

Study for the Month of July-August 2019

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God's Word Identifies Only Two Classes and Rewards

As prefigured in the first sons of Adam and Eve, Cain and Abel, the Bible identifies only two kinds of [alphabetically listed]: apostles, armies, brothers, characters, Christs, churches, disciples, doctrines, followers, generals, Gods, laws, leaders, Lords, messengers, ministers, opinions, pastors, paths, prophets, seals (marks), sexes, servants, sides, ways, worshippers. And two final rewards, eternal life or eternal death.

“CHOOSE ye this day whom ye will *serve*; whether *the gods which your fathers served* that were on the other side of the flood, or the *gods of the Amorites*, in whose land ye dwell: but as for me and my house, will serve the Lord.” Joshua 24: 15, K.J.V.

“And Elijah came unto all the people, and said, *How long halt ye between two opinions?* If the Lord be God, follow Him; but if Baal, follow him. And the people answered him not a word.” 1 Kings 18: 1.

“There are only two classes. Each party is distinctly stamped, *either with the seal of living God, or with the mark of the beast*, or his image. Each son or daughter of Adam chooses Christ or Satan as his general. All who place themselves on the side of the disloyal are under Satan’s black banner and stand charged with rejecting and despitefully using Jesus Christ. They are charged with deliberately crucifying the Lord of life and glory.” – E. G. White, Man. 40, 1897; Vol. 7 *SDA Bible Commentary*, pp. 227, 242, 243; Vol. 3 *Selected Messages*, p. 415-418; LDE 132, 133.

“For it is *impossible* for those who were *once enlightened*, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, *if they fall away*, to renew them again to repentance, since *they crucify again for themselves the Son of God, and put Him to an open shame.*” Heb. 6: 4-6, N.K.J.V.

QUESTION: Where and With Whom Do You Choose to Belong and be Identified With?

Yes, there have ever been two classes, beginning with the first brothers, Cain and Abel, who also represent and are types of all worshippers since then, till the close of the great controversy when earth’s probation closes and the wrath of God, unmingled with mercy is poured out in the seven last plagues upon all who chose to receive the mark of the beast instead of the seal of the living God.

Between these two classes is the individual’s choice. But since man’s fall in Eden—truth, righteousness, fidelity, loyalty, faithfulness and obedience to God and His law have

always been, and will be till the close of time, in the minority. Nevertheless, choose we must for eternal salvation is individual. In the Bible there is no such as thing as a non-choice. Not to choose is a choice itself. And choices have their corresponding unavoidable and inevitable consequences, whether good or evil. So choose wisely so that there will be no weeping and gnashing of teeth in wretched and vain regrets. Such a suffering is self-inflicted.

The Lord God, through Moses declared to His people of all ages:

“For this commandment which I command you today, *it is not too mysterious for you, nor is it far off*. It is not in heaven, that you should say, Who will ascend to heaven for us and bring it to us, that we may hear it and do it? Nor is it beyond the sea, that you should say, Who will go over the sea for us and bring it to us, that we may hear it and do it? *But the word is very near you, in your mouth and in your heart, that you may do it.*

“See, *I have set before thee this day, life and good, and death and evil*. In that I command you today to love the Lord your God, to walk in *His ways*, and to keep His commandments, His statutes, and His judgments, *that you may live and multiply*; and the Lord your God will bless you in the land which you go to possess.

“I call heaven and earth as witnesses today against you, that *I have set before you life and death, blessing and cursing; therefore, choose life, that both you and your descendants may live*; that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for *He is your life and the length of your days*, and that you may dwell in the land which your Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.” Deut. 30: 11-20, N.K.J.V.

Jesus Himself declared:

“Enter by the narrow [strait, KJV] *gate*, for wide is the gate and broad is the way that leads to destruction, and there are *many* who go in by it. Because narrow is the gate and difficult is the way which leads to [eternal, KJV] life, and there are *few* who find it.” Matt. 7: 13, 14, N.K.J.V.

“Then said one unto Him, Lord *are there few who are saved?* And He said to them, *strive* to enter through the narrow gate, for *many*, I say you, will *seek* [but did not strive] to enter in, and will *not be able*.” Luke 13: 23, 24.

