

## ***Who are the Four Beasts, and Four and Twenty Elders?***

The stones were not prepared for their respective places just as they were about to be laid in the wall of the temple; all the fitting and planning was done previous to their being brought to the place of building. ***So it is that all the hewing, fitting and polishing of character must be done during man's probation. When Christ shall come again to earth it will not be to purify and refine the characters of men, and to fit them for Heaven.*** His work then will only be to change their corruptible bodies and fashion them like unto Christ's most glorious body. ***Only a symmetrical and perfect character will in that day entitle men to the finishing touch of immortality.*** 3SP 40.2

Earth is the quarry and the work-shop where men are to be fitted and refined for the courts of Heaven. As the stones composing Solomon's temple came together in the wall a perfect fit, without the touch of ax or hammer or any other instrument, so will the resurrected saints, and those who are alive at the time of his coming be caught up together to meet the Lord in the air, each one fitted for the great change and taking his proper place in the temple of God's love. 3SP 41.1. 1Peter 2:6; Eph. 2:21; 4:16; Matt. 21:44\*

Note: Here is why the Church is not the Bride. Rev. 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 1Cor. 3:9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

Solomon received wisdom from God. Yet Solomon did not find among the workmen of his nation and religion those qualifications, that fine skill, that he deemed essential to carry forward the work of building a temple for the God of heaven. He was therefore obliged to send away for workmen, men who would do justice to the responsible work entrusted to them. ***God was the designer and men were the executors.*** There was a head, a leader, and ***the men were brought in under him to follow his directions.*** There was no discord, no strife; every man wrought until the stones were brought out of the mountains ***so perfectly hewed and chiseled that when brought to the building they came together*** without the sound of ax or hammer. 4LtMs, Ms 23, 1886, par. 11

***The Four and Twenty Elders.***—The question once proposed to John concerning a certain company, has frequently arisen concerning these four and twenty elders: "Who are these? and whence came they?" ***It will be observed*** that they are clothed in white raiment, and have on their heads crowns of gold, which are ***tokens both of a conflict completed and a victory gained.*** From this we conclude that they ***were once participants in the Christian warfare,*** once trod, in common with all saints,

this earthly pilgrimage, *but have overcome*; and for some good purpose, in advance of the great multitude of the redeemed, are wearing their *victor crowns* in the heavenly world. Indeed, they plainly tell us as much as this in the song of praise which they, in connection with the four living beings, ascribe to the Lamb, in the 9th verse of the following chapter: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." ***This song is sung before any of the events in the prophecy of the seven seals transpire***; for it is sung to set forth the worthiness of the Lamb to take the book and to open the seals, on the ground of what he had already accomplished, which was their redemption. ***It is not, therefore, thrown in here by anticipation, having its application in the future; but it expresses an absolute and finished fact in the history of those who sang it. These, then, were a class of redeemed persons,—redeemed from this earth, redeemed as all others must be redeemed, by the precious blood of Christ.*** {1897 UrS, DAR 415.1}

Do we in any other place read of such a class of redeemed ones?—We think Paul refers to the same company when he writes to the Ephesians thus: "Wherefore he saith, When he [Christ] ascended up on high, he led captivity captive, and gave gifts unto men." The marginal reading is, he led a "multitude of captives." Eph.4:8. Going back to the events that occurred in connection with the crucifixion and resurrection of Christ, we read: "And the graves were opened: and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt.27:52,53. Thus the answer to our question comes back, gathered unmistakably from the sacred page. These are some of those who came out of their graves at the resurrection of Christ, and who were numbered with the illustrious multitude which he led up from the captivity of Death's dark domain when he ascended in triumph on high. Matthew records their resurrection, Paul their ascension, and John beholds them in heaven, performing the sacred duties which they were raised up to accomplish. {1897 UrS, DAR 415.2}

In this view we are not alone. Wesley speaks as follows concerning the four and twenty elders: "'Clothed in white raiment.' This, and their golden crowns, show that they had already finished their course, and taken their places among the citizens of heaven. They are never termed souls, and hence it is probable that they had glorified bodies already. Compare Matt.27:52." {1897 UrS, DAR 416.1}

The particular attention of the reader is asked to the fact that the four and twenty elders are said to be seated on thrones. Our translation, it is true, reads "seats;" but the Greek is , "thrones;" and so the Revised Version reads: "And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting." This passage, consequently, throws light on the expression found in Dan.7:9, "I beheld till the thrones were cast down." These are the same thrones; and, as has been shown in comments upon that passage, the meaning is not that the

thrones were overturned, or cast down, in the ordinary sense of that expression, but placed, or established; and the figure is taken from the Eastern custom of casting down, or placing, mats or divans for distinguished guests to sit upon. These four and twenty elders (see on chapter 5) are supposed to be assistants of Christ in his mediatorial work in the sanctuary on high: and when the judgment scene described in Dan.7:9 commenced in the most holy place, their seats, or thrones, would be set, or placed, there, according to the testimony of that passage. {1897 UrS, DAR 416.2}

**The Four Beasts.**—It is a very unhappy translation which has given us the word beasts in this verse. The greek word denotes properly a living creature. Bloomfield says, "'Four living creatures' (not beasts). So Heinr. renders it. . . . The propriety of this correction is now, I believe, generally agreed upon by commentators. The word is very different from greek word, used to designate the prophetic beasts in the 13th and following chapters. (Scholefield.) It may be added that Bulkeley adduces several examples of to denote, not only creature, but *even a human being*, especially one from Origen, who uses it of our Lord Jesus." {1897 UrS, DAR 417.5}

