the mountain of God; and I destroyed you, O covering cherub, from the midst of the fiery stones."

Satan has sinned from the beginning:

**John 3:8:** "He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."

Sin is transgression of the law and therefore Satan must have **broken the law**:

**John 3:4:** "Whoever commits sin also commits lawlessness, and sin is lawlessness [or: 'transgression of the law']."

Satan attempted to sell his lies in heaven. Notably, even today we use commercial terms to metaphorically refer to lying. For example, we say, "I don't buy it"; you "can't sell me that one"):

**Ezekiel 28:16:** "By the abundance of your trading you became filled with violence within, and you sinned; therefore I cast you as a profane thing out of the mountain of God; and I destroyed you, O covering cherub, from the midst of the fiery stones."

**Ezekiel 22:9:** "In you are men who slander to cause bloodshed; in you are those who eat on the mountains; in your midst they commit lewdness."

**Leviticus 19:16:** "You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the Lord."

**John 8:44:** "You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it."

**Revelation 12:3:** "His tail drew a third of the stars of heaven and threw them to the earth."

**Isaiah 9:15, 16:** “The elder and honorable, he is the head; the prophet who teaches lies, he is the tail. For the leaders of this people cause them to err and those who are led by them are destroyed.”

Satan deceived a third of the angels to rebel against God with him:

**Revelation 12:9:** “So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.”

Ellen White provides a profound glimpse into the issue involved when Satan began his attack against the law of God:

“Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide.” PP, p. 37

“He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence.” GC, p. 499

## **Sin Enters Planet Earth**

All the principles of the Ten Commandments were contained in the command of Genesis 2:15-17. Satan led Eve to disobey God’s commands. When Eve disobeyed the one she was actually disobeying them all (see James Even more notably, Satan used the **first post-modern argument** in human history. He convinced Eve that she could be her **own source of ethical and moral decisions** that she could rely on her own definition of right and wrong without depending on **God’s objective definition**. Let’s take a closer look at Genesis 3:1-5.

**Genesis 3:1-5:** “Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’” 2 And the woman said to the serpent, “We may eat the fruit of the trees of the garden; 3 but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’” 4 Then the serpent said to the woman, “You will not surely die. 5 For God knows that in the day you eat of it your **eyes will be opened** and you will be like God, **knowing good and evil**.”

The question is: Who defines good and evil? Does each individual human being provide his/her own definition from inside or does God provide an objective definition from outside? The answer is that God, in His law provides the absolute definition of good and evil. God is the absolute definer of good and evil.

## **Which Commandments?**

Can we be sure that the expression “keep the commandments” in Revelation refers specifically to the **Ten Commandments**?

After instructing the rich young ruler to **keep the Commandments** Jesus then quoted the last six of the ten:

**Matthew 19:17-22:** “So He said to him: "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, **keep the commandments.**" He said to Him, "**Which ones?**" Jesus said, "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,' 'Honor your father and your mother,' and: 'You shall love your neighbor as yourself.'" The young man said to Him, "All these things **I have kept from my youth.** What do I still lack?" Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor and you will have treasure in heaven; and come, follow Me." But when the young man heard that saying, he went away sorrowful, for he had great possessions.”

The women who came to the tomb rested on the Sabbath (the fourth) according to **the commandment:**

**Luke 23:56:** “Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath **according to the commandment.**”

The expression “**commandment of God**” is used to refer to the fifth commandment:

**Mark 7:9, 10:** “He said to them, "All too well you reject the **commandment of God**, that you may **keep** your tradition. 10 For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'”

The word ‘commandment’ is a reference to the **tenth commandment**

**Romans 7:7-12:** “What shall we say then? Is the **law** sin? Certainly not! On the contrary, I would not have known **sin** except through the **law**. For I would not have known covetousness unless the **law** had said, "You shall not covet." 8 But sin, taking opportunity by the **commandment**, produced in me all manner of evil desire. For apart from the **law sin** was dead. 9 I was alive once without the **law**, but when the **commandment** came, **sin** revived and I died. 10 And the **commandment**, which was to bring life, I found to bring death. 11 For **sin**, taking occasion by the **commandment**, deceived me, and by it killed me. 12 Therefore the **law** is holy, and the

**commandment** holy and just and good.”

Paul wrote that we must keep the commandments of God

**I Corinthians 7:19:** “Circumcision is nothing and uncircumcision is nothing, but **keeping the commandments of God** is what matters.”

### **Are the words “law” and “commandments” used interchangeably in Scripture?**

**Exodus 16:28:** “And the Lord said to Moses, “How long do you refuse to keep My **commandments** and My **laws**?”

**Exodus 24:12:** “Then the Lord said to Moses: “Come up to Me on the mountain and be there; and I will give you tablets of stone, and the **law** and **commandments** which I **have written**, that you may teach them.”

God wrote the **Ten Commandments** but in Deuteronomy we are told that God gave them a **fiery law** so commandments and law are interchangeable:

**Deuteronomy 4:13:** “So He declared to you His covenant which He commanded you to perform, the **Ten Commandments**; and **He wrote them** on two tablets of stone.”

**Deuteronomy 33:2:** “The Lord came from Sinai and dawned on them from Seir; He shone forth from Mount Paran and He came with ten thousands of saints; from **His right hand** came a **fiery law** for them.”

**Romans 7:7-12:** “What shall we say then? Is the **law** sin? Certainly not! On the contrary, I would not have known sin except through the **law**. For I would not have known covetousness unless the **law** had said, “You shall not covet.” But sin, taking opportunity by the **commandment**, produced in me all manner of evil desire. For apart from the **law** sin was dead. I was alive once without the **law**, but when the **commandment** came, sin revived and I died. And the **commandment**, which was to bring life, I found to bring death. For sin, taking occasion by the **commandment**, deceived me, and by it killed me. Therefore the **law** is holy, and the **commandment** holy and just and good.”

**Romans 13:8-10:** “Owe no one anything except to love one another, for he who loves another has fulfilled the **law**. **For** the **commandments**, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other **commandment**, are all summed up in this saying, namely, “You shall love your neighbor as yourself.” Love does no harm to a neighbor; therefore love is the fulfillment of the **law**.”

“For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. So speak and so do as those who will be judged by the law of liberty.

### **How did Jesus feel about the commandments?**

**John 14:15, 16:** "If you love Me keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever.”

**John 15:10:** “If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. “

**1 John 2:3-5:** “Now by this we know that we know Him, if we keep His commandments. 4 He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.”

**John 5:3:** “For this is the love of God, that we keep His commandments. And His commandments are not burdensome.”

### **Antichrist Meddles with the Law**

One thing stands clear in the Bible. Satan hates the Ten Commandments and he has led the Christian world to attempt to change them. The Little horn thought he could change the law of God (Daniel 7:25). This system is also called the man of sin and the lawless one (II Thessalonians 2:4, 9). This change can be seen in the changes taht sare made in Roman Catholic Catechisms. Notably, the little horn who ruled for 1260 years thought he could change the law but at the very end of this period God raised a remnant who would keep them (Revelation 12:14-17).

**II Thessalonians 2:3-8:** “Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.”

**Daniel 7:25:** “He shall speak pompous words against the Most High, shall persecute the saints of the Most High and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time.”

**Revelation 12:13-16:** “Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. 14 But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. . . And the **dragon** was enraged with the **woman**, and he went to make war with the **rest of her offspring**, who **keep the commandments** of God and have the testimony of Jesus Christ.”

Keeping the commandments is in **antithesis** with the third angel’s message so keeping the commandments must be the **opposite of receiving the mark of the beast**.

**Rev 14:11-12:** “And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.” 12 Here is the patience of the saints; here are those who **keep the commandments of God** and the faith of Jesus.”

The book of Revelation describes in vivid detail who will be **in the city** and who will be **outside**. Inside are the commandments keepers and outside are the commandment breakers:

**Revelation 22:14, 15:** “Blessed are those who **do His commandments**, that they may have the **right** to the tree of life, and may enter through the gates into the city. 15 **But** outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.”

The translation of this verse has been disputed. The King James translates: “keep the commandments” and most modern versions translate “wash their robes.” Which is the correct translation? The book of Revelation elsewhere uses both expressions. Notice the following texts:

Revelation 7:9, 13, 14; Revelation 19:6-8; Revelation 3:5; 3:18

**Revelation 21:7-8:** “He who **overcomes** shall **inherit all things**, and I will be his God and he shall be My son. 8 **But** the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”

It is as clear as the noon day sun that those inside the city overcame sin while those outside led sinful lives.

## **How do the saints keep the commandments?**

**Revelation 14:1** says that God’s end time people have the **name of the Father in the forehead**. The name represents the **character** and the character of God is revealed in **His law**. They **follow** the lamb wherever He goes, **no lie** in our mouths, **without spot** before the throne of God. This

is **not legalistic keeping** of the commandments. Writing **His law** means that he **writes his character** and we **love righteousness** and **hate iniquity** and the law is in our hearts (Psalm 40:6-8).

**Revelation 14:1:** "Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads."

"In biblical thought a name is not a mere label of identification; it is an expression of the essential nature of its bearer. A man's name reveals his character. Adam was able to give names to the beasts and birds (Gen. 2:20) because, as Milton says, he understood their nature." Interpreter's Dictionary of the Bible, volume 3, p. 500-501

**Genesis 27:36:** "And Esau said: "Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!"

**1 Samuel 25:25:** "Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him!"

#### **Gen 27:36**

And Esau said: "Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!"

#### **1 Sam 25:25**

Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him!

#### **Ex 33:18-19**

And he said, "Please, show me Your glory." 19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."

**Ezek 36:26-28:** "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. 27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them."

**Ps 40:6-8:** "Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. 7 Then I said, "Behold, I come; in the scroll of the book it is written of me. 8 I delight to do Your will, O my God, and Your law is within my heart."

**Jeremiah 31:31-34:** "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says

the Lord. 33 But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and **write it on their hearts**; and I will be their God, and they shall be My people.”

It does no good to have them posted in courtrooms if they are not engraved on the heart. Righteousness comes from inside out and not from outside in. Force creates martyrs of hypocrites. Big debate as to whether this is a Christian nation. It sure doesn't look like it.

## The Wise Shall Understand

by Pastor Stephen Bohr

### LESSON #7 – THE BATTLE OF ARMAGEDDON: The Importance of Structure in the Study of Typology How Ellen White Interprets Biblical Typology

#### Tips for the Study of Armageddon

- Look for the pattern or the broader picture and how the pieces fit together. Don't merely look for events but rather for the sequence or order of events. For example, the Elijah passages of the Bible.
- Learn the Old Testament story well because it is the foundation for the typological application.
- Don't assume that Ellen White will quote the verses or even necessarily use their language.
- Learn to ask questions about the passage. For example, I asked the question: Why does Revelation 15 say that the 144,000 will sing the Song of Moses and the Lamb? What will the final deliverance have to do with Moses? Is it possible that the final deliverance will follow the same pattern as the events of the Exodus?

#### Introduction

The book of Revelation describes seven devastating plagues that will fall upon planet earth after the door of human probation closes (Revelation 15:5-8). These plagues will partially return the earth to the condition that it was in before creation week—without form and void and in darkness (Jeremiah 4:19-27). In our study today I would like us to study the final three of these plagues.

We will do our study of this subject from three different perspectives and look for parallels in the thematic structure: (1) Revelation 16:10-21; (2) Exodus 14 and 15 and (3) the book The Great Controversy, pp. 635-637

# **Model #1: Revelation 16:10-21**

## **Fifth Plague**

**Revelation 16:10, 11: Central theme: Darkness on the kingdom of the beast and sores and gnawing the tongue**

*“Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.”*

### **Important questions about the fifth plague:**

- Who is the beast?  
This is the same beast of Revelation 13 and the little horn of Daniel 7 that spoke blasphemies against the Most High, persecuted the saints of the Most High, thought it could change times and law and ruled for 1260 years.
- The throne is the center of government where the beast rules from. This plague falls on the governing authority of the beast. His center of power is in Vatican City within the confines of the ancient city of Rome.
- The kingdom over which the beast rules is worldwide.

**Revelation 13:3:** *“And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.”*

**Revelation 13:7:** *“It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.”*

**Revelation 17:1, 2:** *“Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters, 2 with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.”*

**Rev 17:15:** *“Then he said to me: “The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.”*

Notice that there is a clear distinction between the ruling authority and his kingdom

- Darkness (this is a supernatural global darkness because the beast’s kingdom is global)

- They gnaw their tongues in pain and God sends them a panic that will lead them to kill one another with the weapons they were going to use to destroy God's people

**Zachariah 14:12, 13:** *“And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem. Their flesh shall dissolve while they stand on their feet, their eyes shall dissolve in their sockets, and their tongues shall dissolve in their mouths. It shall come to pass in that day that a great panic from the LORD will be among them. Everyone will seize the hand of his neighbor, and raise his hand against his neighbor's hand.”*

- No room for repentance—this is after the close of probation

## Sixth Plague

**Revelation 16:12-16: Central themes: Waters of the Euphrates dries up thus preparing the way for the arrival of the Kings from the East**

*“Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared.”*

### Important Questions about the sixth plague:

- What is represented by the great river Euphrates? (hint: Isaiah 8:7, 8; 17:12, 13)
- What is meant by the drying up of its waters?
- Who are the kings from the east ('the rising sun') and how is the way prepared for their arrival?

