

*Study for the Month of August, 2009*

# Spiritual Lessons from the Number Seven

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Certain specific numbers are employed in the Holy Scriptures as symbols of certain important truths as it is in Jesus. They are part of “the keys to the kingdom of God” given to all the true followers of Christ through all ages after He entrusted them to His first disciples in order that they may keenly discern and clearly understand “the deep things of God” that “are revealed to babes” (the humble and teachable), and of the “mystery withheld for ages from angels and generations but now is revealed to men; Christ in you the hope of glory.” Matt. 16:19; 1 Cor. 2: 10; Matt. 11: 25; Luke 10:25; Col. 1:27.

Number seven in the Bible signifies perfection, completeness, and totality. Since righteousness, holiness, purity, wisdom, love, mercy, and justice---all in the fullest divine sense reside in and are possible only through God alone---number seven is the number of God. So much then depends on its proper application using the principle of time and place, and contextual meaning. This principle, which is critical to a proper interpretation of end-time prophecies, was established in the very beginning of all things. No stronger primordial proof can be presented for this than the *seven-day creation week*; for at the end of the six literal days of creation the sacred account says:

“And God saw everything that He had made, and behold, it was very good. And the *evening and the morning* were the *sixth* day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day, God ended His work which He hath made; and He *rested* on the seventh day from all His work which He hath made. And God *blessed* the seventh day, and *sanctified* it, because that in it He had rested from all His work which God created and made.” Gen. 1: 31; 2: 1-3, K.J.V.

## God’s System of Enlargement

The Bible scholar L. H. Were summarizes God’s system of enlargement (emphasis supplied):

- The **7<sup>th</sup> day Sabbath** came at the end of the six days of labor. Gen. 2:1, 2; Exo. 20:8-11.
- The **7<sup>th</sup> year Sabbath** came at the end of six years of work. Lev. 25: 2-7.
- And thou shalt number **seven sabbaths of years** unto thee, *seven times seven years*; and the space of *seven sabbath of years* shall be unto thee *forty and nine years*. Then shalt thou cause the trumpet of the jubilee to sound. . . . and you shall hallow the 50<sup>th</sup> year. Lev. 25:8-13. This is called the Jubilee Year.
- The 1,000 years of earth’s desolation ---the earth’s sabbath [to rest from its abuse of sinful mankind]---comes at the end of 6,000 years. As Paul says, “For we know that the whole creation groaneth and travaileth together in pain until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we

ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Rom. 8: 22, 23, K.J.V.

- In brief we see that at the close of 6 days of labor came the *weekly Sabbath*; after 6 years of labor came the *yearly sabbath*; at the end of the “seven times of seven years” came *the year of Jubilee*. At the close of the 6,000 years comes the millennium. These illustrate God’s system of enlargement—a system discerned through out Scripture.” – *The Certainty of the Third Angel’s Message*, p. 12.

E. G. White has about a dozen statements on “six thousand years” that fit in strongly and nicely with the above Biblical facts. Quoting only two of them below should cause the lover of truth to seriously ponder the significance that our earth is six thousand years old by this time—with the one thousand years of the earth left in desolation after the seven last plagues have done their work---to complete seven thousand years! No wonder the master deceiver Satan, in desperation had to invent the diabolical scheme of the evolution theory, which unnumbered millions have accepted as scientific, but deadly “opposition of science falsely so called.” 1 Tim. 6:20, K.J.V. Satan “knows he has but a short time” (Rev. 12: 12), that the great controversy between Christ and himself will be over and done in seven thousand years---six thousand years are allotted to him to fully demonstrate and manifest to man and angels his true nature, but the seventh is God’s!

Here are the two quotes:

“The great plan of redemption results in fully bringing back the world into God’s favor. All that was lost by sin is restored. Not only man but the *earth* is redeemed, to be the eternal abode of the obedient. For **six thousand years**, Satan has struggled to maintain possession of the earth. *Now God’s original purpose in its creation is accomplished.* ‘The saints of the most High shall take the kingdom, and possess the kingdom forever, even for ever an ever.’ Dan. 7: 18.” – *Patriarchs & Prophets*, p. 342/*Maranatha*, 372.

“Satan’s work of ruin is forever ended. For **six thousand years** he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain [Rom. 8:22]. Now God’s creatures are forever delivered from his presence and temptations.” – *The Great Controversy* (1911), p. 673/*The Faith I Live By*, p. 72.

Indeed, when viewed through these lenses of God’s own grand timetable, we perceive greater significance in what Paul said of God’s work for the salvation of man, *in the light of the reckoning of the endless years of eternity*. He wrote: “For He will finish the work and *cut it short* in righteousness, because the Lord will make *a short work upon the earth.*” Rom. 9: 28. It is in only this context that the other apostle wrote: “Beloved, be not ignorant on this one thing: that *one day is with the Lord as a thousand years, and a thousand years as one day.*” 2 Pet. 3: 8. This is certainly not prophetic time of one day representing a literal year of 360 days.

It has to be immediately pointed out that I am not in any sense proposing any form of time-setting. This is one of Satan’s deadliest deceptions, introduced by his agents, some of who are unaware they are being used because of lack of knowledge particularly since after the divinely-appointed “Great Disappointment” in 1844. A few members of the remnant church who have a shaky understanding of prophecy have, and continue to be deceived by apparently compelling time-lines extending beyond 1844 yet are nothing but fanciful ideas and interpretations of overheated imaginations, including some who are supposed to be the very spiritual guardians of the people. The day and hour of Christ’s

second coming is not revealed to any one; only the Father and the Son know. (However, according to the inspired writer, at the opening of the *seventh* and last plague, a selected group of saints come up in the special resurrection, who, together with the 144,000 living saints who do not taste death but live through the plagues, will hear the announcement of the precise day and hour of Jesus' coming). Neither is it revealed when the Sunday law will be enacted in America or when earth's probation will close. The Bible and Spirit of Prophecy references quoted above speak for themselves; they speak to the urgency of daily preparation as well as the daily nearness of the approach of the final, closing events but not definite time. All time prophecies ended in 1844.

### **The Experience and Practice of the Old Testament Patriarchs**

Unfortunately, the patriarchs practiced polygamy though God never endorsed it, resulting in many complicated problems, some of them lasting for centuries such as that of Abraham. See Gen. 20:1-18; 21: 22-34; 26:1-33. Abimelech is the name or an official title of two kings of Gerar with whom Abraham as well as Isaac, had dealings. In the former, fearing that Abimelech would have him killed and take his beautiful but barren wife Sarah, Abraham lied that she was his sister. Nevertheless God came to Abimelech in a dream and revealed to him the truth with dire warnings that he would die if he even as touched Sarah. Then Abimelech called Abraham and rebuked him to which Abraham admitted to his lie, explaining that he feared for his life but that Sarah was his step-sister, the daughter of his father, not mother, but was also his wife. Things were settled between the two with Abimelech giving Abraham sheep, oxen, male and female servants, and Abraham praying that God would open the wombs of the wife of Abimelech for God had rendered her barren because of.