Servants of God vs. Multitudes: Voices of Warning vs. Errors and Sin

In every age, God has called His servants to lift up their voices against the prevailing errors and sins of the multitudes, first, of His own people, and lastly, the world-at-large. Read all the minor and major prophets' writings in the Old Testament: they were all directed to His people. There are 42 of them listed beginning with Enoch in Gen. 5: 21, 24 to Malachi 1: 1. In the New Testament times Jesus said, “Among those that are born of women there is *not a greater prophet than John the Baptist*.” Luke 7: 27, 28. Apostle Paul was a prophet (2 Cor. 12: 1-4); John was also a prophet (Rev. 1: 1). All of them were raised to warn God's people about apostatizing from the truth. Their work and mission

is a lonely one; they often have to stand alone against the phalanxes of power and the vast multitude of people described in the prophecies as “waters.”

Noah vs. the long-lived antediluvians. Noah basically stood alone to warn the giant, long-lived, wicked antediluvian generation as he simultaneously built the ark. Read Genesis 6: 1-22; 7: 1-24.

Moses and Aaron vs. the Egyptian Empire. Moses and Aaron stood alone against the pharaoh (king), princes, priests, wisemen, magicians of the first atheistic empire, Egypt. Read Exodus 3: 1-31; 4: 1-31; 5: 1-23; 6: 1-13.

Elijah vs Apostate Israel. The prophet Elijah stood alone when he testified for God against the apostate king Ahab and his wicked wife Jezebel and a backslidden Israel. Read 1 Kings 18: 1-46.

Daniel and His Three Friends vs the King and the Decrees of Babylon. Read Dan. 1: 1-21; 2: 13-49; 3: 1-29.

Daniel and his three faithful youthful Hebrew friends stood against the decrees of mighty monarchs. Nebuchadnezzar, the king of Babylon had erected a mighty golden image of himself in the plain of Dura and ordered everyone in his realm to bow down and worship the image at a certain appointed time. All who refused were to be put to death, burned in a fiery furnace. But faithful Daniel and his three friends stood alone against the decree of the mighty monarch and were condemned to suffer the terrible consequence of choosing to obey God rather than men.

Prophecy declares that history will repeat itself in these last days over the issue of enforced worship, with ancient Babylon as the type and modern spiritual Babylon made of “mother and her daughters” as the antitype over the Sunday-Sabbath issue:

“The records of the past reveal the enmity of Rome toward the true Sabbath and its defenders, and the means she employs to honor the institution of her creating. The Scripture teach that these scenes are to be repeated as papists and Protestants unite for the exaltation of Sunday In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. There is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as in the days of papal supremacy [during the Dark Ages, 538-1798 A.D.] The assertion that God’s judgments are visited upon men for their violation of the Sunday sabbath, will be repeated. Already it is being urged

“Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained by God. In legislative halls [congress] and courts of justice, commandment-keepers will

be censured and misrepresented. A false coloring will be given to their words; the worst possible construction will be put upon their motives

“Thus the accusation of old against the servants of God will be repeated, and upon grounds equally well established. ‘And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And Elijah answered, I have not troubled Israel, but thou and thy father’s house{hold} in that ye have *forsaken the commandments of the Lord*, and thou hast followed Baalim [ancient sun-god].’ 1 Kings 18: 17, 18, KJV. As the wrath of the people shall be excited with false charges, they will *pursue a similar course* towards God’s ambassadors very similar to that which apostate Israel pursued toward Elijah.” – E. G. White, Vol. 4 *Spirit of Prophecy*, 1884 ed., pp. 396-7, 409, 408.

“*The majority are usually found on the side of error and falsehood.* The fact that doctors of divinity have the world on their side does not prove them to be on the side of truth and of God. The wide gate and the broad way attract multitudes while the strait gate and narrow way are sought only by a few.” – *Ibid*, p. 214.

Again, the Word of God plainly teaches that where eternal realities and consequences are concerned, there are only two classes, choices, sides and two final rewards.

“*Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the Spirit reap life everlasting.*” Gal. 6: 7, 8.

The Principles of Absolutes and Opposites

The principles of absolutes and opposites were immediately established on the very first day, and was carefully sustained and manifested throughout the rest of the six-day creation week. After Adam and Eve disobeyed and fell, these principles took on eternal consequences according to the plan of redemption of the gospel. Man, by his choice, disobeyed God and His word, thus *separating* himself from his Creator in whose image and form he was made. The gospel-prophet explained: “But your iniquities have *separated* you from your God; and your sins have hidden His face from you, so that He will not hear.” Isa. 59: 2.