## The Old Testament Background

In order to answer these questions we must study the story of the fall of ancient Babylon. The story is found in Daniel 5, Jeremiah 50 and 51 and Isaiah 41 and the descriptions given by the historians Xenophon and Herodotus.

- The Euphrates river was the greatest asset of Babylon and also its greatest potential liability
- Babylon was practicing idolatry and drinking wine the night of its fall
- Cyrus came with his armies from the north and from the east
- He dried up the riverbed of the Euphrates by diverting it to the channels that had been built outside the city
- Cyrus and his armies entered the city and Babylon fell
- God's people were delivered

## **This entire scenario is applied symbolically and globally in Revelation chapter 17**

### **Questions about Revelation 17:**

- Which of the seven angels speaks to John in Revelation 17:1?
- What does a harlot represent in Scripture (Ezekiel chapters 16 and 23)?
- What does prophecy mean when it says that she fornicates with the kings of the earth?
- What is the name of the harlot woman?
- What are the waters upon which the harlot sits?
- What will the kings end up doing with the harlot?

**Revelation 17:1, 2:** The harlot woman sits on many waters

*“Then **one** of the seven angels [which one?] who had the seven bowls came and talked with me, saying to me, ‘Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.’”*

**Revelation 17:5:** Name of the woman is Babylon.

*“And on her forehead a name was written: MYSTERY, **BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.**”*

**Revelation 17:15:** The waters represent the kingdom of the harlot because she sits on them like the beast sits on the throne.

*“Then he said to me, “The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.”*

**Revelation 17:16:** The kings will hate the harlot and make her desolate, naked and burn her with fire.

*“And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire.”*

### **Seventh Plague**

**Revelation 16:17-21:** Central themes God’s voice saying “it is done” followed by an earthquake, thunder, lightning, terrific precipitation and the disappearance of mountain ranges and islands

*“Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, “It is done!” 18 And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. 19 Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. 20 Then every island fled away, and the mountains were not found. 21 And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.”*

## **Model #2: Exodus 14, 15**

The fall of Babylon in the days of Belshazzar is in the background of the fifth, sixth and seventh plagues. But I want to suggest that there is another story in the Old Testament that also stands in the background—the story of the Exodus of Israel from Egypt.

### **The Captivity and Flight**

- Israel was captive in Egypt
- God said to Pharaoh “Let my people go.”
- Captivity was made difficult because the people wanted to keep the Sabbath
- God’s people came out

### **Shut in and no Escape**

- Exodus 14:3: After God’s people came out they shut in and there appeared to be no escape
- Exodus 14:5-9: Pharaoh prepares to attack

### **The Fifth Plague: Darkness**

- Exodus 14:19, 20: Darkness upon the Egyptians and light upon God’s people

### **The Sixth Plague: Waters dry up or divided and then slay the Egyptians**

- Exodus 14:21: Waters divided and dry up
- Exodus 14:26-28: Waters slay the Egyptians

### **Seventh Plague: Natural Calamities**

- Psalm 77:16-20: Notice the phenomena that accompanied this event.
- Exodus 14:23-25: A great panic falls upon the Egyptians

- Exodus 14:17, 18: The glory goes to God
- In fighting the people of God they were fighting the God of the people. This must be understood in the context of the covenant.
- Saul on the road to Damascus
- Matthew 25: If you have done it to them you have done it to me
- Suzerain/vassal
- Shepherd/sheep
- Head/body
- Husband/wife

They sang the **Song of Moses** after the victory over Pharaoh and his armies (Exodus 15)

### Model #3: The Perspective of Ellen G. White

As is frequently her custom, Ellen White does not quote the verses for the fifth and sixth plagues but she interprets the symbols in matter of fact language and follows the same literary arrangement.

An example Revelation 4 and 5:

- **One** on the throne (not identified by name)
- **Four living creatures** (presented in symbolic terms)
- **24 elders** (symbolic language)
- **Seven lamps** (symbolic language)
- **Lamb** as though it had been slain (symbolic language)

In The Desire of Ages, pp. 833-835 Ellen White interprets the symbolic language of Revelation 4 and 5:

- The one on the throne is the Father
- The four living creatures are cherubim and seraphim
- The 24 elders are the representatives of the worlds that never sinned
- The seven lamps of fire represent the Holy Spirit
- The Lamb as though it had been slain is Jesus Christ

Ellen White does the same thing with Daniel 11:40-45. She never quotes these verses or even alludes to the language. Yet she comments on this passage in The Great Controversy with luxury of detail.

Let's notice how Ellen White interprets the fifth, sixth and seventh plagues in matter of fact language. I have added explanatory remarks in brackets:

## **The Great Controversy, p. 635:**

*“When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction [**similar to Pharaoh who gathers his armies to attack Israel**]. As the time appointed in the decree [Revelation 13:15; Esther 3:8] draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.*

*The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection [**like Israel did at the edge of the Red Sea**], while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death [**Pharaoh and his armies come and there is no escape**]. It is now, in the hour of utmost extremity that the God of Israel [**notice the allusion to ancient Israel**] will interpose for the deliverance of His chosen.*

*. . . With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush [**the Euphrates is at flood stage: See the meaning of the word rush in Isaiah 17:12, 13 and 8:7, 8**] upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth [**the fifth plague of darkness**]. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company [**light for God’s people**]. The angry multitudes [**symbolically represented as the ‘waters’ upon which the harlot sits**] are suddenly arrested [**the waters of the Euphrates are dried up**]. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God’s covenant and long to be shielded from its overpowering brightness. . .”*

In the next chapter (‘The Desolation of the earth’) Ellen White comes back to describe this climactic moment but adds some very important details:

*“The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers [**who are the leaders of the harlot and her daughters**]. Unfaithful pastors have prophesied smooth things [**this is why the fifth plague afflicts the tongue**]; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes [**the waters of the Red Sea and the Euphrates**] are filled with fury [**they withdraw their support and then avalanche themselves against the apostate system**]. “We are lost!” they cry, “and you are the cause of our ruin;” and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God’s people are now employed to destroy their enemies [**Zechariah 14:12, 13 is fulfilled when the swords turn upon the religious leaders**]. Everywhere there is strife and bloodshed. GC, p. 655, 656*

*"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zechariah 14:12, 13. In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth—priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25:33." GC, p. 657*

**At the bottom of page 636 and top of 637 Ellen White comments on the seventh plague:**

*"In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17.*

*That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18 The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction." Verses 19, 21*

In The Great Controversy, pp. 648, 649 explains that the 144,000 sing the Song of Moses and the Lamb, the song of their deliverance from Babylon.

Final question: What will determine whose side you are on in this great battle?

Revelation 16:15: *"Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments lest he walk naked and they see his shame."*

Revelation 3:18-19: *"I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see."*

Revelation 22:10-15: *"And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." "And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last." Blessed are those who do His commandments that they may have the right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie."*



## The Wise Shall Understand by Pastor Stephen Bohr

### LESSON #8 – DECODING THE MYSTERIES OF REVELATION 17 - A CONTEXTUAL STUDY

#### **Introductory matters**

The book of Revelation is saturated with exotic imagery. This imagery, known as apocalyptic, was part of the *lingua franca* of that day. In order to comprehend this bizarre imagery, we must walk in the shoes of the people of that time. That is, we must understand the symbols as they did and not as we would in the twenty-first century.

Revelation 17 is one of the most complex and intellectually challenging chapters in the book of Revelation. It contains vivid symbols, mysterious numbers and strange expressions. It is like a giant jigsaw puzzle with each symbol being a piece of the puzzle. Before we can put the puzzle together we must first carefully analyze the shape of each piece to see where it fits within the puzzle as a whole. Fortunately for us, the first part of the vision (verses 1-8) is explained in great detail by the interpreting angel in the second part (verses 9-18).

#### **Signs and Wisdom**

We are told in Revelation 1:1 that the book of Revelation was signified to John. The root word behind the verb ‘signified’ is ‘sign’. This indicates that the book of Revelation was given to John in sign language and sign language is symbolic language. This means that the symbols must be decoded or deciphered in order to ascertain the book’s message.

In order to understand the symbolic language of Revelation 17, we must have wisdom (Revelation 17:9) and wisdom comes only from God (James 1:5). It is not enough to study Revelation 17. We must pray that God will give us supernatural wisdom from on high to understand it.

## The Angel of Revelation 17

Revelation 16 describes seven angels who pour out the seven last plagues upon the earth. The vision in Revelation 17 was given to John by one of those seven angels who had the seven plagues (Revelation 17:1; 16:12). The question that begs to be asked is: Which of the seven plague angels in Revelation 16 comes back to speak with John in Revelation 17?

The answer to this question is not hard to find. The harlot of Revelation 17 is described as a woman sitting upon many waters (17:1) and on her forehead is found the inscription: “MYSTERY: BABYLON THE GREAT” (17:5). She is also said to be that “great city which reigns over the kings of the earth.” (Revelation 17:18). That is to say, the ‘harlot’ and the ‘city’ are interchangeable terms.

What was the name of the river that ran through the ancient city of Babylon? The answer to this question is provided by a geographical study of the region as well as by Scripture. The ancient city of Babylon sat upon the many waters of the river Euphrates (Jeremiah 51:12, 13). This means that we must look for the bowl angel who refers to the river Euphrates and that bowl angel is the sixth (Revelation 16:12). In other words, the angel who poured out the sixth plague upon the river Euphrates in Revelation 16:12-16 came back to John in chapter 17 and further explained and expanded the meaning of that same plague in Revelation 17. In short, Revelation 17 is an explanation and amplification of Revelation 16:12-16.

### The Harlot Woman (17:1)

The harlot woman is the main protagonist in the story of Revelation 17. She sits on the waters, on the dragon beast and on the heads. She fornicates with the kings of the earth. She gives wine to the nations. She sheds the blood of the saints. She has dominion over the nations and she is eventually hated by the ten kings who are described as being on the seventh head of the dragon beast. So, what does this harlot woman represent?

In the Old Testament a harlot woman was a symbol of apostate Israel (Ezekiel 16:15, 16). Ellen White explains that the harlot of Revelation 17 symbolizes an apostate church—the Roman Catholic papacy.

*“In Revelation 17 Babylon is represented as a woman --a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.” GC, p. 381.*

The harlot woman of Revelation 17 represents apostate religion which has climbed on the back of the civil powers of the world with the purpose of using them to persecute God’s faithful people.

The harlot woman at the stage in which she appears in Revelation 17 represents the apostate **Roman Catholic system**. But the meaning of the symbol is **broader**. We shall find that apostate religion actually **allied itself** with **seven consecutive world civil powers** beginning with Nebuchadnezzar's Babylon and ending with a resuscitated Papacy after the deadly wound is healed.

### **Her Fornication (17:2; 18:3)**

If the harlot represents apostate **religion**, then her fornication with the kings of the earth must mean that she joins church and **state**. As much is confirmed by Ellen White:

*"It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the **support of worldly powers**, receives a like condemnation."* *GC*, p. 382

*"Whenever the church has obtained **secular power**, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the **steps of Rome** by forming alliance with **worldly powers** have manifested a similar desire to restrict liberty of conscience."* *GC*, p. 443

### **The act of sitting (17:1)**

The Babylonian harlot is said to sit on many **waters** (17:1, 15), on a **scarlet** beast (17:3) and on the **seven mountains** (17:9). How is it possible for the harlot to sit upon all three of these at the same time? We shall answer this very important question a little later on in our study.

This **act of sitting** means that the harlot not only **rules** over the kings of the earth (17:18), but also over every **tribe**, tongue and nation (13:7).

### **The Waters (17:1)**

The waters upon which the harlot sits are clearly identified as 'multitudes, **nations**, tongues and **peoples**' (17:15). Later on in this study we will find that **the body of the dragon** beast upon which the harlot sits is actually composed of waters over which she rules.

According to the prophet **Isaiah** the nations make a noise like the noise of the **seas** and a rushing like the rushing of many **waters** (Isaiah 17:12, 13)

### **Waters Dried up**

A careful comparison of Revelation 12, 13, and 17 reveals that the persecuting waters upon which the woman sits were **dried up once in the past** (when the fifth head was wounded in 1798) and they **will be dried up once again in the future** (when the seventh head is wounded at the time of the sixth plague). Let's take a look at these two occasions.

**The Perspective of Revelation 12: The waters were dried up toward the end of the 1260 years of persecution against the woman.**

- In **Revelation 12:15** we are informed that the dragon spewed water out of its **mouth** (singular) for **1260 days/years** with the intention of drowning the woman. But **Revelation 12:16** states that the persecuting waters were **dried up by the earth**.
- After a time of **respite** during which the waters are dry, persecution ceases. However, we are told that the dragon will be enraged with the woman once more and will **spew waters out** of its mouth against the **remnant** of the woman's Seed, that is, against the remnant of Jesus (Revelation 12:17).