***Seven means "a perfect witness."*** After this, the barren Sarah miraculously gave birth to Isaac, the son of promise. On the day he was weaned, she witnessed Ishmael, the first illegitimate son of Abraham by Hagar, the Egyptian handmaiden of Sarah, mocking Isaac. Peeved by this Sarah asked Abraham to banish mother and son, and God endorsed it saying, "Listen to her voice, for in Isaac shall your seed be called." Though banished to the wilderness, God heard the plea of Hagar for her son and herself and in divine compassion, promised her, "I will make him a great nation." Ishmael grew, became an archer and Hagar married him off to an Egyptian woman.

Gen. 21: 22-34. Thereafter, Abraham continued traveling and entered the land of the Philistines. Recognizing that God was with Abraham, Abimelech, the king of Gergar, together with Pichol, the chief captain of his army sought to enter into a covenant of peace with Abraham because Abimelech's servants had violently seized a well of water that Abraham's own servants had dug. Abimelech said that he was unaware of what had happened till Abraham rebuked him for the incident. A covenant was struck between the two. The Bible says, "So Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant. And Abraham set *seven* ewe lambs of the flock by themselves" prompting Abimelech to ask, "*What is the meaning of these seven ewe lambs that you have set by yourselves?*" Abraham replied, "*You will take these seven ewe lambs from my hand, that they may be a witness that I have dug this well.*" Therefore he called that place Beersheba, because the two of them swore an oath there."

The Old Testament patriarchs were subjected to the application of this principle of sevens as it was deeply imbedded in their culture, customs, and practices. As a dowry, the Hebrew *mohar*, Jacob was required (though in an underhanded way) by Laban his uncle, and future father-in-law, to work *seven years* each for Leah, and then, Rachel

(actually his first choice), before he finally gave them to be his wives. Genesis 29: 14-35. Dowry is a translation of (1) The Hebrew *zebed*, “endowment,” “gift,” from, *zabad*, “to bestow something on a person” (Gen. 30:20). (2) The Hebrew *mohar*, “marriage money (or other valuables) as given by the bridegroom to the father of the bride as a compensation for his loss of a daughter. They payment gave assurance that the bridegroom was able to support his bride. (3) The Hebrew *shilluchim* (1 Kings 9: 16, RSV), a father’s parting gift to his daughter who is being married.- *SDA Dictionary, Commentary Ref. Series, Vol.8.*

### **The Fall of Jericho**

Israel, under the leadership of Joshua after Moses’ death and resurrection, led the remainder (“remnant,” K.J.V.) of Israel that left Egypt forty years earlier to finally across the Jordan river and enter into the land of Canaan—the earthly promised land that was occupied by heathen people. His conquests of the land commenced beginning with the first city that lay in their path—the heavily fortified walls of the large and wealthy city of Jericho, “a heathen stronghold, the center of the worship of Ashtoreth, vilest and most degrading of all Canaanitish forms of idolatry.” It had heavily-fortified walls. There was a divine order. “First came the warriors, a body of chosen men, not now to conquer by their own skill and prowess, but by the obedience to the directions given them from God,” next *seven* priests with trumpets followed, then the ark of God, surrounded by a halo of divine glory, was borne by the priests clad in the dress denoting their sacred office.” Then “the army of Israel followed, each tribe under its standard.” -*Patriarchs & Prophets, p. 488.*

For six days, once a day the army marched around the city. Then at dawn of the seventh day, seven priests bearing the ark of the testimony containing the Ten Commandments, each with a trumpet (note the seven trumpets of Revelation 8, 9), silently marched around the city seven times. After completing the seventh circuit the seven priests blew their seven trumpets all at the same time, and the supposedly-impregnable walls came crumbling down. Israel conquered Jericho. “The Israelites had not gained the victory by their own power; the conquest had been wholly the Lord’s; and as the first-fruits of the land, the city, and all that it contained, was to be devoted as a sacrifice to God. It was to be impressed upon Israel that in the conquest of Canaan, they were not fight for themselves, but simply as instruments to execute will of God; not to seek for riches or self-exaltation, but the glory of Jehovah, their true king.” -*Ibid, p. 491.*

### **Naaman’s Healing from Leprosy**

See 2 Kings 5: 1-27. Naaman, as the SDA Bible Commentary elucidates on, was the commander in chief of the Syrian army under Ben-haddad II, king of Damascus. The Bible says “he was a great and honorable man in the eyes of his master, because by him the Lord had given victory to Syria.” But he became afflicted with the dreaded disease of leprosy, threatening his successful career.

In one of his raids into Israel they had taken a young Israelite girl who was made a servant of his wife. At some time the little girl, moved by the Holy Spirit, expressed the wish that he might be healed by the prophet in Samaria, referring to Elisha. Ben-haddad was informed of this and at once sent him over to Samaria with a letter to the king of Israel requesting for healing. The king of Israel panicked, thinking it was a ploy to pick a quarrel and start a war. But Elisha sent word to the king to have Naaman referred to him directly. To test his faith and humble his pride, Elisha did not even appear in person to

Naaman. Instead he sent word by a messenger that he should *dip himself 7 times* in the muddy Jordan River. This offended Naaman and made ready to return back to Damascus, saying that the Abana and Parphar rivers were cleaner. He was, however, prevailed upon to give the prophet's prescription a trial. He complied but was only when he came up on seventh dip that he was healed. Had he quit on the sixth he would have returned home still a leper.

God's chosen way of healing in these last days, before the outpouring of the Holy Spirit in the latter rain, involves the full participation of the afflicted one. Not only is physical restoration contemplated but character development and perfection—which cannot be acquired if the miraculous, instantaneous physical healing so eagerly sought by those ignorant of the nature of the sealing work of the third angel's message, is accomplished as Jesus did during His three and half year ministry in Palestine. This is a vast field where Satan the counterfeit healer thrives in. He causes disease either by ignorance or presumptuous gross violation of the health and natural laws of God through intemperance and self-indulgence then uses his agents to heal them through all kind of means other than God's prescribed way—through the eight laws of health.

Why leprosy? In the Bible, precisely because of its dreadful nature, leprosy is a symbol of sin (not death) ---the curse that plagues mankind, necessitating the plan of redemption contemplated and planned "before the foundation to the earth." Only Christ's has the exclusive power to heal and cleanse from all sin.

"Of all the diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effects upon its victim, filled the bravest with fear. Among the Jews it was regarded as a judgment on account of sin, and hence was called 'the stroke,' 'the finger of God.' Deeply rooted, ineradicable, deadly, it was looked upon as a symbol of sin. .

The work of Christ of cleansing the leper from his terrible disease [Matt. 8: 1-4], is an illustration of His work of cleansing the soul from sin. The man who came to Jesus was 'full of leprosy.' Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hands upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed.

Thus it is with the leprosy of sin,---deep-rooted, deadly, and impossible to be cleansed with human power. 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrefying sores.' Isa. 1: 5, 6.

But Jesus, coming to dwell with humanity, receives no pollution. His presence [through the Holy Spirit] has healing virtue for the sinner. Whoever will fall at His feet [like that leper], saying in faith, 'Lord, if Thou wilt, Thou canst make me clean,' shall hear the answer, 'I will; be thou made clean.' Matt. 8: 2, 3, R.V.