Similar imagery is used in the first chapter of Ezekiel. The qualities which would seem to be signified by the emblems are *strength, perseverance, reason, and swiftness*,—strength of affection, perseverance in carrying out the requirements of duty, reason in comprehending the divine will, and swiftness in obeying. These living beings are even *more intimately connected with the throne* than are the four and twenty elders, being represented as in the midst of it, and round about it. Like the elders, these, in their song to the Lamb, ascribe to him praise for having redeemed them from the earth. *They therefore belong to the same company*, and represent a part of the great multitude, who, as already described (see remarks on verse 4), *have been led up on high from the captivity of death*. Concerning the object of their redemption, see remarks on chapter 5:8. {1897 UrS, DAR 418.1}

**They Rest Not.**—"Oh! happy unrest!" beautifully exclaims John Wesley; and the theme of their constant worship is, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." No sublimer strain ever issued from created lips. And they repeat it "day and night," or continually, these terms only denoting the manner in which time is reckoned here; for there can be no night where the throne of God is. {1897 UrS, DAR 418.2}

We mortals are apt to tire of the repetition of the simple testimony we bear here to the goodness and mercy of God: and we are sometimes tempted to say nothing, because we cannot continually say something new. But may we not learn a profitable lesson from the course of these holy beings above, who never grow weary of the ceaseless repetition of these words, "Holy, holy, holy, Lord God Almighty;" and to whom these words never grow old, because their hearts ever

glow with a sense of his holiness, goodness, and love? Praise does not become to them monotonous; for with every utterance they gain a new view of the attributes of the Almighty; they reach a greater height of comprehension in their vision of his perfections; the horizon expands before them; their hearts enlarge; and the new emotions of adoration, from their new standpoint, draw from them a fresh utterance of their holy salutation, new even to themselves, "Holy, holy, holy, Lord God Almighty!" {1897 UrS, DAR 418.3}

So, even with us here, though remarks are often repeated in reference to the goodness, the mercy, and the love of God, the value of his truth, and the attractions of the world to come, these should not grow stale upon the ear; for we should all our lives be rising to new conceptions of the blessing embraced in these glorious themes. {1897 UrS, DAR 419.1}

Concerning the expression, "which was, and is, and is to come," see remarks on chapter 1:4. {1897 UrS, DAR 419.2}

"Thou are worthy, O Lord, to receive glory and honor and power." How worthy, we never shall be able to realize till, like the holy beings who utter this language, changed to immortality, we are presented faultless before the presence of his glory. Jude24. {1897 UrS, DAR 419.3}

***Thou Hast Created All Things.***—The works of creation furnish the foundation for the honor, glory, and power ascribed to God. "And for thy pleasure," or through thy will, , they are, and were created. God willed, and all things came into existence; and by the same power they are preserved and sustained. {1897 UrS, DAR 419.4}

Turning from the Father, who sat upon the throne, John saw four and twenty seats round about the throne. These seats were occupied by four and twenty elders, "clothed in white raiment; and they had on their heads crowns of gold." These also represent the atoning work of Christ. ***They represent men*** from every kindred, tongue, and people, redeemed by the blood of Christ, clothed with the white raiment of His righteousness, and wearing on their heads the crowns of victory, which are ***promised to every overcomer.*** ***They were of that company*** who arose from the grave when Christ came from the tomb, and who are ***spoken of by Paul*** as a "multitude of captives," offered to the Father as the first fruits from the dead. The work of these four and twenty elders is described in the fifth chapter, and for that reason, they are but mentioned in this connection as sitting near the throne. {1905 SNH, SSP 96.1}

Once more the prophet John was shown the end of the sixth seal. The creatures of God's love were ***gathered from all ages.*** An innumerable company of the redeemed were seen standing before the throne and before the Lamb. They were clothed with the robes of Christ's righteousness; but throughout eternity, they will remember that both robes and palms are the result of the sacrifice of the Son of

God. With one voice the song rings through heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." The *redeemed* host sing the song of their experience; and the angels who are acquainted with each individual, the four and twenty elders, and the four beasts *who have had a similar experience*, respond to the mighty chorus. {1905 SNH, SSP 139.1}

The reader will remember that in the ancient typical service the high priest had many assistants; and when we consider that we are now looking into the sanctuary in heaven, the conclusion at once follows that *these redeemed ones are the assistants* of our great High Priest above. For this purpose they were doubtless redeemed. And what could be more appropriate than that our Lord, in his priestly work for the human race, should *be assisted by noble members of that race, whose holiness of life, and purity of character, had fitted them to be raised up for that purpose?* (See remarks on chapter 4:4.) DAR 396.5

When the separation comes, as it will at the end of time, God sets the spiritual Margin souls in families,-families of which they would have been members had sin never existed SSP 354.2

“*Nearest* the throne are” (group 1) “those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. *Next* are” (group 2) “those who *perfected Christian characters in the midst of falsehood and infidelity*, those who honored the law of God when the Christian world declared it void,” (group 3 are these connected with the previous) “and the millions, of all ages, who were martyred for their faith. And beyond” (group 4 are these connected with the previous) “is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation 7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs. GC 665.2

The law of love being the foundation of the government of God, the happiness of all intelligent beings *depends upon their perfect accord with its great principles of righteousness.* God desires from all His creatures the service of love,—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render to Him voluntary service. PP 34.3

Note: Accord. *noun*, an official agreement or treaty: in harmony with.

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## ***The Sanctuary.***

Revelation 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. 2 And immediately I was in the spirit: and, behold, ***a throne was set in heaven***, and one sat on the throne. 3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. 4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. Dan. 7:9,10.

Revelation 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Exo. 25:9,40; 1Chron 28:19.