**Note:** In **Joshua 24:2, 3, 14, 15** the Euphrates River is described under the euphemism of "**the Flood**." **Genesis 15:18** depicts the Euphrates as "**the great River**" (see also Isaiah 8:7, 8; 17:12, 13; 59:19). Thus in Revelation 12 we are to understand **the** River (with the definite article in the Greek) or **Flood** that the dragon spews out his mouth as the **river Euphrates**.

**The Perspective of Revelation 13:1-10: The Beast is wounded at the end of the 42 months of persecution against the woman.**

- Revelation 13 depicts a similar scenario to the one that we found in Revelation 12. **Revelation 13:7** describes a sea beast that persecutes the saints for 42 months (the same period as the 1260 days/years). At the end of this period the beast received a **deadly** wound with the sword (**Revelation 13:10**) and persecution against the woman ceased for a season.
- According to **Romans 13:4**, the sword belongs to the **civil rulers**. After a period of convalescence, the deadly wound of the sea beast is **healed** (the waters flow again) and the whole world wonders after the beast (**Revelation 13:3, 11-18**).

**Note:** Some wonder whether the beast was actually killed or only mortally wounded. The expression "*as it were wounded to death*" (13:3) is identical to the description of Jesus as a Lamb "**as it had been slain**" (5:5). No one would sustain that Jesus was not killed! Revelation 13:10 leaves no doubt that the beast **was killed** with the sword (13:10). It is very important to remember that when the **head is dead**, the **beast is dead** but when the **head is alive**, the **beast is alive** (cf. Revelation 13:12, 14).

**Revelation 16: The final drying up** at the end of the Time of Trouble:

- As stated above, when the deadly wound is healed and the papacy is released from her prison, the persecuting waters of the symbolic Euphrates will **inundate once more** (Revelation 13:3) with the intention of drowning God's remnant people.

- We found a similar scenario in Revelation 12. After the earth helps the woman by drying up the persecuting waters, the dragon is **enraged with the remnant** of her seed and launches a deadly persecution against them (Revelation 12:17).
- But we are told in **Revelation 16:12** that the raging waters of the Euphrates will be **dried** up, that is, the beast will once again receive a **final deadly wound** when the seventh head is wounded.
- And Revelation 17 explains that the kings over whom the harlot ruled will **hate her** and make her **naked**, eat her **flesh** and **burn** her with fire (Revelation 17:16). Once again, the sword of civil power that the harlot used to kill God's people will turn against her **repeating events globally** that will be similar in character to the French Revolution.

### **The Perspective of Daniel 11:40-45**

Though this passage falls outside the immediate scope of our present study, a few remarks might be helpful.

- Daniel 11:31-39 describes the king of the north **persecuting** the saints and doing his will for [1260] 'days' (11:33).
- But when the 'days' are over (at the time of the end in 1798) the king of the south rises against him and **wounds** him (11:40).
- The king of the north then **recovers from his wound** and rises like a mighty **tempest** to **flood** and **overflow** the world (11:40-44).
- But at the apex of his power he comes **to his end** and has **no one to help** him (11:45). This is another way of saying that the waters which helped the king of the north will dry up on him!

It does not take much of an imagination to see the link between Daniel 11 and Revelation 12, 13 and 17. Notice the following comparison:

**The waters flowed during the 1260 days/42 months/time, times and dividing of time:**

- **Revelation 13:5, 7** depicts the **beast** [the **King of the North**] **persecuting** the saints and ruling for **42 months**.
- **Revelation 12:13-15** describes this same period of persecution but with different symbolism. The **dragon** spews flood waters out of his mouth to overflow the woman (the faithful church) for **3.5 times**.

The waters were **dried up** at the end of the 1260 days, 42 months/time, times and dividing of time:

- At the time of the end, the **beast** [the **King of the North**] received a **deadly wound** (Revelation 13:3).
- Toward the end of the 1260 days/years, the **dragon's** persecuting flood waters were **dried up** (Revelation 12:16). The drying up of the waters represents the same event as the deadly wound.

The waters will flow again and will be dried up for the last time:

- After a period of **respite**, the beast's deadly wound is **healed** and the **floodwaters flow** once more thus threatening the very existence of God's remnant people (12:17; 13:11-18).
- Finally, when the **spiritual Euphrates is at flood stage**, God will **dry it up** and deliver his people (Revelation 16:12-16; see also Daniel 12:1).

In summary, the sequence in Daniel 11 and Revelation 12, 13 and 17 is as follows:

- **Flood** (1260 or 42 months of papal dominion: 538-1798).
- Waters **dried up** (Papacy loses the support of the state in 1798 and the wound is kept in place by the United States).
- **Flood** (deadly wound healed: The papacy gains the support of the state through the agency of the United States).
- Waters **dried up** (Papacy loses world support during the sixth plague).

## **The Harlot's Name**

The harlot's name is **Babylon** and she is the **mother** of harlots (17:5)

If the harlot is the **mother** of harlots, then she must have **daughters** that were **born from her** at some point in the past. Her daughters are also described as the **false prophet** or the **lamb-horned beast** (Revelation 13:11; 16:13. Compare with the story of Elijah in the Old Testament and the story of the martyrdom of John the Baptist).

The **Protestant churches** that were born from Roman Catholicism in the **sixteenth century** failed to fully sever their relationship with their harlot mother. Instead of completing the Reformation, they fell into an ever deeper apostasy, teaching many of their **mother's false doctrines**. The book of Revelation clearly teaches that the daughters will be as **anxious to join church and state** as did their mother.

"Babylon is said to be "the mother of harlots." By her **daughters** must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world." GC, pp. 382, 383

At Vatican Council II **Pope John XXIII** and **Paul VI** referred to the Catholic Church as the **Mother** and the Protestant churches as her **alienated children**:

Words of **John XXIII** at the opening of **Vatican Council II** (1962-1965):

". . . She [**the Roman Catholic Church**] to be an affectionate, kind and patient **mother**, she is moved by compassion and goodness towards **her alienated children**." (Ernesto Balducci, *John: The Transitional Pope*, transl., Dorothy White [New York: Hill Book Company, 1964], p. 269.

Words of **Pope Paul VI** during the council:

"Because of their position, separated brethren are the object of deep and tender affection on the part of the **Mother Church**. . . It is a love that feels grief and sadness, the love of a heart wounded by estrangement, because the estrangement prevents our brethren from enjoying so many privileges and rights, and makes them lose so much grace. But perhaps for this very reason its love is all the deeper and more burning. . ." Cardinal Augustin Bea, *The Unity of Christians*, ed., Bernard Leeming [New York: Herder and Herder, 1963], p. 140

Thus Revelation 17 describes a wicked **three-fold alliance** between the **harlot**, her **daughters** and the **kings of the earth**. This trilogy is described in **Revelation 16:13** as the dragon, the beast and the false prophet.

In another extremely significant statement Ellen White explains:

"I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth [**very interesting in the light of Revelation 12:15**]. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them [**this seems to indicate that Catholicism and Protestantism cover the period of two separate heads on the beast of Revelation 17**]. She has had her day, and it is past [**during the 1260 years**], and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind [**notice the allusion to Revelation 17**] that the mother had when she persecuted the saints [**during the 1260 years**]. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother [**this can be seen clearly today**].

I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray

*the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.*

*Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints." Ellen G. White, Spaulding Magan Collection, pp. 1, 2.*

In this remarkable statement, Ellen White clearly affirms that **Protestants** will make overtures and seek to **gain the influence of the Catholics** and then the Catholics will tell Protestants to go ahead and proclaim a Sunday law. The present efforts of the religious right to enlist Catholics in the fight against abortion, gay marriage, pornography, poverty and other social evils will come back to haunt them. And the liberal fringe will fall into the trap as well by seeing in Sunday observance a way to save the environment, the family and to help the poor.

In a related statement, Ellen White gives her understanding (actually, God's understanding) of Revelation 17:1-4:

*"In the seventeenth of Revelation is foretold the destruction of all the churches **[these are the apostate Protestant churches]** who corrupt themselves by idolatrous devotion to the service of the papacy, those who have drunk of the wine of the wrath of her fornication. [Rev. 17:1-4 quoted.]*

*Thus is represented the **papal power [the harlot]**, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."*

***What is it that gives its kingdom to this power?** [Notice that the United States under the dominion of apostate Protestantism and Roman Catholicism are two separate powers and the United States will give its kingdom to the papacy] **Protestantism**, a power which while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath." (Letter 232, 1899) Ellen G. White, The Seventh-day Adventist Bible Commentary, volume 7, p. 983*

## **Names of Blasphemy**

The harlot has names of **blasphemy** on her forehead (17:5). Blasphemy is defined as when a mere man claims to exercise the powers and prerogatives of **God** on earth (John 10:30-33) such as claiming to have the power to **forgive** sins (Mark 2:7)

## **The Harlot's Attire**

Purple and scarlet are the colors of **royalty** (John 19:5; Matthew 27:28) and the harlot sits or reigns as queen over multitudes, nations, tongues and people.

The harlot is attired with gold, silver, precious stones and pearls. This indicates that this is a very **rich** and ostentatious power. Notably, in the Old Testament, Israel clothed herself with all this paraphernalia to entice the kings of the surrounding nations to fornicate with her.

*"The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the **haughty see of Rome**." GC, p. 382.*

It is significant that the Roman Catholic clergy's colors are **purple and scarlet**. It is also worthy of note that the garments that are used by the papal clergy do not include blue! In Scripture, blue is a symbol of God's holy Law (Numbers 15:37-41)

## **The Golden Cup with Wine**

The golden cup in the harlot's hand contains the **wine of Babylon**. The wine is identified as her **abominations** and the filthiness of her fornication (Revelation 17:4)

This wine is given to all **nations**, that is to say, to all the **inhabitants** of the earth (17:2; 18:3). It is not the choice of the nations to drink this wine. Drinking the wine is **not optional** because we are told that Babylon has **made** all nations drink of the wine and that all nations were **made** drunk with it (14:8; 17:2)

The wine is called 'the wine of **the wrath** of her fornication'. That is, drinking the wine causes **wrath** against those who are not willing to drink (14:8; 18:3).

The cup is full of wine but the wine is composed of the harlot's abominations. Thus the words 'wine' and 'abominations' are interchangeable. The harlot's abominations include several things:

- **Idol** worship (Deuteronomy 7:25, 26)
- Spiritualism or attempting to speak to and with the **dead** (Deuteronomy 18:9-13)
- Refusing to hear God's **law** (Proverbs 28:9)
- Spiritual **adultery** (Ezekiel 23:35-45)

- Eating unclean **meats** (Deuteronomy 14:3)
- Shedding innocent **blood** (Ezekiel 22:2)
- Sun **worship** (Ezekiel 8:16)

Ellen White clearly identified the meaning of the wine:

*“The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false Sabbath, and lead men to trample underfoot God's memorial. Testimonies to Ministers, pp. 61, 62*

Later in this study we will see that these multitudes and rulers who have **swallowed the poisonous doctrines** of these apostate ministers will awaken from their drunkenness and **destroy them**.

In the above statement Ellen White blames, the churches for giving the rulers of the world the wine of Babylon. But in a statement in The Great Controversy, p. 389 she is more specific: It is **the ministers**, the men of learning of the apostate churches, who are guilty of the spiritual intoxication of the world:

*“When faithful teachers expound the word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. But religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church.”*

After quoting **Revelation 17:1-4** Ellen White clearly identifies this harlot as the Roman Catholic papacy:

*“In the seventeenth of Revelation is foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the papacy, those who have drunk of the wine of the wrath of her fornication. [Rev. 17:1-4 quoted.]*

Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies." Ellen G. White, The Seventh-day Adventist Bible Commentary, volume 7, p. 983.

## God's Faithful People

In all three chapters (12, 13, 17) where the seven-headed beasts are found, they are at war with the people of God.

- God's people in Revelation 12:13, 15 are referred to as a woman whom the dragon attempts to drown with the waters it spews out of its mouth.
- In Revelation 12:17 God's people are called the "remnant of her Seed." The dragon goes out to make war with them.
- In Revelation 13:7 God's people are called the saints. The beast persecutes them.
- In Revelation 17:6 God's people are called the saints and the martyrs of Jesus. The harlot, by using the waters upon which she sits, attempts to drown God's people.

Note that Ellen White applies Revelation 17:6 to the career of the Roman Catholic papacy:

*"The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. . . And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." GC, p. 382.*

## The Seven Headed Scarlet Dragon

John N. Andrews, perhaps the ablest scholar in the history of the Seventh-day Adventist Church, had this to say about the seven headed scarlet dragon of Revelation 17:

"The seven heads are seven forms of civil power which successively bear rule. These seven heads belong alike to the dragon of Revelation 12, the beast of chapter 13, and that of Revelation 17. This shows conclusively that the dragon and these two beasts are symbols of the same power under different heads; for there are not three sets of seven heads, but it is evident that the heads are successive forms of its power, one of them bearing rule at a time, and then giving place to another (Revelation 17:9, 10). The proper period of each seems to be this: The dragon before the 1260 years, the beast of chapter 13 during that period, and the beast of chapter 17 since the deadly wound and captivity at the close of that period." (J. N. Andrews, The Three Messages of Revelation XIV, 6-12, pp. 77, 78.