In some instances of healing, Jesus did not at once grant the blessing sought. But in the case of leprosy, no sooner was the appeal made than it was granted. When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask deliverance from sin. It is His will to cleanse us from sin, to make us His children, and enable us to live a holy life. [Gal. 1:4; 1 John 5: 14, 15; and 1 John 1: 9 quoted]." – *Desire of Ages*, pp. 266-7.

Moreover, Naaman's plight became a very special opportunity for a young, nameless, captive Israelite maid to witness for God.

"A slave, far from home, she nevertheless became one of God's witnesses, unconsciously fulfilling the purpose for which God had chosen Israel as His people. . . .

“The conduct of the captive maid, the way she bore herself in that heathen home, is a strong witness [like that of Joseph, Daniel, and his three Hebrew friends], to the power of early home training. There is no higher trust than that committed to fathers and mothers in the care and training of the their children. . . . The parents of the Hebrew maid, as they taught her of God, did not know the destiny that would be hers. But they were faithful to their trust; and in the home of the captain of the Syrian host, their child bore witness to the God whom she had learned to honor.” *My Life Today*, p. 222.

The meaning of the names Jordan and Siloam. L. H. Were says that Jordan means “descender”--- referring to the fall of several thousand feet in the comparatively short distance from source to the Dead Sea.” *Naaman “had to forsake pride and descend to this humble act.* In John 9: 1-7 we have another passage in which the interpretation of a watering place is given to point out the spiritual lesson to be learned from the name. To the man born blind Jesus said: ‘Go wash in the pool of Siloam (which is by interpretation, *Sent*). He went. . . and washed, and came seeing.’ Thus the Lord teaches that humble obedience to His Word brings *spiritual insight*. Many instances in Scripture show the spiritual significance of the meaning of names of places, rivers, hills, valleys, etc.” – *The Certainty of the Third Angel’s Message*, p. 188.

### **Elijah’s Test of Faith**

Elijah was the second and last *individual* recorded in the Bible to have been translated to heaven without tasting death. The first was Enoch, the *seventh* patriarch from Adam. They are the twin types of the last who will be translated as a *group*—the 144,000—who, just before the close of earth’s probation, are permanently sealed in their foreheads with “the name of the Father.” They alone of the righteous *live* and stand through the *seven last plagues* without a Mediator in heaven and with the Holy Spirit fully and finally withdrawn from the earth. Only angels protect them at this terrible time. They stand on their own righteousness, i.e., the righteousness of Christ, fully acquired by enduring and passing all the final tests that Satan has long devised, and allowed of God, to prove beyond any shadow of doubt to the whole universe that fallen man can perfectly keep the whole law with the all the hosts of Satan and the wicked world joined against them in the final desperate confederacy.

See 1 Kings 18: 42-46. As one of the prototypes of the 144, 000, Elijah’s faith was tested in prayer, as the antitypes will be during the time of the outpouring of the seven last plagues. The prophet had to pray, repeating his petition *seven times*. If he quit on the sixth his prayer for rain to bring the 3 ½ year drought would not have been answered.

“Important lessons are presented to us in the experience of Elijah. When upon Mount Carmel he offered the prayer for rain [to the end 3 ½ year divinely-ordained drought upon an apostate Israel], his faith was tested, but he persevered in making known request unto God. Six times he prayed earnestly, and yet there was no sign that his petition was granted, but with a strong faith he urged his plea to the throne of grace. Had he given up in discouragement at the sixth time, his prayer would not have been answered . . . We have a God whose ear is not closed to our petitions; and if we prove His word, He will honor our faith. He wants us to have all our interests interwoven with His interests, and then He can safely bless us; for we shall not then take the glory to self when the blessing is ours, but shall render all the praise to God. God does not always

answer our prayers the first time we call upon Him; for should He do this, we might take it for granted that we had a right to all the blessings and favors He has bestowed us.

The servant watched while Elijah prayed. . . . As he [Elijah] searched his heart, he seemed to be less and less, both in his own estimation and in the sight of God. It seemed to him that he was nothing, and that God was everything; *and when he reached the point of renouncing self, while he clung to the Savior as his only strength, and righteousness, the answer came.*

However courageous and successful a man may be in the performance of a special work, unless he looks constantly to God when circumstances arise to test his faith he will *lose* his courage. Even after God has given him tokens of His power, after he has been strengthened to do God's work, he will *fail* unless he trusts implicitly in Omnipotence." – *Sons & Daughters*, p. 206.

Like Elijah's servant, we need to realize that people close to us, family and church members in particular, are closely observing us and the faith in God that we profess, though we might not notice it. They are either going to be encouraged and strengthened, or discouraged and further weakened in their own faith by the example we set. This special witness is in self-surrender and in persevering prayer.

### **The Day of Atonement**

In the Old Testament time the ceremonial *Festivals*, along with the system of sacrifices, the order of the priesthood, and the specific design and materials to be used, including the furniture of the tabernacle were all designed and specified by God himself. These were all "built according to the pattern" of "heavenly things," and given to Moses for implementation.

The blowing of the trumpets, one of three annual observances, took place on the first and seventh month (Lev. 23: 24, 25), which was the civil New Year's Day, and is still observed as such; and the Day of Atonement. . . . These festivals included *seven festival sabbaths* in addition to and separate from the weekly Sabbath of the fourth commandment (Lev. 23: 38; Exo. 20: 8-11). These [seven festival Sabbaths] were on fixed days of the month and hence fell on various days of the week [such as one's birthday, etc.].

The culminating festival of the year was called the Day of Atonement and took place of the tenth day of the *seventh* month of the Jewish Religious Calendar (Ethanim or Tishri, corresponding to our month October). "This was the most solemn time of the year. *The Day of Atonement to the Jews was a day of judgment.* As their tradition later describes it, all are judged in the New Year's Day, but those who are not outstandingly good or hopelessly wicked have 9 days more, until the Day of Atonement, before their doom is finally sealed (Talmud, *Rosh Hashanah* 16a)."

Notice the use of the number 7 in the giving of the sabbath, whether the seven *annual festival sabbaths*, or the *weekly* recurring seventh day Sabbath of each week which was the last day of each week, our Saturday. The latter was set aside, hallowed, and sanctified as the weekly memorial of creation *before* the fall of man. The festival sabbaths were given *after* the fall of man.

### **The Sprinkling of the Blood**

Leviticus 16: 1-34. During the antitypical Day of Atonement in the Mosaic economy, after offering the Lord's goat chosen by casting of lots, the high priest took some of its blood, and with golden censer filled with coals of fire and the cloud of incense, entered the most holy apartment of the tabernacle. As he passed into the visible presence of God (Shekinah), covered by the fragrance of the incense, manifested between the cherubims above the mercy seat, there he sprinkled blood with his finger seven times upon the mercy seat, above the broken law of God. Then going out into the first apartment, he touched the horns of the golden altar with the blood. Lev. 16: 15-19.

See Numbers 19: 1-22. S.N. Haskell explains that the offering of the red heifer was a very imposing ceremony. The heifer was *not* taken to the temple, like most offerings, but to a rough valley outside the camp, that had never been cultivated or sown. . . . When the procession of the priest, accompanied by the elders of the city and the Levites reached the rough valley, they all paused, and the elders, not the priest, came forward and killed the red heifer. The priest then took the blood, and with his finger sprinkled the blood *seven times* toward the direction of the temple.