***Let no one say that your works have nothing to do with your rank and position before God. In the judgment the sentence pronounced is according to what has been done or to what has been left undone (Matt. 25:34-40). {1SM 381.4} (See "The Story of Daniel" Haskell, 293.2.)***

Effort and labor are required on the part of the receiver of God's grace; for it is the fruit that makes manifest what is the character of the tree. Although the good works of man are of no more value without faith in Jesus than was the offering of Cain, yet covered with the merit of Christ, they testify {to} the worthiness of the doer to inherit eternal life. That which is considered morality in the world does not reach the divine standard and has no more merit before Heaven than had the offering of Cain.--Manuscript 26a, 1892. {1SM 381.5}

## ***Where the Priests Encamped, On The 4 Sides of the Sanctuary.***

Ps. 7:7 So shall the congregation of the people compass thee about:

Num. 3:23-38. 4—Eliasaph of Gershon *westward* verse 23, Elizaphan of Kohath *southward* verse 30, Zuriel of Merari *northward* verse 35, Moses and Aaron and their sons *eastward* Verse 38. *Exo. 2:1;6:16.*

Revelation 4:6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. . . 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and *hast redeemed us* to God by thy blood out of every kindred, and tongue, and people, and nation;

Revelation 14:3 And they sung as it were a new song before the throne, and before the *four beasts, and the elders:* and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, *the tabernacle* of God is *with men*, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

*These four living creatures represent four phases of the character of God.* The first was like a *lion*, the second like a calf, or an *ox*, as Ezekiel says, the third had the face of a *man*, and the fourth was like a flying *eagle*. This again establishes the fact that when the plan of redemption was laid, all heaven was in unison with the plan. Ezekiel and John, one before Christ's advent, the other after, *describe the same thing*, showing that the New Testament is but the unfolding of the Old.

{1905 SNH, SSP 98.1}

Christ in His life upon earth combined these four natures. He is the **Lion** of the tribe of Judah, of whom it was prophesied, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." As lawgiver and governor, Christ represented the **kingly** nature of the Father. When the tribes were given their places about the sanctuary, Judah was located on the east; and as they journeyed, the standard of Judah went before them. In the Gospels, **Matthew** begins with the genealogy, showing the right of Christ to the throne of David. There was, in the life of Emmanuel, a union of divinity with humanity. Christ was the firstborn in heaven; He was likewise the firstborn of God upon earth, and heir to the Father's throne. Christ, the firstborn, though the Son of God, was clothed in humanity, and was made perfect through suffering. He took the form of **man**, and through eternity, He will remain a *Margin* a man. Every firstborn into human families is a type of the offering made by Christ. **Mark**, in his life of Christ, gives the **servant** side. The second face was that of the calf, or the **ox**, the servant of men. This represents the priesthood,—the Levites who were chosen for service. Christ is both the slain lamb, and the priest who ministers in the sanctuary on high. He bore the sins of the world in His own body on the cross, and the burden crushed Him to death. The most exalted position, and the most lowly position are here represented,—God in the heavens, and God on the cross. **As Levites always accompanied the tabernacle**, so Christ ministers constantly to man. Heaven will know no other story till man is redeemed from the earth. Every beast of burden **beneath its load**, every overworked child of God, is a reminder of the Christ who became the servant of men. Although He stepped into the lowliest place, yet He was still the giver of the law, and He is judge of all. The Gospel of **Luke** describes the man side of the Son, giving that part of His life work, which appeals most forcibly to the mind of man. As God took the form of man, there is, in the gift, a promise that man may have the nature of his God. The **keen eye of the flying eagle** is taken to represent the searching gaze of Him whose eyes, as a flame of fire, "run to and fro throughout the whole earth, strongly to hold with them whose heart is perfect toward Him." Among the different writers, it was **John**, the beloved disciple, who saw the character of Christ portrayed as the glorious Word, One equal with the Father in might, power, and glory, and his gospel completes the inspired record of the *Margin* Saviour's life. He portrayed the divine character more fully than any other writer. This is represented by the eagle flying heavenward. {1905 SNH, SSP 98.2}

The Lord names individuals according to their character, and since He has chosen the names of the twelve sons of Jacob,—whence came the twelve tribes of Israel,—as names of the twelve divisions of the one hundred and forty-four thousand, there must be something in the character of Jacob's sons and of the twelve tribes of Israel worthy of careful study. CIS 287.1



There is a significance in the meaning of names given to persons by the Lord. Jacob's name was not changed to Israel until, after long and weary wrestling, he had prevailed with God and men. <sup>1</sup> It was after Joseph had given all his possessions to supply the needs of the cause of God, that he was called Barnabas, or "the son of consolation." <sup>2</sup> CIS 287.2

The company of one hundred and forty-four thousand, who will be redeemed from among men when the Saviour comes, and who throughout eternity will "follow the Lamb whithersoever He goeth," will enter the city of God marshaled in twelve companies, each bearing the name of one of the twelve tribes of Israel. <sup>3</sup> From these instances we conclude that there was a special significance to the names given to the twelve sons of Jacob. CIS 288.1

It takes all the different phases of Christian character to represent the perfect character of Christ. The burden-bearer fills as important a place in the work of God as the kingly Judah or the Levitical teacher. CIS 330.4

"Christ is sitting for His portrait in every disciple." It is possible for poor fallen humanity through the power of God to reflect the divine character. Christ covers the marred life with the spotless robe of His own righteousness. God and angels beholding the individual thus clothed, see only the perfect character of the divine Son of God; and throughout the ceaseless ages of eternity, the redeemed will witness to the transforming power of the blood of Christ. CIS 378.2

***Where the Levites Encamped.  
All around the Priests  
in-between them and the Tribes.***

Num. 3:6 Bring the tribe of Levi near, and present them before Aaron the priest, ***that they may minister unto him.*** 7 And ***they shall keep*** his charge, and the ***charge of the whole congregation*** before the tabernacle of the congregation, to do the service of the tabernacle. 8 And they shall keep all the instruments of the tabernacle of the congregation, and the ***charge of the children of Israel***, to do the service of the tabernacle. 9 And thou shalt ***give the Levites unto Aaron*** and to his sons: they are wholly given unto him out of the children of Israel.