Enmity: the new principle. But because of the unfathomable love of God and His omniscience, the divine plan instantly went into effect the very moment Adam and Eve fell. The new principle of *enmity* was put into the heart of fallen man. Thus, Satan’s own plan of separating man from his Creator by disobedience to His law, was thwarted. To Adam was given the assurance of the coming of a Redeemer, prophesied as “the seed of the woman.” The first sentence God pronounced upon Satan disguised as a dazzlingly beautiful and mysteriously intelligent and suave serpent, “I will put *enmity between* thee and the woman, and between thy seed and her seed; it [the seed] shall bruise thy head, and thou shalt bruise His heel” (Gen. 3: 15), was to our first parents a conditional promise of the redemption to be worked out through Jesus Christ.

“Adam and Eve at their creation had knowledge of the original law of God [1 John 2: 7]. It was imprinted upon their hearts and they were acquainted with the claims of the law upon them. When they transgressed the law of God [Gen. 2: 17; 3: 1-6], and fell from the state of happy innocence, and became sinners [Gen. 3: 7-13]; James 1: 10; 1 John 3: 4], the future of the human race was not relieved with a single ray of hope. God pitied them, and God devised the plan for their salvation by Himself bearing the guilt [John 3: 16; Col. 1: 13-19; Heb. 1: 1-10].

“When the curse was pronounced upon the earth, and upon man [Gen.3: 14, 16-19], *in connection with the curse was the promise* [Gen. 3: 15, 21] that through Christ [the Seed], there was hope and pardon for the transgression of God’s law [1 John3: 4; 1: 7, 9; Rom. 6: 23]. Although gloom and darkness hung, like the pall of death, over the future [Gen. 1: 2; 3: 16-24], yet the promise of the Redeemer, the Star of hope lighted up the dark future. The gospel [Rev. 14: 6-12] was first preached to Adam by Christ. Adam and Eve felt sincere sorrow and repentance for their guilt. They believed the precious promise of God [1 John 5: 1-5, 11, 12], and were saved from utter ruin.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Tim. 3: 16.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. 15: 4.

In the first chapter of Genesis, the book of beginnings, is preserved for us the basic principle of two classes as expressed by a division or separation. “And God saw the light, that it was good; and God *divided* the light from the darkness.” Gen. 1: 3, etc. Note the divisions, separations or distinctions between the following:

The heaven from the earth, v. 1. Light and darkness, vs. 2-4. Day and night, v 5. Morning and evening, vs 5, 8, 13, 19, 23, 31. Waters above and waters below, vs 6-8. Dry land (earth) and the sea, vs 6-9. Greater light (sun) and the lesser light (moon), vs 15-18. Male and female [no “third” sex] vs 26, 27; 5: 2; cf. Mark 10: 6. Man and woman, ch, 2: 18, 20-23, Husband and wife, ch. 2: 24, 25; cf. Mark 10: 7, 9; Eph. 5: 31, 32.

A careful reading of the first few verses urges upon us to take note of the following:

1. That earth yet unmade/uncreated was described as “without form, void, and darkness was upon the face of the deep.” The word “void,” is the untranslated Hebrew *bohuw*, meaning “empty, undistinguishable ruin.” The word “deep” is the Hebrew *tehom*, “an abyss as a surging mass of water.” (Strong’s Greek Lexicon)

The earth that was yet to be created began from nothing, not some “thing” or anything. Only God Creator can create anything from nothing--by divine fiat, meaning, by merely *speaking things into existence*. “Let there be,” and there it was. His word alone is the creative power; He need not even lift a finger. That’s how powerfully powerful His word is, whether spoken or written. Word is not merely the word itself but the “thought behind it.” God declared of Himself: “For *My thoughts* are not your thoughts, nor are

your ways My ways, says the Lord. For *as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.*” Isa. 55: 8, 9. Ponder the following:

“By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth. He gathers the waters of the sea together as a heap; He lays up the deep in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. For He spoke and it was done; He commanded and it stood fast.” Ps. 33: 6-9, N.K.J.V.