In both cases, even if all the other specifications were meticulously followed by the priests (and the elders in the latter), when any of the priests failed to sprinkle the blood *seven times* for whatever reason or circumstance, the whole procedure would have been null and void---not only a waste of time, effort, and resources; it would have been rejected of God because it was rejection of God's expressed will and specifications. Thus, a rejection of His authority.

### **The Purity of God's word**

The psalmist says: "The words of the Lord are pure words: as silver tried in a furnace of earth, *purified seven times.*" Ps. 12:6. Nothing can be added or subtracted to or from it without dire consequences. See Rev. 22. 18, 19; cf. Rev. 11; 10, 11. All should, from childhood, be taught to reverence that which is holy. God's Word is sacred.

"We should reverence the God's Word. For the printed volume we should show respect, never putting it to common uses or handling it carelessly. (I have been guilty of doing this in the past!). And never should Scripture be quoted in a jest or paraphrased to point a witty saying. 'Every word of God is pure.' Prov. 30:5; Ps. 12:6 quoted. Children should be taught to respect every word that proceeds out of the mouth of God. Parents are ever to magnify the precepts of the law of the Lord before their children, by showing obedience to that law, by themselves living under the control of God. If a sense of the sacredness of the law takes possession of the parents, it will surely transform the character by converting the soul."- *Child Guidance*, pp. 538-9.

It is difficult to find any excuse for except for ignorance, if not rebellion itself that any dare say that the precious Bible as we know it today is incomplete for it lacks the "Missing Books of the Bible" of the Apocrypha. The SDA Bible Dictionary, Commentary Series, Vol. 8, says that: "The Roman Catholic Church has given 12 of these books full canonical status. The 4<sup>th</sup> Session of the Council of Trent on April 8, 1546, decreed that, with the exception of 1 and 2 Esdras and the Prayer of Mannaseh, the Apocryphal books 'entire and with all their parts' are 'sacred and canonical.' An anathema is further pronounced on anyone 'who knowingly and deliberately' rejects them."- p. 54.

Others have their own Bibles—outside of the sacred canon of the 66 books. Recently some even within Adventist circles, have been promoting the *Lamsa Bible* and claim that the word "Christ" is not found in the Aramaic of the New Testament, and that since it

means “the anointed” it applies to all who have received “the anointing,” a misapplication of 1 John 2: 27. But what is the truth of the matter? Notice (emphasis mine):

“Jesus Christ (a transliteration of the Aramaic *Yeshua*’ from the Hebrew *Yehoshua*, ‘Joshua,’ meaning, ‘Yahweh is salvation’), *Christos* (a translation of the Hebrew *Mashiac*, ‘Messiah,’ meaning ‘anointed, or ‘anointed one’). The Savior of the world, the Messiah. In NT times *Yeshua*, ‘Jesus,’ was a *common* given name for Jewish boys. It expressed the parents’ faith in God and in His promise of One who would bring salvation to Israel. . . . **Christ was not a personal name** by which people knew Him while on earth, but a **title** used to identify Him as the One in whom the Messianic promises and prophecies of the OT met their fulfillment. To those who believed in Him as sent of God He was the Christ, that is, the Messiah, the One ‘anointed’ by God to be the Savior of the world. *When used together*, as in Matt. 1:18; 16:20; Mark 1; 1; **the two names Jesus and Christ** constitute a confession of faith that Jesus of Nazareth, the Son of Mary, is indeed the Christ, the Messiah (Matt. 1: 1; Acts 2: 38).” *SDA Dictionary*, vol. 8, pp. 565, 566.

It is a most fearful and terrible delusion that certain men have fallen in, who teach that “Christ” is not a name applicable to Jesus. That is partially correct; because it is not a personal name but a title! And to take away this title is to remove the power attached to it! May God have mercy on those who call upon the name “Jesus” but refuse to attach to it the very title that He indeed is the Messiah, the only One sent of God!

“When the testing time shall come, *those who have made God’s word their rule of life will be revealed*. In summer there is no noticeable difference between the evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor [of religion] may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in the days of prosperity.”

Says the psalmist: “Thy testimonies are my meditation.” “Through Thy precepts I get understanding: therefore *I hate every false way*. Ps. 119: 99, 104. ‘Happy is the man that findeth wisdom [in the word of God].’ ‘He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when the heat cometh, but her leaf shall be green; and shall not be careful (anxious) in the year of the drought, neither shall cease from yielding fruit.’ Prov. 3: 13; Jer. 17:8.” - *Great Controversy*, p. 602.

### **The Secret hater of God’s Law**

The wise man says by inspiration: “He who hates, disguises it with his lips, and he lays up deceit within himself; when he speaks kindly do not deceive him, for there are *seven abominations in his heart*; though his hatred is covered by deceit, his wickedness will be revealed before the whole congregation.” Prov. 26: 24-25. Thus, those who profess love for God in their lips but secretly hate its requirements, are actually guilty of other sins as well. As the apostle says, “For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.” James 2: 10, N.K.J.V.

We know this to be of a truth but it can be very discouraging as well until we remember God’s pledge of security: “The Lord knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” 2 Pet. 2:9. “If ye abide in Me, and My words abide in you, you shall ask what you will, and it shall be done unto you.” John 15: 7.

“Our first duty and highest duty is to know that we are abiding in Christ. He must do the work. We are to seek to know Him. . . . Christ declares Himself to be ‘the way, the

truth, and the life' (John 14:6). The *way to heaven* is represented as a narrow path cast up for the ransomed of the Lord to walk in. But *truth* illuminates this path at every step. *Salvation means to us complete surrender of soul, body, and spirit.* Because of the unruly elements of our nature our passions often gain the mastery. *The only hope of the sinner is to cease from sin.* Thus his will be in harmony of Christ. His soul will be brought into fellowship with God."- *Manuscript 73*, May 11, 1899/TDG 140.

### **The long-suffering and forgiving grace of God in Christ**

Knowing we are but dust and that even "the righteous man may *fall seven times* and rise again, but the wicked shall fall by calamity" (Prov. 26: 25), God in His mercy "that endures forever" ( ), teaches all His followers that we should *unconditionally* forgive all those who trespass against us, even as He forgives us of our countless trespasses and sins against Him. Thus, "When Peter came to Him and said, Lord, how often shall my brother sin against me, and I forgive him? Up to *seven times*? Jesus said to him, I do not say to you, seven times, but up to *seventy times seven.*" Matt. 18: 21-22.

Peter learned this precious truth and quite obviously obediently followed our Savior's instructions thereafter. The papacy, who claims "unbroken apostolic succession from Peter,"(which is false), and whom they allege was "the first pope" (wrong again), do not know how to forgive as Jesus taught His true disciples and apostles to forgive all, including their enemies—*seventy times seven.* But even more, He said. As subjects and citizens of the spiritual kingdom of grace He had come to establish on earth—He told them not only to forgive them but "to love your enemies; do good to them that hate you and despitefully use you." them."\_\_\_\_\_. The papacy, claiming to be God himself on earth, and the vicar (vice or instead of) Christ at His ascension, declared all who refused to obey their antichristian edicts and papal bulls as *heretics* and had them tortured, burned, guillotined, etc.