Num. 1:53 But the Levites ***shall pitch round about the tabernacle*** of testimony, that there be no wrath upon the congregation of the children of Israel: and the ***Levites shall keep the charge*** of the tabernacle of testimony. . . 2:17 Then the tabernacle of the congregation shall set forward with the camp of the ***Levites*** in the

midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards. . . 33 But the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

Eze. 48:13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

2Chron. 35:3 And said unto *the Levites that taught all Israel*, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel . . . 5 And *stand in the holy place according to the divisions of the families of the fathers of your brethren the people*, and after the division of the families of the Levites. . . 12 And they removed the burnt offerings, that they might give *according to the divisions of the families of the people*, to offer unto the Lord, as it is written in the book of Moses. And so did they with the oxen. 13 And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. 14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

Revelation 4:4 And *round about* the throne were *four and twenty seats*: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Note: “according to the **divisions** of the families **of the people**,” *THE TWELVE TRIBES*-courses.

Deu. 21:1 If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: 2 Then *thy elders* and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: 3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; 4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: 5 And the *priests the sons of Levi* shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried: 6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the

valley: 22:18;

Josh 20:1 The Lord also spake unto Joshua, saying, 2 Speak to the children of Israel, saying, Appoint out for you *cities of refuge*, whereof I spake unto you by the hand of Moses: 3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. 4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. 5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

Due. 18:1 The priests the Levites, and all the tribe of Levi, *shall have no part nor inheritance* with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance. 2 Therefore shall they have no inheritance among their brethren: the Lord is their inheritance, as he hath said unto them.

Josh 13:33 But unto the tribe of Levi Moses gave *not any inheritance: the Lord God of Israel was their inheritance*, as he said unto them.

### ***Purpose of Their Station.***

The Levitical priesthood was *divided into twenty-four courses*.<sup>1</sup> Each course had its chief or governor of the sanctuary.<sup>2</sup> This continued down to the time of Christ.<sup>3</sup> When the Saviour ascended to heaven, He led a multitude of captives;<sup>4</sup> and *when John in vision* was shown the first apartment of the heavenly sanctuary, with its seven lamps of fire burning before the throne of God, he saw four and twenty elders seated upon four and twenty seats, and they worshiped the Lamb, saying, "Thou . . . hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."<sup>5</sup> In this we see the antitype of the twenty-four courses of priests. The chiefs, or elders, of each course have seats of honor, and they are kings and priests after the order of Melchizedek. The remainder of the multitude Christ took into heaven are not mentioned, but it is reasonable to suppose that they constitute the courses of which the four and twenty elders are the chiefs. {1914 SNH, CIS 80.1}

**1.** 1Chron. 24:1-19,20; 2Chron. 8:14 **2.** 1Chron. 24:6,31. **3.** Luke 1:18 **4.** Eph. 4:8 margin. **5.** Rev. 4:4; 5:8-10

The Saviour refers to this judgment in Matt. 5:21. *If at any time the slayer*

*passed outside of the limit of his city of refuge, his life could be taken by the avenger of blood, "because he should have remained in the city of his refuge."* 7 The decree was, "He shall dwell in that city until the death of the high priest that shall be in those days: then shall the slayer return unto his own house, unto the city from whence he fled." 8 Cities of refuge in Israel were far different from the asylas of the Greeks and Romans, which often served as a protection for the most profligate characters. The cities of refuge served as a protection for only those who had slain a person without enmity. The cities of refuge were cities belonging to the Levites, thus those confined within were *under the best influence. They were associated with the religious teachers of Israel, and had every opportunity to reform their lives and establish righteous characters.* {1914 SNH, CIS 259.2}

Note The history of the sons of Jacob represent Character perfection. See {1914 SNH, CIS 301.2} {1914 SNH, CIS 291.4}

The prophetic words of Moses in his parting blessing on the tribes, indicate that there would be *a decided change from the character* portrayed by Jacob: "Of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders." 16 {1914 SNH, CIS 347.5}

Again the prophet sees the work completed; and the four and twenty elders, who have long waited for the redemption of *their fellow beings*, fall before the throne, and worship Him who is crowned King of Kings. These are the beings who, with the host of the redeemed, *will finally have the renewed earth* for their home. A part of their song before the Father is, "Thou hast made us unto our God kings and priests, and we shall reign on the earth," showing that in the midst of heavenly glory, they yet look forward to the restoration of the earth at the end of the thousand years, during which time, the cases of the wicked are tried. {1905 SNH, SSP 205.1}

With the announcement of these words this second time, the man Jesus Christ, with the four living creatures and four and twenty elders, *who for centuries have represented the redeemed*, leave the temple altogether, and enter no more, until Christ returns from earth, bringing with Him the host of the redeemed. Then with the hundred and forty-four thousand, glorified, and reflecting the character of Christ, He enters the temple, and this company minister there. {1905 SNH, SSP 267.1}

### *Their Work.*

***Vials Full of Odors.***—From this expression we form an idea of the employment of those redeemed ones represented by the four living creatures and the four and twenty elders. They have golden vials, or vessels, full of odors - or, as the margin reads, incense - which are the prayers of saints. This is a work of ministry such as pertains to priests. {1897 UrS, DAR 425.2}

Scott says: "It is indisputably manifest that the four living creatures join in, or rather lead, the worship of the Lamb as having redeemed them to God; and this proves beyond controversy that part of the redeemed church is meant by this emblem, and not angels, whose worship is next described, but in language entirely different." {1897 UrS, DAR 425.3}

A. Barnes, in his notes on this passage, remarks: "The idea here is, therefore, that the representatives of the church in heaven, the elders, spoken of as 'priests,' are described as officiating in the temple above in behalf of the church still below, and as offering incense while the church is engaged in prayer." {1897 UrS, DAR 425.4}

The reader will remember that in the ancient typical service the high priest had many assistants; and when we consider that we are now looking into the sanctuary in heaven, the conclusion at once follows that these redeemed ones are the assistants of our great High Priest above. For this purpose they were doubtless redeemed. And what could be more appropriate than that our Lord, in his priestly work for the human race, should be assisted by noble members of that race, whose holiness of life, and purity of *character*, had fitted them to be raised up for that purpose? (See remarks on chapter 4:4.) {1897 UrS, DAR 425.5}