It will be noticed that the seven heads of the dragon beast are also described as seven mountains. In Bible prophecy mountains represent kingdoms, not individual kings (Daniel 2:34,

35, 44; Jeremiah 51:25; Micah 4:1; Revelation 17:9 in the light of Daniel 2:38, 39; 7:17, 23). This means that the seven heads must represent **seven kingdoms** that have ruled upon the earth and have been **controlled by the harlot** or apostate religion.

## **The River Dragon**

In order to comprehend the meaning of the seven headed dragon upon which the harlot sits, we must first understand how the ancients perceived **river dragons**.

The ancients believed that **mountains were heads** of a great cosmic river serpent/dragon. According to their world view, the **mountains/heads would spew out waters (headwaters)** which would flow down into the valley. As river twisted and turned tortuously in the valley it looked like the **body of a great river serpent/dragon**. According to their view, when the river was at **flood stage** it overflowed its banks and sprouted wings (Isaiah 8:7, 8).

It is of the utmost importance to keep in mind that **Revelation 12:15-16 and 17:15, 9, 15** is drawing on this ancient concept. But in Revelation the river dragon takes on a symbolic meaning. The mountains symbolize **kingdoms** and the waters represent **multitudes, nations, tongues and peoples**. It is important to understand that the nations, multitudes, tongues and peoples actually form the **body of the dragon beast**. This is the reason why the harlot is described as sitting on a **scarlet beast** as well as on the waters. In other words, the waters and the scarlet beast are **interchangeable**. And the waters/dragon are scarlet because it is filled with the **blood** of God's people (17:6).

The reliability of this ancient view as it applies to Revelation 17 is seen in the fact that the seven heads are identified also as **seven mountains**. As we have already seen, in antiquity, the mountains were conceived as the heads of a dragon beast.

It is crucially important to realize that while the heads/mountains are spewing out waters, the dragon beast is alive. When the heads/mountains, however, cease to spew out waters, the dragon beast is dead. Thus the beast is **alive or dead depending on whether the harlot is able to use the head to persecute God's people**. That is to say, when the harlot commands the kings to order their multitudes to persecute God's people, the dragon beast is alive. When the civil powers uphold democratic principles and keep aloof from the church, the dragon beast is dead!

## **Three Seven-headed Beasts**

The three seven-headed beasts **[all representing successive stages of Rome]** originate in different places:

- When the seven headed dragon attempted to slay the man child, a sign was seen in **heaven** (Revelation 12:1).
- The seven headed beast of Revelation 13:1 arose from the **sea**.

- The seven headed scarlet beast of Revelation 17:8 will arise from the abyss.

### Parallels between Revelation 12, 13 and 17

Seven heads and ten horns (12:3; 13:1)	Seven heads and ten horns (17:3)
Names of blasphemy (13:1)	Names of blasphemy (17:3)
Woman (12:1)	Woman (17:1)
Call for wisdom (13:18)	Call for wisdom (17:9)
Nations, tongues, peoples (13:7)	Nations, tongues, peoples (17:15)
Persecution (12:6, 13-15)	Persecution (17:6)
Waters (12:15)	Waters (17:1)
Waters dried up (12:16)	Waters dried up (16:12)
Was (1260 years—12:6; 13:5)	'Was' (1260 years—17:8)
Is not (deadly wound—12:16; 13:3)	'Is not' (deadly wound—17:8)
Wound healed (12:17; 13:3)	'Shall be' (wound healed—17:8)
Beast & false prophet (13:1-18)	Harlot and daughters (17:5)

### From the Abyss

This dragon beast ascends from the abyss (Revelation 17:8). The abyss is the abode of the dead:

**Romans 10:7:** *“Or, who shall descend into the **deep** [abyss in Greek]? (that is, to bring up Christ again **from the dead**.)”*

In **Revelation 20:1** Satan is cast into the abyss when his wicked followers are dead and he is released once more when they are raised from the dead (Revelation 20:5, 7-9).

### Seven Heads

The seven heads represent seven kings (17:10), but the word 'kings' in Bible prophecy is interchangeable with 'kingdoms' (17:10; Dan. 7:17, 23; 2:37-39). The seven heads are actually seven successive kingdoms.

Some have thought that Egypt and Assyria are the first two heads of the scarlet beast. In this scenario the seven heads would be Egypt, Assyria, Babylon, Medes and Persians, Greece, Rome, Papal Rome and resurrected Papal Rome (the eighth kingdom). The problem with this concept is that Egypt and Assyria are not found in any of the lines of prophecy in Daniel or Revelation. Daniel 2, Daniel 7 and Revelation 13 all begin with Babylon as the first kingdom and Daniel 8 and 11 begin with the kingdom of Persia.

### Are the Seven Heads Seven Popes?

Others have thought that the seven heads represent the successive popes who have ruled since 1929.

In this scenario, as of 2005, the **five heads which had fallen** since 1929 were:

- **Pius XI (1922-1939)**
- **Pius XII (1939-1958)**
- **John XXIII (1958-1963)**
- **Paul VI (1963-1978)**
- **John Paul I (1978)**

The **head who is** (or sixth head) would be **John Paul II (1978-2005)** and the one **who is to come** and will rule a short time is **Benedict XVI** (the seventh head) who served as pope from 2005-2013.

But Benedict resigned his post as of February 28, 2013 so the present pope, **Francis I**, is # 8 in the series of popes since 1929. So, as the speculation goes, **Francis I** will be the last pope because Revelation 17:11 refers to an eighth and Pope Francis I is the eighth pope since 1929! But this view can be discarded because Pope **Francis I**, is **not one of the seven previous ones** as is required by the prophecy of Revelation 17:11.

In summary, this is what the list of popes would look like:

- #1: Pius XI (1922-1939)**
- #2: Pius XII (1939-1958)**
- #3: John XXIII (1958-1963)**
- #4: Paul VI (1963-1978)**
- #5: John Paul I (1978)**
- #6: John Paul II (1978-2005)**
- #7: Benedict XVI (2005-2013)**
- #8: Francis I (2013-?)**

A novel interpretation was put forth before the election of Benedict XVI. It was suggested that the eighth in the series would be a demon **disguised as John Paul II** because the prophecy states that the **eighth is of the seven**. This view can be discarded for two reasons: First, at this point a demon disguised as Pope John Paul II would be # 9 in the series. Second, it did not happen!! Francis I is already the eighth pope since 1929, not a demon disguised as John Paul II.

Before the election of Francis I, evangelicals and even some Adventists had referred to a prophecy by **St. Malachy** to the effect that the next pope would be the last, that **he would be black** (a euphemism for the head of the Jesuit Order who is called the 'black pope') and his name would be **Petrus Romanus**. None of these things are true of **Francis I**. All of this

speculation detracts from the power of this prophecy.

The fact is that this prophecy has nothing to do with **individual popes**. The seven heads are not seven individuals but rather seven kingdoms. All this speculation about the seven heads should be discarded for the following reasons:

**First of all**, it comes pretty close to setting specific dates for the final prophetic movements. In this scenario, the successor of Pope Benedict XVI would be the last pope. Is this not setting a definite time frame for end time events?

**Second**, these speculative views sever Revelation 17 from the previous prophetic lines of Daniel 7 and Revelation 12 and 13. As we have seen above, Revelation 12, 13 and 17 are indissolubly linked! Ellen White understood the common thread between Revelation 12, 13 and 17:

*“God has warned His people of the perils before them. John beholds the things which will be in the last days and he sees a people working counter to God.”* Then she says: *“Read Revelation 12:17; 14:10-13, and chapters 17 and 13.”* *Manuscript Releases, volume 17, p. 18*

**Third**, although the seven heads of this dragon beast are said to be seven kings, the words ‘kings’ and ‘kingdoms’ are used interchangeably in prophecy (see Daniel 2:39; 7:17, 23). In prophecy ‘mountains’ represent kingdoms, not individual rulers. The popes on the list above are actually not rulers of seven distinct kingdoms but rather leaders of the **same kingdom**.

**Finally**, there is little or no evidence that 1929 should be chosen as the beginning date for the sequence of the seven heads. As I have clearly shown in another place, the deadly wound was not healed in 1929 because in Revelation 13:11-18 we are explicitly told that **the United States** will be instrumental in the healing of the deadly wound, **not Italy**.

### **The Beast’s Three Final Stages**

The beast (notice that it is not the harlot who has three stages but rather the beast) has three consecutive stages of existence:

- It “**was** [past] and is [present] **not** and shall **be** [future]” (17:8)
- It “was and is not and **yet is** [better translation is: “shall be present]” (17:8)
- These same time periods are described as “five are **fallen** [past], one **is** [present] and the other is not yet **come** [future]” (17:10)
- The time periods are also explained as the beast who “**was** [past], and **is not** [present], even he is the **eighth** [future]” (17:11).

**Note:** The beast “**was**” during the 1260 years of Papal dominion. It “**is not**” because the beast presently has a deadly wound. It “**shall be**” because the deadly wound will be healed and the whole world will wonder after the beast.

The heads of the dragon beast do not rule **simultaneously** but rather **consecutively**. The heads are wounded **one by one**. We know this for at least two reasons:

- First, archeological digs in ancient **Tell Amar**  
**Note:** A cylinder seal from Tell Amar in Mesopotamia (ancient Iraq) depicts a seven-headed dragon engaged in **conflict with two deities**, one before him and the other behind. Four of the heads, pierced by a spear, are shown **drooping** and are no longer in conflict. But the other three heads are still **erect**, maintaining the struggle.
- Second, the testimony of Revelation 12:15 and 13:3, 5, 6 where we are told that **only one mouth** is spewing out waters at any given time.

## **The Meaning of the Seven Heads**

To the best of our **present knowledge**, the seven heads represent the following kingdoms:

- #1: Babylon
- #2: Medes and Persians
- #3: Greece
- #4: Roman Empire
- #5: Civil powers of Europe under the control of the Papacy
- #6: The civil power of the United States under apostate Protestantism
- #7: Resurrected Papal Rome allied with the kings of the whole world

It will be observed that in this scenario **three of the last four heads** of this scarlet beast are Roman (and even the United States will become an ally of the dragon or Rome because she will speak like a dragon; see the material on Matthew 24 for the connection between the United States and its fascination with Rome). The question that begs to be asked is: Why would three of the seven heads apply to Rome? Isn't one head enough to represent the various stages of Rome?

The answer to these questions is quite simple. The books of Daniel and Revelation themselves take up the **three stages of Rome separately**. In Daniel 2 the legs of iron [imperial Rome] are distinguished from the feet of iron and clay [divided Rome and papal Rome]. In Daniel 7:23, 24 we find a clear distinction between the dragon ruling by itself, and the dragon ruling with the ten horns and the dragon with the little horn.

Furthermore, Revelation 12 portrays a **dragon in heaven** as a symbol for Pagan Rome, Revelation 13 uses a **composite beast from the sea** to represent Papal Rome during the 1260 years and Revelation 17 employs yet a **third beast from the abyss** to represent the papacy when its deadly wound is healed. If three beasts which arise in three **different places** are used to represent the different stages of Rome, then it should not surprise us that **separate heads**

are used to depict those same stages. It is important to underline that the **sixth head** (the United States under apostate Protestantism) is symbolized by a **separate beast** and is related to Rome because it speaks like a dragon and the dragon represents Satan working through Rome.

Ellen White clearly identifies the last three persecuting powers in their proper **historical sequence**:

*“Under the symbols of the **great red dragon**, a **leopard-like beast**, and a **beast with lamblike horns**, the **earthly governments** which would be especially engaged in trampling upon God's law and **persecuting His people** were presented to John. Their war is to be carried on till the close of time. The **people of God**, symbolized by a **holy woman and her children** [Revelation 12:6, 17], are represented as greatly in the minority. In the last days, only a remnant still exists. John speaks of them as those that ‘keep the commandments of God, and have the testimony of Jesus Christ.’ Signs of the Times, February 8, 1910*

Regarding the **last head** in the sequence of seven, Ellen White has stated:

*“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under **one head--the papal power**--the people will unite to oppose God in the person of His witnesses.” Testimonies for the Church, volume 7, p. 182*

*“When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,--when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,--it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give **life and vigor to the corrupt faith of Rome**, reviving **her** tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth.” Signs of the Times, June 12, 1893.*

Some have wondered about the **eighth head** of the dragon beast. The simple fact is that this beast **does not have eight heads**—it has only seven but the seventh head counts as an eighth; that is to say that head number 7 bears the number 8.

Time and again Revelation 17 tells us that there are **only seven heads** on the dragon beast (17:3, 7, 9, 10). Louis Were has shown in his book, The Woman and the Resurrected Beast, eight is the **number of the resurrection**.