### **Divine Wrath and Vengeance**

God's divine wrath and vengeance are expressed in *seven-folds*. It was first pronounced on those who would presume to take the law into their hands upon Cain, the first murderer and vagabond. "If Cain shall be avenged *seven-fold*, truly Lamech *seventy and sevenfold.*" Gen. 4:15, 24, K.J.V. Lamech was the first polygamist and the second murderer. Gen. 4: 23. God's wrath unmingled with mercy is finally poured out in the *seven last plagues* upon all the dragon, the beast, and false prophet, and upon all who "worship the beast and his image" and plot to destroy His people in the last days of earth's history. Rev. 15:1-8; 16:1-21; 18: 1-24.

David, was called "the man after God's own heart" (Acts 13:22), that is, when and while he was faithful. In order to emphasize and illustrate the completeness of joy found in keeping the God's law, he said: "I hate and abhor lying; but Thy law do I love. *Seven times* a day do I praise Thee because of Thy righteous judgments. Great peace have they which love Thy law: and nothing shall offend them." Ps. 119: 163-165.

### **The Omnipresence of God on earth: the All-seeing Eye of God**

Unlike the "the eye" in the middle of the pyramid printed on the U.S. dollar bill that conspiracy theorists point as the Illuminati of the New World Order (*novus ordo seclorum*) or the "The Eye" painting focusing on the haunting and penetrating "eyes" of the hauntingly handsome Jesus that, like the famous painting of Mona Lisa, allegedly follow the viewer at any angle he looks at the painting, God's all-seeing eye on earth is

*through the Holy Spirit* called “seven eyes.” His omnipresence on earth is also through the same third Person of the Godhead and is called “seven spirits.” There are “seven eyes,” “seven lamps,” and “seven pipes.” Zech. 3: 9; 4: 2, 10; Rev. 3:1; 5:6.

### **The Death Decrees of the Two Babylons**

See Daniel 3: 1-28. Both ancient and the last-day “Babylon the great” (Rev. 13; Rev. 17) are Satan’s special agencies on earth who are particularly engaged in his efforts to destroy God’s word and obliterate His faithful followers and witnesses on earth. Satan employs persecution and execution towards those who refuse to bow down to man-made religious laws and enforced worship. On the Babylonian king’s command, the public furnace was **heated up seven times more than it usually heated** (verse 19, N.K.J.V.) to burn the three young Hebrew worthies, with the whole world watching. They did not burn; instead a “Fourth Person” was seen standing with the three inside the burning furnace whom Nebuchadnezzar said, “the form of the fourth is like the Son of God.” verse 25.

After the close of earth’s probation, it is during the sixth plague that “Babylon the great,” “the woman arrayed in purple and scarlet color and decked with gold and precious stones and pearls. . . “Mystery, Babylon the Great, the Mother of harlots and the abominations of the earth” sitting on the scarlet-colored beast,” in “the great day of the battle of the Lord,” the Biblical “Battle of Armageddon,” will, in their final “one-hour” confederacy of the “dragon, the beast, and the false prophet,” seek to slay all of God’s remaining faithful people at this time under the full control of Satan and the evil angels. But it is at the **seventh plague** that God intervenes to save His living remnant with a voice from heaven declaring, “It is done,” causing the great earthquake that opens up graves in the special resurrection. Dan. 12:1.

### **The Seven Women of Isaiah**

The gospel prophet, shown a condition future to his time, our time in fact, wrote that all churches—“*seven women*”—shall all “*take hold of one man*,”—Jesus, claiming to be His “bride” or the true church. Yet the prophet says they are actually “eating their own bread,” that is, teaching their own doctrines, and “wearing their own apparel,” setting their own standard of moral character by trying to hide their reproach and inward corruption, Eve-like, sewing together a fig-leaf covering of outward “good works” or Cain-like, with a blood-less, self-justifying form of worship and ceremonialism. Isa. 4:1; Matt. 5: 7-9; Isa. 29:13-15.

In describing that day when Christ’s righteousness, His glory, would have been fully perfected in the characters of the “very elect” formed in the very last remnant of time before earth’s probation closes, the same prophet declared: “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be *seven-fold*, as the light of *seven days* in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound. Isa. 30:26 (see verses 27-33).

### **The Miraculous Feeding of the Four Thousand Men**

There were “*seven loaves* and a few fishes,” with *seven basketsful* of fragments left over in the second and final miraculous feeding of the 4,000 at Decapolis. Matt. 15: 32-39; Mark 8: 1-9. Bread being symbol of Christ, and manna the word of God, *seven loaves*

here would easily represent the final and fullest proclamation of the everlasting gospel under the power of the latter rain described in Revelation 18.

### **The Seven Brothers**

The Saducees, who did not believe in the resurrection, acknowledged themselves the number seven as denoting completion and totality when they confronted Jesus with their own parable of the “*seven brothers* who married one wife,” hoping to trip Him up. They failed miserably. Christ exposed their abject ignorance of the Scriptures. Mark 12: 18-27; Luke 20: 27-38. Many are guilty of the same. They think they know the Scriptures and even expound on them pontifically, but they are destitute of its spiritual meaning.

In setting up the true principle of simple gospel order, the Holy Spirit moved upon the twelve disciples to “appoint *seven men* of honest report” to help in the daily ministry. Acts 6: 1-8.

### **God cannot share the throne of the heart with Satan**

See Luke 11: 23-26: Jesus explained: “He who is not with Me is against Me, and he who does not gather with Me scatters. When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, I will return to my house from which I came. And when he comes, he finds it swept and kept in order. Then he goes and takes with him *seven other spirits more wicked than himself*, and they enter and dwell there; *and the last state is worse than the first.*” See also Luke 11: 14-22 on “a house divided cannot stand,” clearly showing that God cannot occupy a divided heart; He will not share the throne of the heart with Satan. But it is up to us to decide who for God does not take the throne by force, artifice, or political maneuvering. He comes in strictly by invitation. It is an invitation for one devil to bring in seven more if the halls of the heart are left cluttered with the dirt of unconfessed sins.

### ***The Book of Revelation is the Book of Final Things***

Revelation is derived from the Latin *revelatio*, unveiling; hence, to reveal, to expose to sight, metaphorically, to disclose to the mind truth otherwise unknown. It is the Greek *Apocalupsis*; in the English, Apocalypse. It is the book where all the sixty-five books before it meet and end.

The Revelation given to John the beloved when he was banished to the island of Patmos, which he wrote, was given that name because, as its opening states, it is a disclosure of the future, and, therefore, is predominantly a revelation of things to occur *after* it was written. John describes it as communication concerning “things which must shortly come to pass, which God gave to Jesus, and from Jesus to His angel, to His servant John, to be in turn, communicated to all the churches, in that divinely-prescribed order. Rev. 1:1-13.