We are aware that many entertain a great aversion to the idea of there being anything real and tangible in heaven: and we can easily anticipate that the views here presented will be altogether too literal for such. To sustain themselves in their position, they dwell much on the fact that the language is highly figurative, and that we cannot suppose there are or were any such things in heaven as John describes. We reply that, though the Revelation deals largely in figures, it does not deal in fictions. There is reality in all the things described; and we gain an understanding of the reality when we get a correct interpretation of the figures. Thus, in this vision we know that the One upon the throne is God. He is really there. We know the Lamb symbolizes Christ. He too is really there. He ascended with a literal, tangible body; and who can say that he does not still retain it? If, then, our great High Priest is a literal being, he must have a literal place in which to minister. And if the four living creatures and the four and twenty elders represent those whom Christ lead up from the captivity of death at the time of his resurrection and ascension, why are they not just as literal beings while there in heaven as they were when they ascended? {1897 UrS, DAR 426.1}

***The Song.***—It is called "a new song," new, probably, in respect to the occasion and the composition. They were the first that could sing it, being the first that were

redeemed. They call themselves kings and priests. In what sense they are priests has already been noticed, they being the assistants of Christ in his priestly work. In the same sense, doubtless, they are also kings; for Christ is set down with his Father on his throne, and doubtless these, as ministers of his, have some part to act in connection with the government of heaven in reference to this world. {1897 UrS, DAR 426.2}

***The Anticipation.***—"We shall reign on the earth." Thus, notwithstanding they are redeemed, and surround the throne of God, and are in the presence of the Lamb that redeemed them, and are surrounded with the angelic hosts of heaven, where all is glory ineffable, their song contemplates a still higher state, when the great work of redemption shall be completed, and they, with the whole redeemed family of God, of every age, shall reign on the earth, which is the promised inheritance, and is to be the final and eternal residence of the saints. Rom.4:13; Gal.3:29; Ps.37:11; Matt.5:5; 2Pet.3:13; Isa.65:17-25; Rev.21:1-5. {1897 UrS, DAR 426.3}

So when John watched for one to open the book, there appeared, as it were a Lamb slain. That all power was given to the Lamb, that all heaven was poured out in this sacrifice, is shown by its seven horns and its seven eyes. "He came and took the book out of the right hand of Him that sat upon the throne"; for not even Christ could do the work alone. The power came from the Father. Father and Son unite in the work of Redemption. "And when He had taken the book, the four beasts (living Margin creatures) and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors (incense), which are the prayers of saints." Here is given ***the work of the elders and the living creatures.*** As the Lamb ministers constantly before the throne of God, these ***who have been redeemed*** to God "out of every kindred, and tongue, and people, and nation," bow before the throne, offering to Him who sits thereon ***the prayers which ascend from*** the earth. With the prayers, is a cloud of incense. "This holy incense is the merits and intercession of Christ, His perfect righteousness, which, through faith, is imputed to His people, and which alone can make the worship of sinful beings acceptable to God." {1905 SNH, SSP 105.1}

In the tabernacle service on earth, the altar of incense burned continually before the ark of the covenant, where shone the visible presence of God. When the high priest entered on the day of atonement into the Holy of Holies, he made his offering for the people with much incense, a cloud ascended from the censer as long as he remained in Divine Presence. To-day in heaven those who once lived on earth, representatives from every kindred, nation, and people, having passed through every phase of earthly experience, take the prayers offered by penitent sinners, and present them before the Lamb. Repentance is a sweet odor before our God; for it tells of sorrow for sin, and the acceptance of the life of Christ. Since the death of Christ, the lamb is no longer slain; but the morning and evening prayers,

when the blood of Christ is presented by faith, touch the heart of God, and from His throne angels speed their way on Margin rapid wings to fulfill the petition. If to prayer there does not seem to come an immediate answer, there is still the assurance that no earnest petition escapes the notice of our Father. They are represented as preserved in vials, in "bottles," as David says; and when the family of the redeemed is at last gathered on that crystal sea with the Lamb and the four and twenty elders, it will be found that every prayer of faith is answered. The lowliest believer, the most burdened sinner, who turns his face heaven ward, can see the rainbow of promise above the throne. For him the Lamb was slain, and in his behalf, *some one in that company of elders, who surround the throne, can plead, "I have passed over this same road and I have been rescued by the Saviour."* Look up, and take heart; for all heaven is working for the redemption of man! {1905 SNH, SSP 106.1}

#### Ellen G White on the Cross and its Shadow

On the next Friday, October 16, Ellen White spent some time looking over Elder Haskell's new book, *The Cross and Its Shadow*, a book devoted to the sanctuary truth. He had mailed to her the very first copy from the press. *She expressed her pleasure that he had been spared so long and was able to publish the book.* She and Crisler prayed together afterward, and she prayed especially for the General Conference brethren and for the men at Madison. (CCC to WCW, October 16, 1914). { 6BIO 408.7 }

See study on Ellen G White statements of the SDA Pioneers.

### ***Where the Tribes Encamped. On 4 Sides Between the Levites and the multitude of the saved.***

Num. 2:2 Every man of the children of Israel *shall pitch by his own standard*, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

Num. 2:1-31—*Westward* Ephraim, Manasseh, Benjamin, verses 18-24. *Southward* Ruben, Simeon, Gad, verses 10-16. *Northward* Dan, Asher, Naphtali verses 29-32. *Eastward* Judah, Issachar, Zebulun verses 3-9.