## Dragon Wings

Though Revelation 17 **does not** use the symbolism of wings, it would be well to notice that in **Isaiah 8:7, 8** the invasion of King Sennacherib into the land of Judah is compared to the flooding of the mighty river Euphrates. The river at **flood stage** is compared to a dragon with wings:

*“Now therefore, behold, the Lord brings up over them the waters of **the River**, strong and mighty—the **king of Assyria** and all his glory; he will go up over all his channels and go over all his banks. 8 He will pass through Judah, he will **overflow and pass over**, he will reach up to the neck; and the stretching out of his wings will fill the breadth of Your land, O Immanuel.”*

## The Ten Horns

The **ten horns** are found on the head of the dragon beast of Revelation 12, on the head of the sea beast of Revelation 13 and on the head of the scarlet beast of Revelation 17. Whereas the seven heads are **consecutive**, the ten horns are **contemporaneous**. This is made clear by the fact that all ten horns will rule (when they receive the kingdom) simultaneously on the **seventh head** when the beast resurrects from its death wound (Revelation 17:12)

The ten horns are symbolic of ten **kings** (17:12). The ten kings represent ‘the **kings** of the earth and the whole **world**’ (16:14; see also 17:18). During the 1260 days/years, the ten toes and the ten horns of Daniel 2 and 7 represented the nations of Western Europe but at the end the ten toes and ten horns represent the kings of the earth and the **whole world**.

These kings will have one **mind** until the words of God are fulfilled (16:17; 17:17). The kings represent the rulers of the Christian world who, under the leadership of apostate Protestantism and Roman Catholicism, will influence the state to enact and enforce a Sunday law. When this happens, they will all be on the same page.

Are we to understand that there will be just ten nations in this universal union? No. The number 10 is symbolic of ‘all’. This can be seen in several Biblical texts:

- Genesis 24:10: Ten camels are symbolic of **all** of Abraham’s goods
- Luke 19:13: Ten servants are symbolic of **all** of Christ’s professed followers
- I Samuel 1:8: Ten sons
- Ecclesiastes 7:19: More than ten rulers of the city
- Daniel 1:14, 15: The young men were tested for **ten days**
- Daniel 1:20: The young men were **ten times better**
- Matthew 25:1: **Ten virgins** represent all of God’s professed people
- When we return **10%** of our income we are confessing that all belongs to God

- The **Ten Commandments** express the whole duty of man. The **whole** law and prophets are summarized in the ten. God added no more to them (Deuteronomy 5:22; Ecclesiastes 12:13; Matthew 22:40)

They give their power, authority and kingdom to the **beast** (17:12, 13).

*“The **so-called Christian world** is to be the theater of great and decisive actions. **Men in authority** will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: [Rev. 18:3-7; 17:13, 14, quoted]. “These have one mind.” There will be a **universal bond of union, one great harmony, a confederacy** of Satan’s forces. “And shall give their power and strength unto the beast.” Thus is manifested the same arbitrary, oppressive power against religious liberty--freedom to worship God according to the dictates of conscience--as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.” Ellen G. White, *Selected Messages*, volume 3, p. 392*

They will be kings with the beast for **one** hour (17:12).

They will make **war** with the lamb (19:19; 16:14) in the person of His witnesses:

*“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. Yet under one head--the papal power--the people will unite to oppose God **in the person of His witnesses**. This union is cemented by the great apostate.” 7T, p. 183*

In Matthew 25 Jesus said to His faithful followers: “In that you have done it unto one of these the least my brothers you have done it **unto me**.” And when Jesus spoke to Saul of Tarsus He said: “Saul, Saul, why do you **persecute me**?”

Jesus will overcome the kings of the earth and the whole world because He is the King of kings and Lord of lords (17:14; 19:19-20).

Those who are allied with Jesus are called, chosen and **faithful** (17:14).

The ten kings will not always have a love affair with the harlot who controls them. The kings will **hate** the harlot and turn against her (17:15-16). Not only will the kings turn against the religious leaders but the multitudes which composed these kingdoms will turn against the harlot. The **kings** will hate her and the **waters** will dry up on her. A scene similar to the French Revolution will be witnessed but on a global scale.

Ellen White describes the time when the waters of the great River **Euphrates** will dry up (16:12)

*“With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the*

earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness." GC, pp. 635, 636

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed. GC, p. 656.

- We are told in Revelation 17:11 that the **beast** will go to **perdition**.
- In II Thessalonians 2:3 we are told that the **man of sin** will go to **perdition**.
- In John 17:12 **Judas Iscariot** is called the son of **perdition**.

## **The Final Drying up of the Waters**

The seven headed dragon of Revelation 17 is reminiscent of Leviathan. There are **three key passages** in the Old Testament which depict this seven-headed monster: **Psalms 74:10-14; Job 41 and Isaiah 27:1**. We discover several interesting details about Leviathan in these passages:

- Leviathan is a **sea creature** with **multiple heads**. He rules over the waters.
- Leviathan is also called the fleeting **serpent** and the **great dragon**. In fact, the Hebrew word "Leviathan" means "twisted, coiled."
- Leviathan is at **enmity** with God and His people.
- Leviathan is the king of the **children of pride**.
- Ultimately God will pull out Leviathan from its natural habitat, **cast it onto dry land** and crush its heads

Though the book of Revelation does not use the name "Leviathan" it is clear that the dragon beast of Revelation 12 and the scarlet beast of Revelation 17 is Leviathan. All of the details about Leviathan in the Old Testament coalesce in the portrait of Revelation.

After the millennium the **waters will revive once again**—because the wicked from **all the ages**

will resurrect from the dead (Revelation 20:5, 7-9). Satan will reign **for a season** over the **multitudes**. Satan will entice them to surround the New Jerusalem and they will be like the river Euphrates at flood stage (this is the imagery behind **Psalm 46**). As they are about attempt to drown the city, the final drying up of the waters will take place. Notice how Ellen White describes this final drying up of the waters after the millennium:

*“He [Satan] rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them.”* GC, p. 671.

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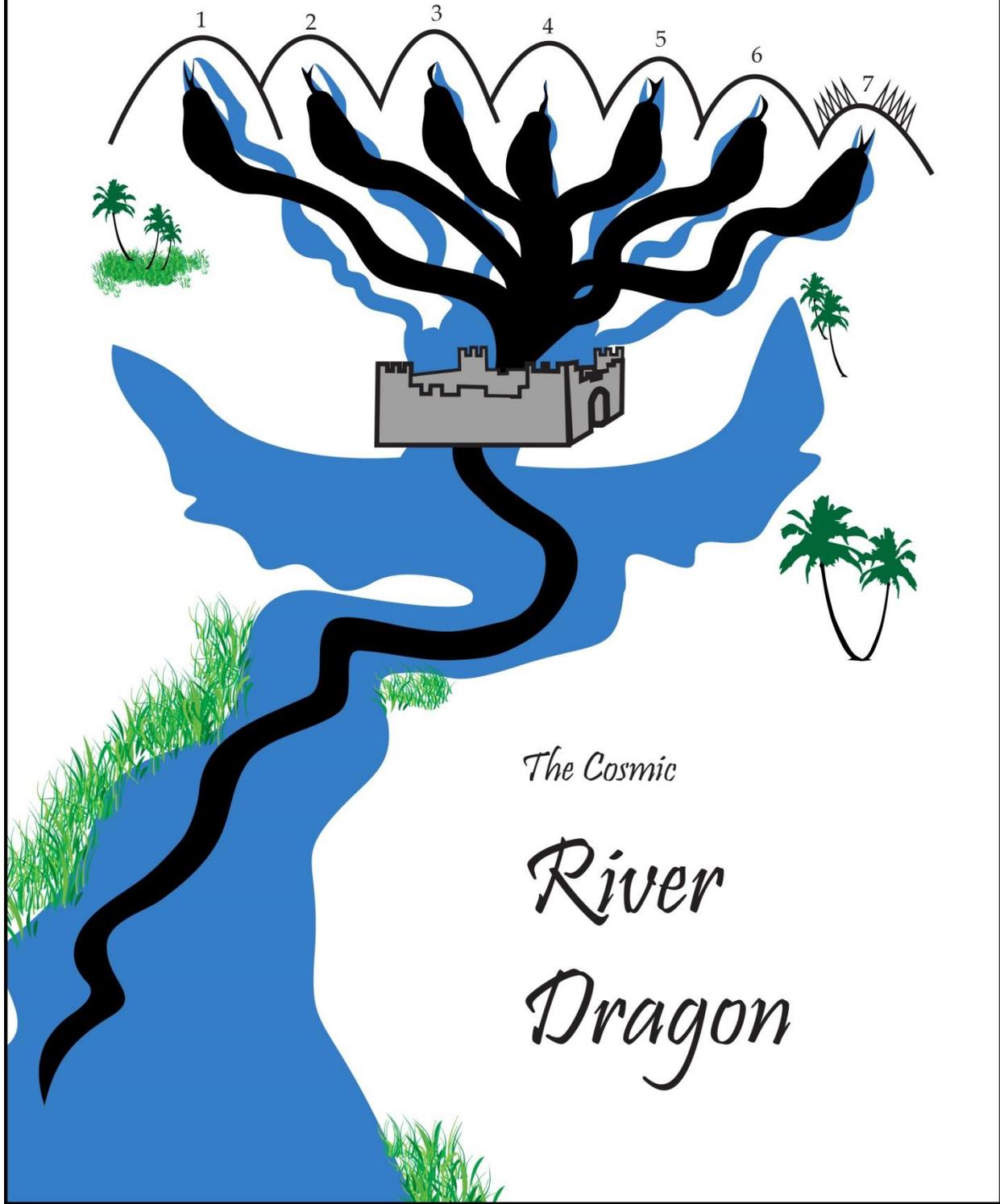
**LEVIATHAN** lī vī'ə thən [לויתן, coiled one, *from* לוה; Arab. *l-w-y*, coil, wind]. One of the names of the primeval dragon subdued by Yahweh at the dawn of creation (Ps. 74:14; Isa. 27:1). In apocalyptic literature (II Esd. 6:52; II Bar. 29:3-8), Leviathan is represented as destined to break loose from his bonds at the end of the present era, only to suffer a second and final defeat. A prototype of the cosmogonic myth appears in the Canaanite texts from Ras Shamra-Ugarit (fourteenth century B.C.), where Baal defeats



Courtesy of the American Schools of Oriental Research

27. Two deities are destroying a seven-headed serpent-dragon (cf. the Leviathan); an impression of a cylinder seal found at Tell Asmar in Mesopotamia; Akkadian period (*ca.* 2360-2180 B.C.)