That’s as simple and yet *infinitely* astounding as it is. God’s word clearly and immediately reveals that insofar as the creation of our earth was concerned, everything began from void, darkness, and nothingness---in contrast to what evolution and evolution-based astronomy and other sciences claim and teach. The world and the universe did not begin with the so-called “big bang.” In fact, it began in the ultimate silence in unfathomable darkness till the Creator spoke, then darkness broke, and “there was light.”

This is also important to remember particularly when addressing the following subjects which will figure very prominently in the final religious crisis of the churches and the world-at-large:

a) Reckoning when a day of twenty-four hours begins—whether at sundown when darkness begins, or at midnight 12 PM, as the whole world—civil/secular and religious worlds reckon it.

b) Which day is the real first day, and thus which is the seventh day of the seven-day week of the septenary cycle which the whole world keeps, regardless of what universal calendar it uses.

c) Understanding the deeper spiritual meaning of what these “darkness” and “nothingness” are, without the “light.” The 24-hour “day” as we know and keep, comprised of the “light” and “dark” divisions, did not begin with the creation of the sun or the “greater light” nor of the moon or the “lesser light” and the stars—which were all created on the *fourth day* of creation week. Rather, the first day of and on planet Earth was born and began when God said, “Let there be light; and instantly, “there was light.” Before and anything else, light was spoken into existence creating the first day.

“And God saw the light that it was good: and God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening [dark portion] and morning [light portion] were the first day.” Gen. 1: 4, 5.

2. “And the Spirit of God moved upon the face of the waters.” Gen. 1: 2. In the divine narrative, it appears that “waters” here, was not created in the same manner as the other elements were. The word “waters” here is the Hebrew *mayin*, which means “figuratively, urine . . . piss, or wasting water.” (Strong’s Greek lexicon). This is in stark contrast to

hudatos or *huetos* which means “rain, shower.” In other words, “pure, clean water. For examples, see Matt 8: 32; Mark 9: 22; Rev. 19: 6.

3. Gen. 1: 3. As stated above, the “light” here is not the light that comes or is emitted from the sun (or any man-made incandescent lamps). The sun, moon and stars were not created till the fourth day. See verses 14-19. The word light here is the Hebrew *owr*, “luminous, glorious, illumination, happiness.” Compare this to “the greater light to rule the day and the lesser light to rule the night.” Verses 14-19. The word “light” used here describes what we know as the “light” of the sun or the moon, which is the Hebrew *maor*, meaning “a luminous body, specially a chandelier.”

And so, the question has been asked: What light was created on the first day which “divided the light from the darkness” such that when “God saw the light,” He said that “it was good”?

In my own understanding this was the first revelation of the physical, luminous glory of God Creator, which is not the same, though it is part of His full and whole character glory, both that which is understood and yet to be understood in one’s “growth in the knowledge of the wisdom of God.” This is the same glory reflected in His immutable, eternal moral law of ten commandments (the original, untampered Decalogue as He wrote with His own fingers twice on tables of stone), the very foundation of His eternal throne and the transcript of His own character of love which embodies His power, mercy, goodness, righteousness, long-suffering patience, truth and justice—the latter as expressed in His just divine wrath and vengeance against iniquity and sin, which is the transgression of His law. See Exo. 33: 11-23; 34: 1-7; Rev. 14: 9-11; 18: 1-24.

This same glorious, luminous light was veiled in the face of God when manifested in the flesh but which Moses was allowed to see to a certain extent only. In the mount of transfiguration, Peter, James and John were able to witness this glorious light in the transfigured Christ.

But it was only when Moses was hidden in the cleft of the rock that he was allowed to behold the glory of God in the face of Jehovah Jesus Christ. To the faithful today, as to Moses, God will reveal His glorious light as a “merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands [of generations], forgiving iniquity and transgression and sin.” Exo. 34: 6, 7.

“It was Christ who spoke the law to Moses on Mount Sinai, and he knew the bearing of all the precepts, the *glory* and majesty of the law of heaven. In His sermon on the mount [Matthew 5, 6, 7] Christ defines the law, and seeks to inculcate in the minds of His hearers the far-reaching claims of the precepts of Jehovah. His instructions came as a new revelation to the people; and the teachers of the law, the scribes and Pharisees, as well as the common people, were astonished at His doctrine. The words of Christ were not new, and yet they came with force of revelation to the people; for they presented the truth in its proper light, and not in the light in which the teachers had set it before the people. He showed no regard for the traditions and commandments of men [Matt. 7: 3-9; Mark 7: 6-13; Col. 2: 8], but opened the eyes of their understanding to behold the

wondrous things out of the law of God [Ps.119: 18], which is the foundation of His throne from the beginning of the world; and as long as the heavens and the earth remain, through the ceaseless ages of eternity, it will be the great standard of righteousness, holy, just and good. . . .