All Christians must take special note that the messages of Revelation are specifically addressed to the *seven churches*, meaning to all the stages and conditions of the *Christian church* (not ancient Israel nor the Jewish church) since after Pentecost, up to its final, lukewarm, yet remnant and militant condition in the last days that will experience its final purification. Only then will the church *triumphant of the last days* emerge after its final battle with the beast, the false prophet, and the dragon—the papacy, apostate Protestantism, and all the kings of the earth united against the Sabbath-

keepers. The spirits of devils shall go throughout the earth and unite them with miracles and spiritualism during the sixth plague. Rev. 16: 12-14.

That is why there can be no *eighth church*, as some erroneously claim, and no more ancient Israel laying claim to still the “chosen people of God.” The current literal state of Israel was created by the U.N. in 1948, not by God. The Jews, as a *nation* (the last and final form of ancient Israel extending to Christ’s time), were completely cut-off from their chosen people status after the very last 490 years specially allotted them by God in the seventy week prophecy of Daniel 9: 24-27. They closed their probation—as a people - -by their condemnation and crucifixion of Christ in 31 A.D. and the stoning to death of Stephen three and one-half years later, A.D. 34, thus ending the 70-week (490 years) prophecy that commenced in 457 B.C.

In the Revelation divine wisdom determined that these seven distinct conditions of the Christian church, in its development over the centuries were to be symbolized or *signified* by seven literal churches (as there were other churches) of the Roman province of Asia, because each presented unique characteristics that would best portray the successive spiritual conditions and experiences of each of the seven stages of the Christian church. These are as follows: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. The meaning of each name describes the conditions but the messages given to each are for all time as they apply to specific spiritual conditions of both individuals and churches.

The footnotes on the Seven Churches, An Exhaustive E. G. White Commentary on Revelation, Vol. 2, p. 493 says: “The order in which the churches are listed both here and in chs. 2 and 3 represents the geographical sequence in which a messenger carrying a letter from Patmos would reach these seven cities in the province of Asia . . . .

“The seven churches are first in a series of sevens in Revelation. Thus there are also

- seven Spirits (v. 4),
- seven candlesticks (v. 12),
- seven stars (v. 16),
- seven lamps of fire (ch. 4:5),
- a book with seven seals (ch. 5:1),
- the seven horns and the seven eyes of the Lamb (ch. 5:6),
- seven angels with seven trumpets (ch. 8:2),
- seven thunders (ch. 10:4),
- a dragon with seven heads and seven crowns (ch. 12:3),
- a beast with seven heads (ch. 13:1),
- seven angels bearing seven vials containing the seven last plagues (ch. 15: 1,7),
- the beast with seven heads, which are also said to be seven mountains and seven kings (ch. 17: 3, 9, 10).

This repeated use of number seven with so many different symbols implies that it, too, is to be understood in a symbolical sense. Throughout the Scriptures the number seven, *when used symbolically*, is generally understood to indicate completeness, perfection. As applied to the seven churches, then, this number may be expected to have a specific purpose.”

### **The Seven Spirits (ch. 2:4)**

“Elsewhere in the book (of Revelation) these seven Spirits are portrayed as **seven lamps of fire (ch. 4:5)** and the **seven eyes of the Lamb (ch. 5:6)**. The association here of the ‘seven spirits’ with the Father and Christ, as equally the source of Christian grace and peace, implies that they represent the Holy Spirit. The designation ‘seven’ is probably a symbolic expression of His perfection, and may also imply the variety of the gifts by which He works through man (see 1 Cor. 12: 4-11; cf. Rev. 3:1).”- Footnotes, “Seven Spirits,” Exhaustive E.G. White Commentary on Revelation, vol. 2, p. 471.

### **The Seven Candlesticks (ch. 2: 12)**

“Christ is spoken as ‘walking in the midst of the seven golden candlesticks.’ Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He knows 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, and the true warden of the temple courts. His continued care and sustaining grace are the source of life and light.”- *Acts of the Apostles*, p. 586.

“The reference here of seven golden candlesticks is reminiscent of the seven golden candlesticks in the holy place of the earthly sanctuary (see Exo. 25: 31-37). Obviously, however, these differ materially from the seven-branched candlestick of the OT times, for John saw Christ walking among them (see Rev. 1: 13; 2:1). These ‘seven. . . candlesticks’ are specifically said to represent churches on earth, and are therefore not to be thought of as the heavenly counterpart of the seven-branched candlestick of the ancient earthly sanctuary.” –Footnotes, “Candlestick,” Exhaustive E.G. White Commentary on Revelation, vol. 2, p. 13.

### **The Seven Stars (ch. 2: 16)**

This symbol represents “the angels” sent to the seven churches (see on v. 20). John says, “*And He [Christ] had in His right hand seven stars.*” Rev. 1:16. These seven stars or messengers are shown directly in the right hand, or under His mighty power! E.G. White plainly states that: “*In His hand are seven stars, representing the ministers of the churches.*”- *Sanctified Life*, pp, 77-8.

“In a special way the leaders of the church on earth are to be under the protection and control of Christ. In their appointed task they are ever sustained by divine power and grace. It is to be noted that the characteristic way in which Christ introduces Himself to each of the seven churches is drawn from the composite vision John saw in chapter 1: 11-18.” – *Exhaustive E.G. White Commentary on Revelation, vol. 2, Footnote.*

This should remind all the members of the churches to give due respect and reverence to all the ordained ministers of the church, which is not the same as surrendering the mind and conscience to their control. Obedience and compliance is only *as it is in Jesus*. There are verily ordained ministers who, at times, do not live up to their high calling and solemn trust and responsibility. Some even leave the church and become apostates. They eventually become the worst enemies of the faithful. But God knows who they are and will deal with them individually in mercy, righteousness, and justice.

### **The Book with Seven Seals (ch. 5:31)**

E. G. White says:

**“The 5<sup>th</sup> chapter of Revelation needs to be closely studied.** It is of great importance to those who shall act a part in the work of God in these last days. There are some who are deceived. They do not realize what is coming on the earth. *Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived. Unless they make a decided change they will be found wanting when God pronounces judgment upon the children of men.* They have transgressed the law and have broken the everlasting covenant, and they will receive according to their works.”- *Testimonies*, vol. 9, p. 267.

Thus the study of the seven seals is directly connected with the study of the investigative judgment, specifically the nature of sin and its disposal according to the plan of redemption—from the altar of sacrifice, representing the work accomplished at Calvary to the work accomplished in the holy places, particularly in the most holy during the day of Atonement. It must be concluded then, that a failure for whatever reason to understand the seven seals leaves one destitute of a full knowledge of the nature and work of the investigative judgment begun in 1844. And it is those who gain a fuller knowledge and corresponding experience in the closing work of atonement that present themselves to God as willing candidates for the final sealing, and translation, i.e., hoping to meet God without tasting death.

“The number 7 being a symbol of perfection, this statement would imply that the ‘book’ was perfectly sealed. In fact, no one but the Lamb could open it (see on ch. 5: 3, 5). According to Christ’s Object Lessons, p, 294, the decision of the Jewish leaders to reject Christ ‘was registered in the book which John saw in the hand of Him that sat upon the throne.’ Apparently, then, that sealed book *includes more than a record of events during the period of the Christian church*, though the prophecies of the Revelation are specifically connected with the latter.” See on chapter 61.” – *Footnotes on “Seven Seals,” (ch. 5) Exhaustive E.G. White Commentary on Revelation*, vol. 2, p. 679.