# The Imagery Behind Revelation 17



THE MILLENNIUM IN FIVE SOURCES						
	GENESIS 1-3	LEVITICUS 16	JEREMIAH 4	ISAIAH 24-27	REVELATION 19-22	FULL PICTURE
1						
2			Land Desolate (4:27)	Earth Devastated (24:4, 19)	Plagues Devastate Earth (ch 16)	PLAGUES DEVASTATE
3		Trumpets Announced (23:23-25)	Trumpets (4:19, 21)	Trumpet (27:13)	Trumpet (1Thes. 4:14-17)	TRUMPET
4		Armies, War (4:5-7, 16, 19, 29)	Armies, War (4:5-7, 16, 19, 29)	Lord Comes Out of His Place (26:20-21)	Horses, Angels, War (19:13-14)	HORSES, ANGELS, WAR
5		Lord Came in a Cloud (Lev. 16:2)	Clouds (4:13)	Clouds (24:18-20)	Clouds (Rev. 1:7)	CLOUDS
6		Earthquake (4:24)	Earthquake (4:24)	Earthquake (24:18-20)	Earthquake (16:17-18)	EARTHQUAKE
7		People Flee (4:29)	People Flee (4:29)	People Flee (24:17-18)	People Flee (6:15-16)	PEOPLE FLEE
8		Prophet Sighs (4:19)	Prophet Sighs (4:19)	Prophet Sighs (24:16)	Prophet Sighs (6:17)	PROPHET SIGHS
9	Without Form/Void (1:2)	Without Form/Void (4:23)	Without Form/Void (4:23)	Earth Broken/Empty (24:1, 19)	Earth in Shambles, Creation Reversed (Rev. 16)	WITHOUT FORM/VOID
10	Tehom (Heb) Abussos (Gr) (1:2)	Wilderness (16:10)	Land Plundered (4:20, 26)	Earth Spoiled (24:3-4)	Abyss (20:3)	DEEP / ABYSS
11	Darkness (1:2)	Darkness (16:10)	Darkness (4:23, 28)	Sun, Moon Disgraced (24:22)	Darkness (16:10)	DARKNESS
12	No Fountains (1:6-8)				Fountains Become Blood (16:4)	FOUNTAINS OF WATERS
13	No Fruitful Land (1:11-12)		Fruitless Land (4:26)		Sun Scorches Vegetation (16:8-9)	NO FRUITFUL LAND
14	No Birds (1:20)		No Birds (4:25)			NO BIRDS
15	No Fish (1:20)				Fish Die (16:3)	NO FISH
16	No Men (1:26, 27)	Uninhabited Land (16:22)	No Man (4:7, 25, 29) [See Jer. 25:30-38]	Few Men Left (24:6, 10, 17-18)	Men Die (19:21, 20:5)	NO MEN
17	Serpent (3:1-5)	Azazel Alive (16:20-22)		High Ones (24:21)	Serpent (20:2)	DECEIVING SERPENT
18	Seed to Conquer (3:15)	Fit Man Binds Azazel (16:20-22)			Fit Man Binds Satan (20:1)	FIT MAN BINDS SERPENT
19	Law Broken (3:6)	Covenant Broken (16:21)	Sin of "My People" (4:4, 14, 16, 22)	Broke Law / Everlasting Covenant (24:5)	False Worship, Mark of the Beast (19:20)	BROKEN COVENANT
20			Apostasy (Harlot) (4:30)		Apostasy / Harlot (17:1-5)	APOSTASY / HARLOT
21			Hated by Lovers (4:30-31)		Harlot Hated (17:16)	HARLOT HATED BY LOVERS
22	Angels at Gate (3:24)	Cherubim on Ark (16:2)			Angels at Gates (21:12)	ANGELS AT GATES
23			Not a Full End (4:27)	After Many Days (24:22)	Not a Full End - 1000 Years (20:2)	NOT A FULL END
24				Shut Up in Prison (24:21-22)	Prison (20:3)	PRISON HOUSE
25				Kings Punished (24:21)	Kings Punished (19:19)	KINGS PUNISHED
26				Songs of Saved (24:13-16, 25:9, 26:9)	Songs of Saved (19:1-4)	SONGS OF SAVED
27				New Jerusalem Eden (24:23)	New Jerusalem Eden (22:2)	NEW JERUSALEM / EDEN
28				Gates Opened (26:1-4)	Gates Opened (22:14)	GATES OPENED
29	Promise To Crush Serpent (3:15)	Sinners Cut Off (Lev. 23:29)		Satan Cut Off (27:1)	Satan & Wicked Destroyed (20:7-9, 14-15)	SATAN AND WICKED DESTROYED
30			Fire Devours (4:4)	Fire Devours (24:6, 26:11)	Fire Devours (20:7-9)	FIRE
31				No Death / Tears (25:8)	No Death / Tears (21:4)	NO DEATH / TEARS
32				Second Death (26:14)	Second Death (20:15)	SECOND DEATH
33	Lamb Dies (3:21)	Lord's Goat Dies for Sin (16:15-16)	Cleanse Heart (4:14)		Blood of Lamb (7:14)	BLOOD OF LAMB SAVES





## The Wise Shall Understand

by Pastor Stephen Bohr

### LESSON #9 – THE IMPORTANCE OF LITERARY STRUCTURE IN THE STUDY OF BIBLE PROPHECY: REVELATION’S MILLENNIUM

#### Tips for the study of the millennium passage:

- Learn to ask the passage questions of the passage.
- Why does the lake of fire appear three times in Revelation 20:1-21:8? Are there three lakes of fire?
- Why does the city appear to be on the earth in one passage when the wicked surround it (Revelation 20:7-9) while in another passage the wicked seem to be destroyed before the city descends? (Revelation 20:14-21:1).
- In Revelation 20:12 we are told that the dead stand before God. How can dead people stand in the presence of God?
- Why does Revelation 20:5 give the impression that the wicked will resurrect in the first resurrection?

#### Introduction

In our present lesson we will study the thousand years of Revelation 20. We will seek to answer several important questions:

- Will the millennium be spent in heaven or on earth?
- What will be the condition of the earth during this period?
- What will God’s people be doing during this time?
- Why is there a white throne judgment after the millennium?
- What does Revelation mean when it refers to the second death?
- What is meant by the ‘binding’ and ‘unbinding’ of Satan?

- Is it even important to know what will happen during this time?

## **Millennium's Beginning and Structural Matters**

Revelation 19:11-21 describes the Second Coming of Jesus. By this time the plagues will have decimated the population of the planet. What happens at the very culmination of the Second Coming?

“And the \_\_\_\_\_ were \_\_\_\_\_ with the sword which proceeded from the mouth of Him who sat on the horse.” (Revelation 19:21).

**Note:** The Millennium is described in **Revelation 20:1 - 21:8**. The events in these chapters are not in strict chronological order but rather run in cycles. We know this because the identical climax is reached four times. Though the events are repeated four times each repetition has a different center of focus or emphasis:

- **Revelation 20:1-3.** Center of Focus: Satan and the Earth.
- **Revelation 20:4-10.** Center of Focus: The Saints in Heaven.
- **Revelation 20:11 - 21:1:** Center of Focus: The Judgment of the Wicked on Earth.
- **Revelation 21:2-8.** Center of Focus: Life in the Holy City

### **View #1: Satan and the Earth (20:1-3)**

The angel who comes down from heaven has the key to the \_\_\_\_\_ pit (Revelation 20:1).

**Note:** The translation ‘bottomless pit’ is unfortunate. The Greek word is *abussos* from where we get the English word ‘abyss’.

In Genesis 1:2 we are told that the earth was without \_\_\_\_\_ and \_\_\_\_\_ darkness was on the face of the \_\_\_\_\_.

The word ‘deep’ in the Greek Old Testament (LXX) is the same as the one that is found in Revelation 20:1. This word describes a planet in a chaotic pre-creative state. It is noteworthy that the plagues of Revelation 16 actually reverse creation and return the earth in some degree to pre-creation chaos. The very things which God made during creation are afflicted by the plagues: The earth is broken up, the sun, moon and stars are moved from their places (Early Writings, p. 41; Matthew 24:29), all the vegetation is destroyed by the intense heat of the sun, the seas are filled with blood, all the fish die and the planet returns to darkness and all human

beings die!

The prophet Jeremiah was permitted to see the earth during the millennium. He heard the sound of the \_\_\_\_\_, the alarm of \_\_\_\_\_. He then beheld the earth and indeed it was without \_\_\_\_\_ and \_\_\_\_\_; and the heavens, they had no \_\_\_\_\_. He also saw that the mountains \_\_\_\_\_. Jeremiah beheld and indeed there was no \_\_\_\_\_ and all the birds of the heaven had \_\_\_\_\_. The fruitful land had become a \_\_\_\_\_ and all the \_\_\_\_\_ were broken down at the presence of the LORD, by His fierce \_\_\_\_\_ (Jeremiah 4:19-26).

**Note:** In spite of the incredible desolation caused by the wrath of God, we are told that at this time God would not make a \_\_\_\_\_ end (verse 27).

In Jeremiah 25:30-38 we have a powerful description of the coming of Jesus. We are told that the LORD will \_\_\_\_\_ from on high, and utter His \_\_\_\_\_ from his holy habitation, he will give a \_\_\_\_\_ as those who tread the \_\_\_\_\_. On that day the \_\_\_\_\_ of the LORD will be from one end of the \_\_\_\_\_ even to the other. They shall not be \_\_\_\_\_ or gathered or \_\_\_\_\_.

Isaiah adds that when Jesus comes He will make the earth \_\_\_\_\_ and make it \_\_\_\_\_. The land will be entirely \_\_\_\_\_ and utterly plundered. The inhabitants of the earth are burned and few men are \_\_\_\_\_ (Isaiah 24:1-6).

The powerful angel from heaven binds Satan and casts him into the abyss for one thousand years. The result of his binding is that he can \_\_\_\_\_ the nations no more until the thousand years are \_\_\_\_\_ (Revelation 20:1-3).

**Note:** Satan is bound to an earth which has returned to pre-creation chaos. How could human beings live on the planet when the seas and the fresh waters are all blood, the air has the stench of the dead, the planet is in total darkness and there is no plant or animal life? The binding of Satan means that he cannot deceive the nations because there are no nations left to deceive. But after the millennium Satan will be loosed for a little while. The punishment of Satan reminds us of the fate of the scapegoat on the Day of Atonement. He was bound by the High Priest and then taken to the wilderness where there were no inhabitants (see, Leviticus 16:21, 22).

Questions that remain after studying the first outline:

- What happened to the righteous during this period?
- Were they on earth or in heaven?
- What did the righteous do during the thousand years?
- What do “bind” and “unbind” mean?
- What happened to the wicked persons who were destroyed at the second coming?
- What did Satan deceive the nations to do after the thousand years?
- What happened to Satan after he was released for a little while?

## **View #2: The Saints (20:4-10)**

When Revelation 20:1-3 ends we are left with several questions: What happened to the righteous as the millennium began? What do the words ‘bind’ and ‘unbind’ mean? What happened to the wicked persons who were destroyed at the Second Coming? What did Satan deceive the nations to do after the thousand years? What happened to Satan after he was released a little while? These questions will be answered in the succeeding verses.

At the beginning of the thousand years the righteous dead are raised to life. We know this because Revelation 20:4 says that they \_\_\_\_\_ and reigned with Christ for a thousand years. This resurrection is called the \_\_\_\_\_ resurrection and the righteous and holy are resurrected in it (verse 6).

The apostle Paul explained that the dead in Christ would rise \_\_\_\_\_. Then those who are alive and remain shall be caught \_\_\_\_\_ together with them [the dead in Christ] in the \_\_\_\_\_ to meet the Lord in the \_\_\_\_\_ (I Thessalonians 4:16-17).

Jesus promised to take his people to His Father’s \_\_\_\_\_. The Father’s house is in heaven because Jesus taught us to pray, ‘Our Father which art in heaven’ (John 14:1-3).

**Note:** A strict reading of Revelation 20:4-10 does not reveal that the saints will be in heaven during the thousand years. However, we will see that Revelation 21:2 does point out this fact, very clearly!

The saints were given thrones and they \_\_\_\_\_ with Christ for a thousand years (Revelation 20:4).

\_\_\_\_\_ was committed to them [the righteous] (Revelation 20:4).

**Note:** The question is: Who are the righteous going to judge? It is obvious that they will not judge the righteous because they will all be in heaven. And it cannot be the holy angels because they do not need to be judged. This must mean that they will judge Satan and his angels and the wicked which were left behind dead on earth!

The apostle Paul told the Corinthians: “Do you not know that the saints will judge the \_\_\_\_\_? Do you not know that we shall judge \_\_\_\_\_?” (I Corinthians 6:1-3).

The righteous will not be subject to the \_\_\_\_\_ death (Revelation 20:6).

The \_\_\_\_\_ of the dead will not come to life again until the thousand years are \_\_\_\_\_ (Revelation 20:5).

**Note:** All beings in this world experienced a **first** birth and life. At the beginning of the millennium those who died in Christ will resurrect to their **second** life never more to die. The wicked, on the other hand, will resurrect to their **second** life after the thousand years, will be judged and then will suffer **second** death.

There is a punctuation problem in Revelation 20:5. The original New Testament manuscripts did not have punctuation marks so the translators placed them where they felt they belonged. New King James translators should have placed parentheses around the following phrase: ‘But the rest of the dead did not live again until the thousand years were finished.’ In effect, the New International Version does this very thing. This parenthetical statement breaks the flow of thought in order to explain what will happen with the wicked which were left behind at the beginning of the thousand years.

At the end of the thousand years Satan will be \_\_\_\_\_ from his prison and he will go out to deceive the nations once again (Revelation 20:7).

**Note:** If all the wicked are dead during the thousand years, then Satan will have no one to deceive. When the wicked resurrect at the end of the thousand years, Satan will have his power base back and will be able to deceive once again. Thus the binding and unbinding of Satan is explained by the condition of the wicked: When they are dead, Satan is bound; when they resurrect, Satan is unbound!! Revelation 20:5 contains the key that explains the binding and unbinding of Satan.

Notice that the host of the wicked will be innumerable, like the sand of the sea, and they will come from the four corners of the earth! The cards seem to be stacked in favor of the wicked and the righteous appear to be in jeopardy.

The wicked surrounded the \_\_\_\_\_ of the saints and the beloved \_\_\_\_\_ (Revelation 20:9).

**Note:** What happened to God's people all over the earth before the millennium (Revelation 14:20) now happens to God's people all gathered in one place. Jerusalem before the millennium is worldwide, where two or three gathered in Christ's name. But after the millennium, all God's people are gathered in a literal place, in the literal New Jerusalem. They were gathered there at the Second Coming of Jesus (see Matthew 24:31).

Satan, his angels and the wicked will be unable to conquer the city. They will all be cast into the \_\_\_\_\_ of fire and \_\_\_\_\_ where the beast and false prophet **had been** cast (Revelation 20:8-9).

**Note:** Revelation 20:9 reaches the climax of events after the millennium. But several questions remain unanswered:

- Why were those inside the city saved and those outside lost?
- What is the name of the city the wicked surrounded?
- Were the wicked ever convinced that they were wrong and God was right?
- When did the saints enter the city?
- What was the judgment process during the one thousand years like?

### **View #3: The Wicked (20:11 - 21:1)**

Revelation 20:11-21:1 goes over the same ground as the previous two outlines but the central concern is with the judgment of the wicked after the millennium.