“There is immeasurable breath, dignity, and *glory* in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt the traditions and commandments of men. Before the days of Christ, men asked in vain, ‘What is truth?’ Darkness covered the earth, and gross darkness the people [Isa.60: 2]. Even Judea was shrouded in gloom, although the voice of God spoke to them in His oracles. The truth of God had been silenced by the superstitions and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God.” – Ibid, *Review & Herald*, Nov. 28, 1892/ FE 240.

“The law of God existed *before* man was created. The *angels* were governed by it. Satan fell because he transgressed the *principles* of God’s government. After Adam and Eve were created, God made known to them His law. It was not written then, but was rehearsed to them by Jehovah.”- E. G. White, *Story of Redemption*, p. 145.

In the Old Testament times, Isaiah, the gospel prophet prophesied of the restoration of the downtrodden covenant [Deut. 4: 13] in the coming Messiah and Redeemer. And, from Him to His new covenant people in whose heart and mind, no longer in tables of stone, are written the law of God, in stark contrast to the vast majority of those who profess to Christ’s followers or Christians who “have done away with the law of God” in antinomianism. Observe what the prophet wrote:

“The Redeemer will come to Zion [His true church or people]; and to those who *turn from transgression* in Jacob, says the Lord. As for Me, says the Lord, this is *My covenant* with them” My spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendant’s descendants, says the Lord, from this time and forevermore.” Isa. 59: 20, 21, N.K.J.V.

“Arise, shine; for your *light* has come! And the *glory* of the Lord is risen upon you, for behold the darkness will cover the earth, and deep darkness the people; but the Lord will arise over you, and *His glory* be seen upon you, the Gentiles shall come to *your light*, and kings *in the brightness of your rising*.” Isa. 60: 1-3.

This “glory,” “light,” “brightness” is the glory of the law of the Lord, His everlasting covenant with Zion--His true and faithful people from the beginning but particularly in these last days of earth’s history.

In the Mouth of Two or Three Credible Witnesses Truth is Established

God’s word specifies that it is only “in the mouth” or testimony or witness “that truth is established,” that is, “the truth as it is in Jesus” and is called Bible truth. See the following verses: Deut. 17: 6; 19: 15; Eccl. 4: 12; Matt. 18: 16, 20; John 8: 17; 1 Cor. 14: 27, 29; 2 Cor. 13: 1; 1 Tim. 5: 19; Heb. 10: 28.

We read in Matt. 17: 1-7 and Mark 9: 2-8 that “after six days” [the number of man]. Jesus was transfigured/glorified. He took with Him up the mount, *three* of His twelve disciples, to be witnesses of the truth of the transfiguration. In turn, these three disciples would also witness *two* other persons who represent the two classes of people who will be eternally saved either by resurrection or translation. Moses, “the meekest of all men” (Num. 12: 3, 7), who tasted death just for one sin (see Num. 20: 10; Deut. 32: 48-52; 34: 1-5) but was resurrected, and Elijah, representing the 144,000 saints described in Rev. 7: 1-6; 14: 1-5 who are similarly translated to heaven without tasting death, both the first and certainly the second death. Rev. 20: 5, 6.

This principle is maintained all throughout the Scriptures, as well as in heaven and earth. Thus, it must be the rule of the true people of God, His church on earth, from the beginning of time, where witnessing and even settling of differences are concerned. Observe the following:

“For there are three that bear record in *heaven*, the Father, the Word, and the Holy Spirit; and *these three are one.*” 1 John 5: 7. “And there are three that bear witness on *earth*, the Spirit, the water, and the blood: and *these three agree in one.*” 1 John 5: 8.