The *seven seals* then, in this particular regard, must be included in the study of the *seventy-week prophecy* of Daniel 9:24-27 specifically the events of the last week or *seven years*, at the end of which the Jewish nation closed its corporate probation by the condemnation and crucifixion of Christ in 31 A.D., and the martyrdom of Stephen, one of the 70 disciples in 34 A.D.

### **The Seven Horns and the Seven Eyes of the Lamb (ch. 5:6)**

**“Seven horns.** Seven is a number signifying perfection. Horns may be understood as symbols of strength and glory (see on Lamentations 2: 3). Thus the seven horns of the Lamb would indicate He is perfect in strength.”

**“Seven eyes.** A symbol of perfect wisdom and intelligence. These eyes are identified as the seven Spirits of God, an expression used for the Holy Spirit. (see on ch. 1: 4). In ch. 4: 5 (see above) a different symbol, ‘seven lamps,’ is used.” –*Ibid*, p. 682.

For those who espouse the conspiracy and futuristic theory of the One World Order or New World Order global government of the last days, an idea (including the “rapture” and Dispensationalism) coming from the extreme right of the Christian militia, the “seven eyes of the Spirit of God” immediately exposes the fallacy of their representation of the Illuminati: they say it is “the eye” in the middle of the triangle found on the U.S. dollar bill. Thank God we have “seven eyes,” “seven Spirits” guiding and protecting us! They only have one!

### **The Seven Angels with Seven Trumpets (ch. 8:2)**

**“The seven angels.** Although he has nowhere previously mentioned these seven angels, John evidently takes for granted that their identity is sufficiently established by the statement of the fact that they are ‘the seven angels which stood before God.’

**“Seven trumpets.** In the present vision [ch. 8:2] the seven angels blow their trumpets to *announce* the forthcoming divine judgments.

**“Seven trumpets [of vs. 5, 6].** (See on v. 2). A number of views have been set forth as to the interpretation of the successive scenes *that follow* the blowing of the trumpets.” –*Ibid*, p. 754.

After studying the matter for sometime and encountering various interpretations which were predictions of events supposed to have happened at particular dates (all of which have passed without being fulfilled) I have permanently settled on the Pioneer View, which I have been promoting, which is the third view mentioned in this reference, which states: “The view favored by Seventh-day Adventists is that these trumpets retrace, to a large extent, the period of Christian history already covered by the seven churches (chs. 2, 3) and the seven seals (ch 6; 8:1), and that they emphasize outstanding political and military events during this period.” – *Ibid*, pp. 754, 755.

To adopt any other view than this, as some Adventist have, including some ministers and Bible teachers (I know them personally), is to :

(a) blank out a very significant specific time prophecy regarding the successive dismantling of **Western and Eastern Rome** by the invasions of the barbaric nations, and the Saracens and Turks (Moslems), respectively. In fact, the Ottoman empire the last stage of the Mohammedan/Muslim world power status headquartered in Turkey, collapsed in Aug. 11, 1840, a specific time prophecy in Revelation 9: 1-21, particularly, “the sixth angel loosing the 4 angels which were prepared for *an hour, and a day, and a month, and a year*, for to slay the third part of men.” Vs. 14, 15. (See explanation on *Great Controversy*, pp. 334-5, 1911 edition).

(b) open oneself up to the futuristic, and current interpretation of the Christian extreme right in America, who are busy creating fear that the Muslim fundamentalism needs to be destroyed militarily as they are the threat to a world take-over. This makes for a most means for the *papacy*, the man of sin and antichrist of the Bible, to accelerate its preparation, under this smokescreen for the final deception and confederacy with apostate Protestantism in America and the whole world, eventually.

### **The Seven Thunders (ch. 10:3, 4)**

“The *special light* given to John which was expressed in *the seven thunders was delineation of events which would transpire under the first and second angels’ messages*. It was not best for the people to know [at that time] these things, for their faith must be necessarily tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages would be proclaimed, but no further light was to be revealed *before* these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer [Rev. 10: 10:5,6].”- *E.G. White Bible Commentary*, vol. 7, p. 971.

The specific events that would transpire under first and second angels’ messages of Rev. 14: 6, 7, given in 1840 to the early part of 1844 were the subject of the special light of the seven thunders of Rev. 10: 3, 4. But, according to the above, the seven thunders would not be understood, not till after the announcement of the end of prophetic time made by the angel of Revelation 10. This prophetic time ended in October 22, 1844, the

culmination of the 2300-day prophecy of Daniel 8: 14 which was the opening of the books of heaven for the investigative judgment, Daniel 7: 9, 10, 13; 8:14. When considering the recorded special events, work, and experience of God's people in the years starting 1840, as led by William Miller in America, and Robert Fox in Europe, we must of a necessity consider them in the light of the seven thunders: that since seven is the number symbolic of perfection, these events were ordained of God.

As to why the seven thunders were to be deciphered and understood only after the first and second angels' messages had done its work, may be seen in the following: (a) the seven thunders is not a time prophecy but a prophecy explaining another after it had transpired (b) the withholding was part of the test of faith of the believers of that time—there were no Seventh-day Adventists then. If we were part of those studying the prophecies during that special period, say, with William Miller, we would have found this seven thunders a mystery that could not be explained, unlike the other parts of the 2300 day prophecy that were, in every particular of time, was ascertained and accurate, except the nature of the event, which was prophesied to be a Great Disappointment—"the little book (Daniel) which was as sweet as honey to the mouth but bitter to the belly" in Revelation 10: 9, 10. (c) those studying the prophecies *today* have no reason whatsoever to be deceived by Satan into any kind of time-setting if they give serious study of the meaning of the seven thunders and the announcement of the Revelation 10 angel, "time no more."

### **The Dragon with Seven heads and Seven Crowns (ch. 12:3)**

**"Red dragon. p. 802.** "In verse 9 the power thus represented is identified as 'that old serpent, called the Devil, Satan.' Hence the symbol represents *Satan as working through pagan Rome*, the power ruling the earth when Jesus was born (see on v. 4; cf. GC 438). The dragon is described as 'red,' probably because of the fact that in all his connection with the church of God he has appeared in the role as persecutor and destroyer. It has been his studied purposed to destroy the children of the Most High."

**"Seven heads.** Seven heads also appear on the beast John saw rising from the sea (Rev. 13:1), and on the scarlet-colored beast (ch. 17:3). The heads on ch. 17:9, 10 are identified as 'seven mountains' and 'seven kings.' It seems reasonable to conclude that the seven heads of the dragon represent *political powers* that have championed the cause of the dragon, and through which the dragon has exercised his persecuting power. Some hold that the number 'seven' is here used as a round number denoting completeness, and that it is not necessary to find precisely seven nations through whom Satan has operated. Compare ch. 17: 9, 10."