After the thousand years the rest of the \_\_\_\_\_ live \_\_\_\_\_ (Revelation 20:5).

At the Second Coming of Jesus a \_\_\_\_\_ throne appears. We are told in Revelation 20:11: "Then I saw a great white \_\_\_\_\_ and Him who sat on it, from whose face the \_\_\_\_\_ and the \_\_\_\_\_ fled away. And there was found no place for them."

**Note:** The events of Revelation 20:11 take place at the second coming at the beginning of the millennium. Notice this event as described in Revelation 6:14-17: “then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. 15 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, 16 and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! 17 For the great day of His wrath has come, and who is able to stand?"

Revelation 20:12 then describes the \_\_\_\_\_ standing before God. Books are opened and another book is opened which is the \_\_\_\_\_ of life and the \_\_\_\_\_ were judged according to the things that were written in the books according to their \_\_\_\_\_.

**Note:** This verse is describing events that take place during the millennium. It is obvious that dead people cannot stand before God personally. The text explicitly states that the wicked stood before God through the record of their lives. In the fourth outline we will notice that those whose works condemn them will be deleted from the book of life. Revelation 20:12 is describing the judgment of the wicked dead during the millennium.

The first part of Revelation 20:13 is a description of the resurrection of the wicked dead after the millennium because we are told that “the sea \_\_\_\_\_ up the dead who were in it, and Death and \_\_\_\_\_ delivered up the dead who were in them.”

According to the second part of Revelation 20:13, after the wicked dead resurrected, they were \_\_\_\_\_, each one according to his works.”

**Note:** We know that this judgment is takes place on earth because according to verses 7-9 the wicked surrounded the Holy City on earth.

The books [plural] contain the \_\_\_\_\_ of the wicked, and they are judged according to things which were written in the books (Revelation 20:13).

**Note:** Though we are saved by grace through faith (Ephesians 2:8-9), our works reveal whether our faith is genuine. In the judgment it will be seen that many of the wicked said ‘Lord, Lord’ but their lives were filled with lawlessness.

The Book of Life contains the \_\_\_\_\_ of all those who will be saved (Revelation 3:5; 13:8; Philippians 4:3; Exodus 32:32; Daniel 12:1).

The Book of Life is brought forth in this judgment to show the wicked that their \_\_\_\_\_ were not found in it (Revelation 20:15).

**Note:** The names of the lost will not be in the Book of Life because of the record of their lives which was written in the books. At this point we do not know what those works were. It is remarkable that God will not destroy the wicked until they are convinced that God dealt justly with them!

After the judgment of the wicked, they will be cast into the lake of fire and will suffer \_\_\_\_\_ death (Revelation 20:14-15).

**Note:** Revelation 20:14-15 reaches the same climax as had previously been reached in Revelation 20:8-9. After all, there are not two lakes of fire where the wicked will be cast!

After Satan and his angels, the wicked, death and the grave have been cast into the lake of fire, God will make a new \_\_\_\_\_ and a new \_\_\_\_\_ because the first heaven and earth had passed away (see, II Peter 3:10-13).

**Note:** The chapter division at the end of verse 15 is unfortunate. Chapter divisions were not established by the original authors; they were added for our convenience. Revelation 21:1 really belongs to chapter 20. In other words, after Satan, his angels, the wicked, the grave and death have been consumed, God will make a new heaven and a new earth. In short, Revelation 21:1 is really the conclusion of chapter 20, not the introduction to chapter 21!

Questions that remain after studying the third outline:

- Why were the righteous allowed into the city?
- What was in the books which condemned the wicked?
- Were the righteous in heaven during the one thousand years? (it is obvious that if the saints judge and reign for 1000 years but the city does not descend till after the 1000 years then the saints must have been in heaven in the holy city during the 1000 years).
- What will life be like in the holy city after sin and sinners have been eradicated?
- What will God be like?

These questions are answered in the last outline of millennial events.

## View #4: God and the Holy City (Revelation 21:2-8)

Revelation 21:2 begins the final outline of post-millennial events. This outline begins when John sees 'the holy \_\_\_\_\_, New Jerusalem, coming down out of \_\_\_\_\_ from God, prepared as a bride adorned for her husband.'

**Note:** In Revelation 20:7-9 we are told that the New Jerusalem was on the earth when the wicked surrounded it. This means that the New Jerusalem descended from heaven to the earth before the wicked surrounded it and before they were cast into the lake of fire. This being the case, Revelation 21:2 takes place chronologically before Revelation 21:1. Notice here that the city is identified by name!

There can be no doubt that the righteous are in the city when it descended. This is true for at least three reasons: **1)** Texts such as I Thessalonians 4:16-17 explain that Jesus will take His people to heaven when He comes so they must come back with Him when the city descends, **2)** When the wicked surround the city after the millennium, the righteous are inside, **3)** The millennial condition of the earth would make it impossible for God's people to live here.

John heard a voice from heaven saying that the '\_\_\_\_\_ of God is with men, and they shall be His \_\_\_\_\_. God Himself will be with them and be their God' (Revelation 21:3).

Before the destruction of the wicked God promises to wipe away every \_\_\_\_\_ from the eyes of His people and assures them that there will be no more \_\_\_\_\_, nor sorrow, nor \_\_\_\_\_. There shall be no more \_\_\_\_\_ (Revelation 21:4).

God also promises to give of the fountain of the \_\_\_\_\_ of life \_\_\_\_\_ to him who thirsts (Revelation 21:6).

**Note:** We can even **now** spiritually drink of the fountain of the water of life freely (John 4:13-14). But then we will be able to literally drink the water of the river of life.

Those who \_\_\_\_\_ will inherit \_\_\_\_\_ things and God promises: 'I will be His God and he shall be My son' (Revelation 21:7).

We now find out what was written in the records of the wicked: 'But the cowardly, unbelieving, abominable, \_\_\_\_\_, sexually immoral, sorcerers, \_\_\_\_\_, and all

liars shall have their part in the lake of fire which burns with fire and brimstone, which is the \_\_\_\_\_ death' (Revelation 21:8).

The contrast between those inside and outside can be more clearly seen in Revelation 22:14-15: 'Blessed are those who do his \_\_\_\_\_ that they may have the right to the tree of life and may \_\_\_\_\_ through the gates into the \_\_\_\_\_. But \_\_\_\_\_ are the dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.' Those inside are law keepers while outside are the law breakers!

### **The Perspective of Isaiah 24:21-23**

At the Second Coming (verses 18-20), God will punish on \_\_\_\_\_ the \_\_\_\_\_ of exalted ones and on \_\_\_\_\_ [he will punish] the kings of the earth (verse 21).

The high ones and the kings of the earth will be gathered together as \_\_\_\_\_ in the pit and will be \_\_\_\_\_ up in \_\_\_\_\_ (verse 22).

The high ones and the kings of the earth will be punished after many \_\_\_\_\_ (verse 22).

After the 'many days' the moon will be \_\_\_\_\_ and the sun \_\_\_\_\_ because the LORD of hosts will reign on Mount Zion and in Jerusalem and before his elders gloriously (verse 23).

**Note:** Revelation 21:23 explains why the moon disgraced and the moon is ashamed: '**The city** had **no need** of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.'

Revelation 21:27 states that nothing which \_\_\_\_\_ will enter the Holy City. Jesus said: 'Blessed are the \_\_\_\_\_ in heart for they shall see God' (Matthew 5:8).

Everyone who has the hope of seeing Jesus as He is must \_\_\_\_\_ Himself even as Jesus is pure (I John 3:3).

And the apostle Paul exhorts us to pursue \_\_\_\_\_ without which no one will \_\_\_\_\_ the Lord (Hebrews 12:14).

The way to cleanse our life is by hiding the \_\_\_\_\_ of God in our hearts that we might not \_\_\_\_\_ against Him (Psalm 119:11).

### **The Importance of this Subject**

The fundamental reason why many Bible expositors teach the rapture doctrine is because they believe that the millennium will be a period of peace and prosperity on earth. Their argument goes something like this: 1) Jesus promised to come and take His people to heaven. 2) But He also promised that He would set up His kingdom on earth. 3) The only way Jesus can fulfill both promises is if He comes to rapture His church to heaven seven years before the millennium and then returns with the church seven years later to set up His millennial kingdom on earth.

But there is another way Jesus can fulfill both promises: He can take His people to heaven for a thousand years and then return to earth with them at the end of the thousand years to set up His everlasting kingdom.

By teaching that Jesus will set up His kingdom on earth at the Second Coming, the church is leaving itself wide open to accept the counterfeit Christ! The Bible teaches that when Christ comes the second time, He will not touch the earth. But if Christians are expecting Jesus to come back to earth to set up His millennial kingdom then Satan could walk up and down the earth, speak many of the things Jesus spoke, perform many of the miracles Jesus performed and thus deceive those who are expecting Jesus to come in this way!



## The Wise Shall Understand by Pastor Stephen Bohr

### LESSON #10 – THE ROLE OF ELLEN WHITE IN PROPHETIC STUDIES

**Introduction:** The story of ‘What Jesus Said’

- Present the full SDA message from the Gospels and the book of Acts
- Because many say they are New Testament Christians
- Finding all our teachings was actually quite easy, except one: The gift of prophecy. After much prayer and reflection on the Word of God, I finally found the key and I want to share it with you today.

#### **Satan’s Rage against the Remnant**

**Revelation 12:17:** “And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.”

In order to **better understand** the expression “testimony of Jesus” we must go back to the days of **John the Baptist.**

#### **The Life and Work of John the Baptist**

#### **Great religious revival at the end of the 70 week prophecy**

**Matthew 3:5-6:** “When Jerusalem, all Judea and all the region around the Jordan went out to him and were baptized by him in the Jordan, confessing their sins.”

## **John was asked if he was the prophet and he said no**

**John 1:19-21:** “Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" 20 He confessed, and did not deny, but confessed, "I am not the Christ." 21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No."

## **John was the messenger of the Lord**

**Luke 7:27:** “This is he of whom it is written: 'Behold, I send My messenger before Your face who will prepare Your way before You.'

## **Prepare a people to receive Jesus at His first coming**

**John 1:23:** “He said:"I am 'The voice of one crying in the wilderness: 'Make straight the way of the Lord,'" as the prophet Isaiah said."

**Matt 3:1-3:** “In those days John the Baptist came preaching in the wilderness of Judea, 2 and saying, "Repent, for the kingdom of heaven is at hand!" 3 For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the Lord; make His paths straight.'"

**Luke 1:16, 17:** “And he will turn many of the children of Israel to the Lord their God. 17 He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

## **Restore all things. Elijah is the great restorer**

Matthew 17:11-13: “Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things. 12 But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise [if you reject the Lord's messenger you will end up rejecting the Lord as well] the Son of Man is also about to suffer at their hands." 13 Then the disciples understood that He spoke to them of John the Baptist."

## **John was more than a prophet**

**Luke 7:26:** “But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.”

## **John performed no miracle but what he said about Jesus was true**

John 10:41, 42: “Then many came to Him and said, "John performed no sign, but all the things

that John spoke about this Man were true." 42 And many believed in Him there."

### **John had the testimony of Jesus**

**John 5:31-33:** "If I bear witness [testimony] of Myself, My witness [testimony] is not true. 32 There is another who bears witness [testimony] of Me, and I know that the witness [testimony] which He witnesses [testifies] of Me is true. 33 You have sent to John, and he has borne witness [testimony] to the truth."

### **John was not the greater light but was a lesser light**

**John 1:6-8:** "There was a man sent from God, whose name was John. 7 This man came for a witness [testimony], to bear witness [testimony] of the Light that all through him might believe. 8 He was not that Light, but was sent to bear witness [testimony] of that Light."

**John 5:35:** "He [John the Baptist] was the burning and shining lamp, and you were willing for a time to rejoice in his light."

**John 5:36:** "But I have a greater witness than John's; for the works which the Father has given Me to finish — the very works that I do — bear witness of Me, that the Father has sent Me."

"John was the **lesser light** who was raised up to guide men and women to the **greater light** "The prophet John was the connecting link between the two dispensations. As God's representative he stood forth to show the relation of the law and the prophets to the Christian dispensation. He was the lesser light, which was to be followed by a greater." DA, p. 220

### **The Scriptures are also a lesser light**

**John 5:39-40:** "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. 40 But you are not willing to come to Me that you may have life."

**John 5:45-47:** "Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. 46 For if you believed Moses, you would believe Me; for he wrote about Me. 47 But if you do not believe his writings, how will you believe My words?"

### **Why two lesser lights?**

So you have **two lesser lights**: The **Scriptures and John the Baptist**. One of the lesser lights is **canonical** and the other is **non-canonical**.

The question that begs to be asked is this: If the people had a **canonical lesser light**, why did they need a **non canonical one**?

Or even a more pointed question: Why would they even **need a lesser light** if they would soon have the **Greater Light** in their midst?

Let me ask **another question**: Could the **Jews have discerned** Jesus as the Messiah **simply by studying** the written Scriptures? The answer is a resounding **yes**.