In Rev. 11: 2-12, Jesus revealed to John at Patmos His “two witnesses”—the Old and New Testaments, which are also called the “two olive trees” and the “two candlesticks.” Both testify of Jesus. The Savior said, ‘Search the Scriptures for they are they which testify of Me.’ John 5: 39. When He said these words to the caviling Jews, the New Testament had not yet been written. The “Scriptures” He was referring to was the Old Testament.

Then again, in the darkness of the resurrection morning, two of Christ’s disciples not numbered among the twelve, one of them named Cleopas, were traveling that same day to a village called Emmaus, which was about seven miles from Jerusalem. These two were conversing and reasoning about the events that had just take place at Calvary and the news that Jesus had resurrected the third day, which they could not figure out. Jesus suddenly appeared to them as a Stranger along the lonely road. But though they did not recognize Him right away, they engaged in conversation with Him.

“Then He said to them, ‘O foolish ones, and slow of heart to believe in *all the prophets had spoken!* . . . *And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures* the things concerning Himself.” Luke 24: 13-35. “Moses” generally refers to the Pentateuch, the first five books of the OT and “Prophets,” refers to both the “major” and “minor” prophetic books of the OT, ending in Malachi.

The Two Witnesses of Revelation 11

These “two witnesses” or “two Prophets” or the Old and New Testaments, the Holy Scriptures, did “prophesy “1,260 years or forty-two months (Rev. 13: 5) “clothed in sackcloth” as it suffered together with the persecuted faithful “remnant of her seed” of Rev. 13: 7. The latter were generally known in both church and secular history as the humble yet brave Albigenses, Huguenots and Waldenses, etc. who carried and preserved the light of truth with their lives and blood under papal persecution in the Old World in

what is accurately and properly described as the Dark Ages, a dark period of over a thousand years (538- 1798 A.D.) in which the papacy had full control over the then known civilized world in Europe, the Old World.

In Rev. 11: 3-11, we read, “And when they (the two witnesses) shall have finished their testimony [or witness], the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them. And their [the two witnesses] dead bodies shall lie in the street of the great city, which spiritually [thus, symbolically] is called Sodom and Egypt, where our Lord was crucified.” vs 7, 8. Our Lord was crucified in Calvary, just outside the city of Jerusalem, not in Sodom nor Egypt! Since this is prophetic language and thus to be interpreted and understood spiritually or symbolically, Sodom represents moral depravity and Egypt, atheism.

Both secular and sacred history faithfully records that on November 10, 1793, atheistical France officially “killed” the Bible—the Old and New Testaments, alongside all religious material and religion itself. By an act of government “bibles, books of devotions, etc., were piled up in a heap, which was set on fire amidst horrid shouts from a vast concourse of peopleWherever a Bible could be found it might be said to be *persecuted to death* It is a remarkable circumstance that twenty-six theaters in Paris were open and filled to overflowing . . .” – *An Historical Sketch of the Protestant Church in France*, pp. 530-532 by J.G. Lorimer, 1841, from Bible Source, p. 614.

The Bible prophecy says: “And they of the people and kindreds and tongues and nations shall see their *dead bodies three days and a half*, and shall not suffer their dead bodies to be put on graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these *two prophets tormented them* and that dwell upon the earth.” Rev. 11: 9, 10, K.J.V.

The wild abandon and horrendous crimes that followed, typified by Sodom centuries earlier in its gross immorality, and Egypt in its declaration of official and national atheism continued for “three and a half days” (Rev. 11: 9), or in prophetic time, three and a half literal years. Prophecy tells us how the “two witnesses” or “two prophets”—the Old and New Testaments of the Bible-- that had been “slain on the streets” by the official act of atheistical France during the French Revolution, would be “resurrected”

“Now *after the three and a half days the breath of life from God entered them*, and they stood on their feet, and great fear fell on those who saw them. And they heard a loud voice from heaven saying to them, Come up here. And they ascended to heaven in a cloud, and their enemies saw them.” Rev. 11: 11, 12, N.K.J.V.

The eminent historian George Croly, wrote: “On the 17th of June, Camille Jordan, in the Council of Five Hundred, brought up the memorable report on the Revision of the laws relative to religious worship The Bible has been *slain* in France from November 1793, till June 1797 . . . and the Bible so long sternly repressed before, was placed in *honor*, and was openly the book of Protestantism.” – *The Apocalypse of St. John*, pp. 181-183, 1828, *Source Book*, pp. 615, 616.

(To be continued next issue)