**"Seven crowns.** Greek *diademata*, singular *diadema*, 'something bound around,' from *diadeio*, 'to bind around.' The word was used to describe the badge of kingship worn by Persian kings, a blue ribbon trimmed with white, worn on the turban. Hence the word came to be used as a badge of royalty. *Diamedata* occurs only here and in chs. 13:1 and 19:12. Diademata is contrasted with *stephanos*, also translated 'crown' in the NT (Matt. 27:29; 1 Cor. 9:25; 2 Tim. 4:8, etc). *Stephanos* is a wreath, often signifying a garland, or chaplet, given as a prize for victory (see on 1 Cor. 9:25).' **Upon his heads.** The fact that the heads are wearing badges of royalty may be taken as further evidence that they represent political kingdoms (see above on 'seven heads.')

)- *Ibid*, p. 802.

### **Beast with Seven heads (ch. 13:1)**

“Some identify these [7] heads with those of the dragon, as well as with those on the beast of ch. 17 (see on ch. 12:3). Others see in these heads the various political organizations through which *the new beast works after the dragon with his seven heads relinquishes ‘his power, and his seat, and great authority’* (ch. 13: 2).”- *Ibid*, p. 854.

Of this “new beast” that works *after the dragon with seven heads*, pagan Rome, relinquishes his power, and seat, and great authority, E. G. White says:

“In chapter 13 (verses 1-10) is described another beast, ‘like unto a leopard,’ to which the dragon [pagan Rome] gave the ‘his power, and his seat, and great authority.’ This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopard-like beast is declared: [vs. 5-7 quoted]. This prophecy which is nearly identical with the description of the ‘*little horn*’ of Daniel 7 [vs. 8, 24, 25], unquestionably points to the **papacy**.” – *Great Controversy*, p. 439.

“The prophecy of Revelation 13 declares that the power represented by the beast with limb-like horns shall ‘cause the earth and them which dwell therein; to worship **the papacy—there symbolized by the beast ‘like unto a leopard.’** The beast with two horns is also to say, [Rev. 13: 11-16 quoted].” – *Ibid*, pp. 578-9.

“Under the symbols of a great red dragon, a leopard-like beast, and a beast with lamb-like horns, the earthly governments which would especially engage in trampling upon God’s law and persecuting His people, were presented to John. The war is carried on till the close of time. The people of God, symbolized by a woman and here children, were represented as greatly in the minority. In the last days only a remnant existed. Of these John speaks as they ‘which keep the commandments of God, and have the testimony of Jesus Christ.’ [Rev. 12:17].” – *Signs of the Times*, Nov. 1, 1899/7BC 972.

### **Seven Angels bearing the Seven Last Plagues (ch. 15:1,7)**

For the use of the number “seven” see on ch. 1:11.

“Seven last plagues. Literally, ‘seven plagues, the last.’ These plagues are outlined in chapter 16. They are the last with respect to their kind; there will be no more plagues as such, although the ultimate destruction of Satan and sinners is still future (ch. 20:11-15).” – *Footnotes*. “*Seven Last Plagues*,” *E.G. White Exhaustive Commentary on Revelation*, vol.2, p. 1005.

### **Beast with Seven Heads, which are said to be Seven Mountains and Seven Kings (ch. 17: 3, 9, 10)**

E.G. White says:

“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 and 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’- 7BC 983.

**“Chapter 17 contains two distinct parts:** (1) the symbolic vision of vs. 3-6, which John *saw*, and (2) what he was *told* (v. 7) in explanation of it as recorded in vs. 8-13. Part one sets forth the crimes of Babylon, and this constitutes Heaven’s bill of indictment, a declaration why the divine sentence is to be pronounced upon her (see on v. 6). Part two sets forth the sentence itself and the means by which it is to be executed. *Babylon’s criminal career reaches its climax under the sixth plague.* (see on ch. 16:12-16)., whereas the sentence decreed is executed under the seventh [plague] (see on chs. 16:17-19; 17:13-17; 18: 4, 8; 19:2). Accordingly, *part one* is concerned most particularly with events under the *sixth plague*, and *part two* with those under the *seventh*. Thus *chapter 17 is a delineation of the final crisis*, when Satan puts forth his supreme effort to annihilate God’s people (ch. 12: 17) and when all the powers of the earth are arrayed against them (cf. GC 634). God permits Satan and the human agencies allied with him to carry forward to the verge of success their plot to annihilate *the saints*. But at the moment the blow is to be struck God intervenes to deliver *His people*. The hosts of evil, arrested in the very act of attempting to slay the saints, stand without excuse before the bar of divine justice (see Dan. 12:1; cf. EW 282-5; GC 635, 637; LS 117). Little wonder that John was filled with amazement as he beheld the climax of the great drama of the mystery of iniquity (see on ch. 17:6)”- *Footnote, Exhaustive E.G. White Commentary on Revelation*, vol. 2, pp. 1057-8.

Every passage from the SOP that I have read referring to “the saints,” “His people” “the Israel of God,” “the faithful ones”, “the little remnant” during the time that Revelation 16 and 17 are being fulfilled in the seven last plagues, after the close of probation, refers to the living saints. The cause of truth no longer needs the blood of martyrs. The Holy Spirit has already been withdrawn. These specific “saints, “the Israel of God,” “the little remnant” “the people of God,” referred to in this context is the **144,000**, a literal number of sealed saints who, like Enoch and Elisha, do not taste death but will be translated at voice of God at the opening the seventh plague.

**Seven mountains.** Mountains are “a common prophetic symbol designating political or religio-political powers (see Isa. 2: 2, 3; Jer. 17:3; 31:23; 51:24, 25; Eze. 17:22, 23, etc.). This symbol may be also an allusion to the city of Rome with seven hills. Classical writers always refer to Rome as the City of Seven Hills (Horace, Virgil, Martial, Cicero; Propertius, etc). In the early Christian centuries Christians commonly referred to Rome as ‘Babylon’ (see on 1 Pet. 5:13; Rev. 14:8), probably to avoid being considered as subversives when they spoke and wrote concerning Rome’s anti-Christian activities and the impending judgments of God upon her. In view of the historical relationship of ancient Babylon to the people of God in OT times, the appellation ‘Babylon’ as applied to Rome in its relationship to Christianity was particularly appropriate.” – *Footnotes, Ibid*, p. 1071.

**Seven kings.** “These kings are not in addition to the ‘heads’ and the ‘mountains,’ but, presumably identified with them. How much distinction, if any, is intended between the ‘kings’ and the ‘mountains’ is not clear.” – *Ibid*.

To those who subscribe to the erroneous interpretation that **Revelation 17: 12, 13** refers to the “One World Order global government,” and are paranoid over this phantom-like world super body taking over their liberties and lives, think of these: (1) part one Revelation 17 deals with the events of the sixth plague, and part two with the events of the seventh plague—*both after the close of probation!* Would you still be alive by then? (2) it says that these “ten kings will receive powers as kings one hour with the beast; these have one mind and give their power and strength to the beast.” For how long? Yes, “one hour.” If this is a prophetic day-for-a-year, that would be 15 days. If it were symbolical, it would be extremely short. If it were literal, by the time you are done with dinner and the dishes it would be long over!

The saints of the early apostolic church suffered for over 300 years under the Roman emperors. The Christian church following them suffered for over *1,200 years* under the papacy. But some “saints” of today are fearful of merely “*one hour*” of persecution?