**Every event** of the life of Jesus was previously **choreographed** in the Scriptures:

- He would be born in **Bethlehem**: Micah 5:2
- He would be born of a **virgin**: Isaiah 7:14
- His birth would be announced by a **star**: Numbers 24:17
- Children would be **massacred** when He was born: Jeremiah 40:1
- He would be called from **Egypt**: Hosea 11:1
- He would be **baptized** or **anointed** when the **69<sup>th</sup> week** of Daniel 9 ended: Daniel 9:25
- He would perform **marvelous works** and be a powerful preacher: Isaiah 61:1-4
- The **Jews would reject** His message: Isaiah 6:9, 10
- The Jews would only serve him **with their lips**: Isaiah 29:13
- He would enter Jerusalem on a **donkey** in the midst of **great acclamation**: Zachariah 9:9
- He would **cast the money changers** out of the temple: Jeremiah 7:11
- **Zeal for God's house** would consume him: Psalm 69:9
- He would be sold for **30 pieces** of silver: Zachariah 11:13
- His **disciples** would all **forsake** Him: Zachariah 13:7
- He would die a **vicarious death**: Isaiah 53:3-6
- He would say on the cross: '**My God, My God**, why have you forsaken Me': Psalm 22:1
- His **hands and feet** would be **pierced**: Psalm 22:16
- **Lots** would be cast upon His **garments**: Psalm 22:18
- His **heart** would be **poured out like water**: Psalm 22:14
- His enemies would **spit in His face**: Isaiah 50:6
- His enemies would **dare Him to come down** from the cross: Psalm 22:8
- None of His **bones** would be broken: Exodus 12:46
- On the cross He would say: '**I thirst**': Psalm 22:15; 69:21
- His passion would last for **three days and three nights**: Jonah 2:1
- His **burial** would be with the **rich**: Isaiah 53:9
- He would **resurrect** from the dead on the **third day**: Psalm 16:10; Isaiah 53:9-11
- He would **ascend to heaven**: Psalm 24
- He would **sit on the Father's right hand**: Psalm 110:1, 4

I ask once again: **Could the Jews have been ready** to receive Jesus as the Messiah simply by studying the **written Scriptures**? The answer is a **resounding yes!**

### **The people were in darkness**

The problem is that they were **misinterpreting the Scriptures especially the prophecies** according to the desires of their **selfish hearts**. In fact, during the **period between the testaments** the people came to be under **great darkness**:

**Matt 4:16:** "The people who sat in darkness have seen a great light and upon those who sat in the region and shadow of death Light has dawned."

**Luke 1:78-79:** "Through the tender mercy of our God, with which the Dayspring from on high has visited us; 79 To give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace."

- The people **needed a lesser light** to guide them to the **greater light**
- Use the example of the **flashlight** I used in the **tape room**
- The role of **John** was not to bring **new light** but rather to turn the attention of the people to the **light already given**. He was to **awaken interest** in the study of **Old Testament prophecy**.
- After all, **John fit perfectly** with the **description of the forerunner** who would **prepare the way** for the Messiah. People should have **gone to the Scriptures** then to find **details** on how to expect the Messiah to come

You see, those who **claimed to be God's people** and boasted of having the Old Testament were violating every principle of the Word of God. They **professed to be waiting** for the Messiah. They **professed to love God**. They claimed to have a close relationship with Him and yet they **would crucify Christ** because they **misunderstood the Old Testament** and rejected the clarification by the lesser light.

The **Jews said**: "***We have Moses.***" But they **did not understand Moses** because they did **not see Jesus** in His writings (II Corinthians 3: explain the veil if I have time). They **boasted** of their knowledge of the Scriptures and yet did not understand them at all. John was called to **attract their attention** to the Scriptures **already given**. By seeing John **dressing** like Elijah, **eating** like Elijah, speaking like Elijah, **living** in the **desert** like Elijah their attention would be **attracted to the prophecy of Malachi 3 and 4** and they would have **searched the Scriptures** to know more about the coming of the Messiah.

John **lighted up the Old Testament prophecies** about the Messiah. He presented Jesus as the **Lamb of God**, a clear reference to the **sanctuary sacrifice** and the prophecy of **Isaiah 53**. He took from the Old Testament and showed how it was fulfilled in Jesus. He **exalted the Old**

**Testament** and made it **vivid, alive, present truth**. He **rebuked, reproved, corrected**. He was a **fly** in the ointment, a **pain** in the neck, a **speck** in the eye. He was no **pushover**.

The role of John was to **prepare** a people for the first coming of Jesus (**Luke 1:17**). For this he needed to restore the truth. By **revival** (repentance) and **reformation** (bearing fruit) the people were to wait expectantly for their **bridegroom**. John was the **liaison** or **go-between**, between Jesus Christ (the groom) and Israel (the bride). He was to prepare the way for **the wedding (John 3:28-30)**. In New Testament times, the **friend of the bridegroom** was responsible for making all the **preparations** for the wedding so that all was **ready** when the groom should come. The friend of the bridegroom was not to take the glory for himself. The **glory was for the groom** who was marrying the bride. The best man does not want all eyes centered on himself at the wedding. **He decreases so that the bridegroom can increase!** In other words, he blends into the woodwork so that all can see the bridegroom. He was the restorer of all things and the one to prepare a people for the Lord.

The Old Testament had **prophecies** about the coming of the bridegroom to marry his bride. The **matchmaker** (John the Baptist) has come to set up all the arrangements. Yet **the bride rejected her husband**. By rejecting the work of the **matchmaker**, they rejected the bridegroom as well. Let's see how John the Baptist was treated.

### **John was rejected by God's own people**

Matthew 11:18: "For John came neither eating nor drinking, and they say, 'He has a demon.'"

### **John was rejected by the leaders**

Luke 7:29, 30: "And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him."

They **knew Him not** (same expression as John 1:10-11). Because they did with John as they pleased, they also did with Jesus as they pleased. And **these were the people who claimed to go by the Scriptures!!** By rejecting the **lesser light**, they rejected the **greater light!!**

Matthew 17:12, 13: "But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands." 13 Then the disciples understood that He spoke to them of John the Baptist."

### **John grew in understanding**

Prophets are not **omniscient** or **infallible**. They were **human**. They **grew** in their understanding of truth. John, for example, thought there would only be **one coming** of the Messiah (**Matthew 3:7, 10, 12**). When Jesus **did not appear to measure up** to his preaching, he sent a message to

Jesus asking whether He was the one to come or whether they should **expect another** (**Matthew 11:1-3**).

“During the weeks that followed [the baptism of Jesus], John with new interest studied the prophecies and the teaching of the sacrificial service. He did not distinguish clearly the two phases of Christ’s work,—as a suffering sacrifice and as a conquering king,—but he saw that His coming had a deeper significance than priests or people had discerned.” DA, pp. 137, 137

Was **John a false prophet** because he did **not fully understand** the work of the Messiah? Was his work as a prophet **any less trustworthy** because his knowledge and understanding were **limited**? After Jesus healed the sick, etc., John **finally understood!!**

## **Now let’s compare the life and work of Ellen G. White**

At the end of the **2300 day prophecy** there was a **great revival** (Daniel 8:14; Revelation 10, 14:6, 7).

### **No claim to being a prophet**

“During the discourse [given in Battle Creek on October 2, 1904], I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty thus to designate myself.” ISM, p. 36

“When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each time to make the statement, ‘I do not claim to be a prophetess.’ If I spoke otherwise than this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess.” ISM, p. 35

### **Ellen White was the Lord’s messenger**

“But my work has covered so many lines that I cannot call myself other than a messenger sent to bear a message from the Lord to His people, and to take up work in any line that He points out.” 1SM, p. 34

“Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord’s messenger. I know that many have called me a prophet, but I have made no claim to this title. My Savior declared me to be His messenger.” 1SM, p. 32

### **Accused of not performing miracles**

“Some declare their unbelief in the work that the Lord has given me to do because, as they say, ‘Mrs. E. G. White works no miracles.’ But those who look for miracles as a sign of divine

guidance are in grave danger of deception.” 2SM, pp. 53, 54

**Ellen White had the *Testimony of Jesus*** (Revelation 12:17; 19:10; 22:9)

Revelation 12:17: “And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.”

Revelation 19:10: “And I fell at his feet to worship him. But he said to me: “See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.”

Revelation 22:8, 9: “Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. 9 Then he said to me: ‘See that you do not do that. For I am your fellow servant and of your brethren the prophets and of those who keep the words of this book. Worship God.’”

**The work of Ellen White was far greater than that of a conventional prophet**

“... my work includes much more than the word "prophet" signifies.” 1SM, p. 32

“My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend.” 1SM, p. 36

“My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people.” 1SM, p. 36

**Ellen White was a *lesser light* to lead men and women to the greater light, Jesus Christ**

“Little heed is given to the Bible and the Lord has given a lesser light to lead men and women to the greater light.” 3SM, p. 30

“The religion of the Jews, in consequence of their departure from God, consisted mostly in ceremony. John was the lesser light, which was to be followed by a greater light. He was to shake the confidence of the people in their traditions, and call their sins to remembrance, and lead them to repentance; that they might be prepared to appreciate the work of Christ.” Review and Herald, volume 41, number 17, April 8, 1873

**Two lesser lights**

As with John, two sources give witness to Jesus, **one canonical** (the Bible) and the other **non-canonical** (the writings of Ellen G. White). As with John, the purpose of her writings is to bring attention to the **written Scriptures** which had been trampled upon and misinterpreted during

the **dark ages**. If God's people had studied the Word of God with the sincere desire to obey it, Ellen White would never have been called by God.

"You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.

"The Lord designs to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of His word. The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word, yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse." 5T, pp. 664, 665

**Why Ellen White if we have the Bible?** For the same reason that the Jews needed John even though they had the Old Testament. They did not **understand or obey it so God, in His mercy, gave them a helping hand by simplifying and amplifying the truths already given**. Ellen White is not a source of new light but rather one who amplifies and simplifies the old light. Ellen White amplifies, magnifies, explains, clarifies, corrects, enlightens, simplifies.

Around the same time and place that God raised up Ellen White, another person also arose who claimed to be a prophet. He purportedly found some gold plates in **Palmyra, New York** written in ancient **Egyptian** which he translated into English. This document is known as **The Book of Mormon**. This book is referred to as 'another Testament of Jesus Christ.' [why not in contemporary English and why no manuscript trail?] It is considered a **supplement** to the Word of God (along with the **Pearl of Great Price** and **Doctrine and Covenants**). In other words, they unapologetically affirm that these books contain truths which cannot be found in the Bible.

When the Latter Day Saints pay a visit, their **first task** is to try and convince the prospective student that **Joseph Smith** was a true prophet. As the studies continue, the **Book of Mormon** and the Bible are used together.

With Seventh-day Adventist the process is **reversed**. The student is taught the **truth from Scripture alone** and once all the doctrines have been clearly presented from Scripture, **then** the Spirit of Prophecy is presented last as a **complement** (not **supplement**) of the Bible. This is not done because the Spirit of Prophecy is of **secondary importance** but rather because the function of the writings of Ellen White is not to supplement Scripture but rather to complement it! Ellen White **magnifies, explains, amplifies simplifies** and **highlights** the great truths of

Scripture but does not add any new truth!! Ellen White is like a **telescope** or a microscope. The telescope does not create stars but rather helps us see them more clearly.

Is it just possible that many in the Seventh-day Adventist Church today who say: “**I don’t need Ellen G. White, because I have the Bible,**” are really violating every principle of God’s holy Word? The fact is that Ellen G. White is despised by many within the church as much as was John the Baptist.

Former pastors write books such as *The White Lie* and *Ellen G. White: Prophetess of Health* and certain **internet sites** lambast Ellen White with vitriolic hatred, all under the pretense that because we have the Bible, we do not need Ellen G. White!! Sounds familiar, doesn’t it?

Ellen White foresaw all of this. Notice her words in **II SM 48**. If this is Satan’s very **last deception**, then we must be close to the end because we are seeing this hatred now!!

“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish.’ (Proverbs 29:18) Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.” 1SM, p. 48 (written in 1890)

I found out something long ago and it is this: I never form an **opinion** of a **person** or a **church** on the basis of what its **enemies say** (because the enemies **distort** what they believe) or even on the basis of what their **friends say** (because they often **embellish** the truth). If you want to know the truth about Ellen White, **go directly to the source, read her writings for yourself**. Get your information first hand!!

Ellen White was **not perfect, infallible** or **omniscient**. She grew in her understanding. If you compare Early Writings and The Great Controversy you can see her **phenomenal growth**.

The fact is that God has raised up Ellen White to prepare God’s people for the Second Coming as John was to prepare a people for the first coming. Will there be as few faithful ones prepared for the Second Coming as there were for the first coming?

The book *The Great Controversy* is meant to map out all the dangers we must face as we prepare to enter the heavenly Canaan. Ellen White describes a group of Adventist who are found without shelter in the time of trouble.

Examples of Ellen White’s exposition of prophetic passages: The 24 elders, Daniel 11:40-45. The Great Controversy is an interpreted book of Revelation.



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