Revelation 7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Revelation 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, and had **twelve gates**, and at the gates twelve angels, and names written thereon, which are the names **of the twelve tribes of the children of Israel**: 13 On the **east** three gates; on the **north** three gates; on the **south** three gates; and on the **west** three gates. 14 And the wall of the city had **twelve foundations**, and in them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, **an hundred and forty and four** cubits, according to the measure of a man, that is, of the angel. 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The **first** foundation was jasper; the **second**, sapphire; the **third**, a chalcedony; the **fourth**, an emerald; 20 The **fifth**, sardonyx; the **sixth**, sardius; the **seventh**, chrysolite; the **eighth**, beryl; the **ninth**, a topaz; the **tenth**, a chrysoprasus; the **eleventh**, a jacinth; the **twelfth**, an amethyst. 21 And the **twelve** gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

Deu. 21:1 If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: 2 Then **thy elders** and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: 3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; 4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: 5 And the **priests the sons of Levi** shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried: 6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: 22:18; Exo. 4:29;

### ***Grafted into the Tribes by Character.***

Gen. 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. 2 Gather yourselves



together, and hear, ye sons of Jacob; and hearken unto Israel your father. Gen. 49:3-27.

Due. 33:1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. Due. 33:6-25.

Rom. 11:13 ***For I speak to you Gentiles***, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the ***casting away*** of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? 16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be ***broken off, and thou***, being a wild olive tree, ***wert grafted in among them***, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, ***that I might be grafted in***. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For ***if God spared not the natural branches, take heed lest he also spare not thee***. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou ***continue*** in his goodness: ***otherwise thou also shalt be cut off***. 23 And they also, if they abide not still in unbelief, ***shall be*** grafted in: for God is able to graff them in ***again***. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

### ***The Beautiful Picture Marred! Are Angels redeemed?***

**Note:**—With the Facts above in mind, it is to be wondered why Pastors are destroying such beautiful symbols of Christ's character in us, Gal. 4:19; Col. 1:27, and His redeeming love. Yet they make divisions by their use of the following quote instead of bringing unity and harmony. Why is the following quote made into a mountain, especially when many quotes like the one that follows are available to them?

This roll was written within and without. John says: "I wept much, because no man was found worthy to open and to read the book, neither to look thereon" [verse 4]. The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to

look thereon. His soul was wrought up to such a point of agony and suspense that *one of the strong angels* had compassion on him, and laying his hand on him assuringly, said, “Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof” [verse 5]. { 12MR 296.4 }

Note: Angels cannot be redeemed because those loyal have never fallen. Those fallen cannot be redeemed—Heb. 6:4.

For what was the great controversy permitted to continue throughout the ages? Why was it that Satan’s existence was not cut short at the outset of his rebellion? It was that the universe might be convinced of God’s justice in His dealing with evil; that sin might receive eternal condemnation. In the plan of redemption there are heights and depths that eternity itself can never exhaust, marvels into which the angels desire to look. *The redeemed only, of all created beings, have in their own experience known the actual conflict with sin; they have wrought with Christ, and, as even the angels could not do, have entered into the fellowship of His sufferings; will they have no testimony as to the science of redemption—*nothing that will be of worth to unfallen beings?* { Ed 308.3 }*

He did not come to save angels. {7BC 927.2} See Grace not needed or understood by angels—TM 519; 1SM 331.

Not merely in the minds of a few finite creatures in this world, but *in the minds of all the inhabitants of the heavenly universe*, has the immutability of God’s law been established. Satan’s course against Christ was heralded *to every world*. When the issue was finally determined, *every unfallen being expressed indignation at the rebellion*. *With one voice they extolled* God as righteous, merciful, self-denying, just. His law had been vindicated. { ST August 27, 1902, par. 12 }

*Every eye in the unfallen universe* is bent upon those who profess to be Christ’s followers. *Here, in this atom of a world, an earnest warfare is going on*,—a battle in which Christ, our substitute and surety, has engaged in our behalf, and conquered. Now we, Christ’s purchased possession, must become soldiers of his cross, *and conquer in our own behalf, on our own account, through the power and wisdom given us from above*. The influence of the cross of Calvary is to vanquish every earthly and spiritual evil power; and *we need to know* the plan of the battle, *that we may work in harmony with Christ*. { RH September 29, 1891, par. 1 }

Note: Why is the 144,000 a literal number? There are many SDA’s who refuse the founding truth given to the people of God. They are as well unwilling to obtain

salvation on the conditions Christ offers.

Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. *A noble character is earned by individual effort* through the merits and grace and Christ. God gives the talents, the powers of the mind; *we form the character*. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected. . . . {OFC 308.6} See Isa. chp., 1-5.

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

Note: Yes the rebellion started in Heaven, But had been expelled to this earth upon the submission of Adam and Eve. Job 1:7; 2:2. The fallen angels had thus been bound here also at Christ's death. Therefore if those are angels mentioned in Revelation chapters 4:6,8 and 5:6,8,14 they could not have Victors Crowns.

### ***The Fall of Angels that cannot be Redeemed.***

The first six verses of this chapter (Rev. 12), as has been seen, take us down to the close of the 1260 years, which marked the end of the papal supremacy in 1798. In the 7th verse it is equally plain that we are carried back into previous ages. How far?—To the time first introduced in the chapter,—the days of the first advent. "And there was war in heaven," the same heaven where the woman and the dragon were seen at first; but they were actors in scenes that took place here upon the earth; hence we understand this war to be located in the same place. And to what point are we carried back?—Evidently to the commencement of Christ's ministry here upon earth. To prove that Michael is Christ, see Jude 9; 1Thess. 4:16; John 5:28,29; and that this was a special time of warfare between him and Satan need not be argued. {1897 UrS, DAR 513.1}

Another symbol is here introduced, and John hastens to tell us what this symbol represents. It is the devil and Satan. But this is not the same as the dragon of verses 3 and 4. That was a great red dragon, with seven heads and ten horns, and seven

crowns upon his heads. Though in a sense the dragon represents Satan, since he was the instigator of the work which this dragon did, it would be most grotesque to try to apply this symbol to Satan personally. Satan is not said anywhere in the Bible to be red, and he is not possessed of the number of heads and horns there stated; and while he might, as the god of this world, have one crown, there would be no reason for his having seven. But all these features are very appropriate as applied to pagan Rome. {1897 UrS, DAR 513.2}

When it is desired to set forth Satan by a symbol, no more appropriate one can be chosen than a great dragon, or serpent, unqualified. And why a similar symbol is also employed to represent Rome with some of its peculiar features, is evident. It was because Rome, as a universal empire, was then the only possible general agent to carry out Satan's will in the earth. But there is no occasion to confound the two symbols. {1897 UrS, DAR 514.1}

In reference to the war mentioned, Satan had looked forward to Christ's mission to this earth as his last chance of success in overthrowing the plan of salvation. He came to Christ with specious temptations, in hope of overcoming him; he tried in various ways to destroy him during his ministry; and when he had succeeded in laying him in the tomb, he endeavored, in malignant triumph, to hold him there. But in every encounter the Son of God came off triumphant; and ***he sends back this gracious promise to his faithful followers:*** "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This shows us that Jesus ***while on earth*** waged a warfare, and obtained the victory. Satan saw his last effort fail, his last scheme miscarry. He had boasted that he would overcome the Son of God in his mission to this world, and thus render the plan of salvation an ignominious failure; and well he knew that if he was foiled in this his last desperate effort to thwart the work of God, his last hope had perished, and all was lost. (See Spiritual Gifts, Vol. I, p.67.) {1897 UrS, DAR 514.2}

But, in the language of verse 8, he "prevailed not;" and hence the song may well be sung, "Therefore rejoice, ye heavens, and ye that dwell in them." {1897 UrS, DAR 514.3}

***It is held by some*** that this war took place when Satan, then an angel of light and glory, rebelled in heaven; and that the "casting out" of which John speaks, was his expulsion from heaven at that time. But ***we are unable to harmonize this view with the testimony*** before us. Thus, in verse 13 we read: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." ***This shows that*** just as soon as the devil saw that he was cast out, he ***turned his wrath against*** the woman, ***the church***, which, not far from that time, fled into the wilderness. When Satan therefore found himself thus overthrown, the man-child had already been brought forth, or, in other words, the first advent of Christ had taken place. Hence this war and defeat of Satan, taking place this side of the Christian era, and not a great length of time before the church went into the

wilderness in 538, cannot be his fall from heaven before the creation of the world; though that was a war in heaven. {1897 UrS, DAR 514.4}

Again, there seem to be a number of instances in which Satan is spoken of as defeated, or cast down. One was *his first rejection from heaven; another, when Christ overcame him at his first advent; and there will be another in the future*, when he is cast into the bottomless pit, and shut up for a thousand years. *And on each successive occasion, we behold a regularly increasing limitation of his power.* He falls a degree lower in every succeeding combat. *The first time*, as we may plainly infer from certain scriptures, the contest was between him and God the Father (see 2Pet. 2:4); *the second* time between him and Christ the Son, as in the scripture before us; while *the third* time an angel suffices to accomplish the work of his humiliation. Rev. 20:1,2. *Since his first* contest, he has not been permitted to rise to the dignity of contending with the Father; *since the second*, he has not had the privilege, if such it may be called, of a personal encounter with the Son. The war mentioned in the scripture now before us is between the devil and Michael, Christ. The great effort of the former against the latter, personally, was during his mission here on earth; and Christ's great personal victory over him was in that very contest. {1897 UrS, DAR 515.1}

"Neither was their place found any more in heaven." Heaven, we have seen, does not mean, in this chapter, the place which is the abode of God and his celestial messengers. It here doubtless denotes condition rather than place; and the expression would then signify that they were here humiliated, and never to regain their former position. They had suffered a terrible defeat, which Christ describes by saying, "I beheld Satan as lightning fall from heaven." The hope which he had all along cherished, of overcoming the Son of man when he took upon himself our nature, had forever perished. His power was limited. *He could no more aspire to a personal encounter* with the Son of God,—a fact which hitherto had given, in a comparative degree, dignity and prestige to his position. Henceforth the church (the woman) *is the object of his malice*, and he resorts to all those nefarious means *against her* that would naturally characterize a baffled and hopeless rage. (See Spiritual Gifts, Vol. 1, p.79.) {1897 UrS, DAR 515.2}

But hereupon a song is sung in heaven, "Now is come salvation," etc. How is this if these scenes are in the past? Had salvation, and strength, and the kingdom of God, and the power of his Christ, then come?—Not at all; but this song was sung prospectively. Those things were made sure. The great victory had been won by Christ which put the question of their establishment forever at rest. Just as we read in other scriptures, "We have eternal life," "We have redemption through his blood," etc., as if we were now in actual possession of these blessings; whereas we only have them by faith, and the language is simply an assurance that they are *forever sure to the final overcomers.* {1897 UrS, DAR 516.1}

The prophet then glances rapidly over the working of Satan from that time to the end (verses 11, 12), during which time the faithful "brethren" overcome him by the

blood of the Lamb and the word of their testimony while his wrath increases as his time grows short. Though working through earthly powers, Satan, personally, is the chief agent from verses 9 to 17. {1897 UrS, DAR 516.2}

**Note: How does Satan attack the Church? *Here is Present truth—illustrating the last conflict that we face, Christian verses christian. Matt 24:49, verse 44-25:13. Overcoming Satan in the person of their brethren—fellow human beings. See the Book of Job.*** If they'd said our interpretation of EGW is all that matters, if they had said the Pioneers won't be quoted, I'd have known where I should stand. They do say these very thing in actions.

*The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the Papacy.* Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: {1MR 296.5} MATTHEW 24:45-25:13

But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamb-like horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before him." The spirit of persecution manifested by *paganism and the papacy* is again to be revealed. Prophecy declares that this power will say "to them that dwell on the earth, that they should make an image to the beast." [Revelation 13:14.] The *image* is made to the *first or leopard-like beast*, which is the one brought to view in the *third* angel's message. By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents *another religious body clothed with similar power*. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. *Here* is to be found an *image* of the papacy. *When* the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, *then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution*, as were God's ancient people. Almost every century furnishes examples of what bigotry and malice can do under a plea of serving God by protecting the rights of Church and State. *Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience*. In the seventeenth century thousands of non-conformist ministers suffered under the rule of the Church of England. *Persecution always follows religious favoritism on the part of secular governments.* {4SP 277.2}{4Sp 503.3}{GC 445.1}{GC88 445.1}{D&R 546.3; 518.2-519.3}

The vision that Christ presented to John, presenting the commandments of God

and the faith of Jesus, is to be definitely proclaimed to all nations, people, and tongues. *The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ.* To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon. . . . {TM 117.4}

The Protestant churches, having received doctrines that the Word of God condemns, *will bring these to the front and force them upon the consciences of the people, just as the papal authorities urged their dogmas upon the advocates of truth in Luther's time.* The same battle is again to be fought, and every soul will be called upon to decide upon which side of the controversy he or she will be found. {CTr 323.5}

*But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty.* {RH, December 24, 1889 par. 4} {RH, March 9, 1911 par. 17}

. . . Now that Satan *can no longer* keep the world under his control by withholding the Scriptures (during papacy supremacy), he resorts to *other means* to accomplish the same object. . . . *And now, as in former ages, he has worked through the church (protestant) to further his designs. The religious organizations of the day* (GC 390.2, 389.2; TM 61.3; 7BC 979; PP 124.1) have refused to listen to *unpopular truths* plainly brought to view in the Scriptures, and in combating them *they have adopted interpretations and taken positions* which have sown broadcast the seeds of skepticism. Clinging to the papal error of natural immortality and man's consciousness in death, they have rejected the only defense against the delusions of spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, *many popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together.* As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. *The teachings of religious leaders* have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and *upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.* {GC 586.2}{GC 281.3}{GC 603.2}—{TM 16.1}{4SP 318.2,3}{TM 64.3}{3T 257.1}{RH Extra, Dec. 23, 1890.}. Parentheses and contents added.

But *today* in the *religious world* there are multitudes who, as *they* believe, *are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by*

***human authority.*** Since Christ is not now here in person, ***they themselves will undertake to act in His stead, to execute the laws of His kingdom.*** The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the ***expositors*** of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. {DA 509.2} {GC 587.1; 588.3—for a millennium}{5T 712.1; 714-715.1}{GC 603.2} {TM 366.1} {2SP 14.1}

Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord ***such a revival of primitive godliness as has not been witnessed since apostolic times.*** The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and ***before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.*** GC 464.1

Mal. 2:17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them;

. . . There was a power from beneath moving agencies to bring about a change in the constitution and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath, plainly specified in the fourth commandment as the seventh day. 3SM 166.2

The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; ***they have led***



*their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception.* The multitudes are filled with fury. “We are lost!” they cry, “and you are the cause of our ruin;” and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God’s people are now employed to destroy their enemies. Everywhere there is strife and bloodshed. { GC 655.4}

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," are the words of our Saviour. Errors in doctrine are multiplying and twining themselves with serpentlike subtlety around the affections of the people. There is not a doctrine of the Bible that has not been denied. *The great truths of prophecy, showing our position in the history of the world, have been shorn of their beauty and power by the clergy, who seek to make these all-important truths dark and incomprehensible. In many cases the children are drifting away from the old landmarks.* The Lord commanded His people Israel: "When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." {5T 330.1}

## ***Culminating is the loud cry of Rev. 18:2***

“And thunders and lightnings”—another allusion to the judgments of Egypt. (See Exodus 9:23.) The great city is divided into three parts; that is, the ***three grand divisions*** of the ***false and apostate religions*** of the world (the great city), ***Paganism, Catholicism, and relapsed Protestantism***, seem to be set apart each to receive its appropriate doom. The cities of the nations fall; universal desolation spreads over the earth; every island flees away, and the mountains are not found; and great Babylon comes in remembrance before God. Read her judgments, as more fully described in chapter 18. {1897 UrS, DAR 653.3}

### **Testimonies To Ministers**

The Remnant Church Not Babylon

page 61 Paragraph 3

"The fallen denominational churches comprise babylon". also PP124.1

**7BC**

Revelation 18:1-5

Page 979

"The churches have become as described in the eighteenth chapter of Revelation" also GC 389, 380-390.

**The Great Controversy  
Between Christ and Satan**

A warning Rejected

Page 389 Paragraph 2

"The *second angel's message* of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this."

**The Great Controversy  
Between Christ and Satan**

A Warning Rejected

Page 390 Paragraph 2

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are

dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected."

I saw the Father *rise from the throne*, [SEE PAGE 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while *I will return from the wedding and receive you to Myself.*" Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. EW 55.1

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. *Satan appeared to be by the throne, trying* to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. EW 56.1

### *A warning to all.*

Need for Heavenly Wisdom in Combating Error--We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for heavenly wisdom. Let us be much with God in prayer. *We want Bible evidence for every point we advance. We do not want to tide over points as Elder Canright has done with assertions.* {11MR 231.1}

Note: Ministers, in their alternative explanations of Scripture are not able to explain every point of Holy Writ.

We ought to consider ourselves responsible for every conclusion which may logically be drawn from our position.—{*HS JH Waggoner pg. 15.2*}

God sets no man to pronounce judgment on His word, selecting some things as inspired and discrediting others as uninspired. *The Testimonies have been treated in the same way*; but God is not in this." {1SM 23.1}

How can the Lord bless those who manifest a spirit of "I don't care," a spirit which leads them to walk contrary to the light which the Lord has given them? *But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat, and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, "Sister White said this," and "Sister White said that." Find out what the Lord God of Israel says, and then do what He commands.*—Manuscript 43, 1901. (From an address to church leaders the night before the opening of the General Conference session of 1901.) {3SM 33.1}

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