



The Seven Trumpets and The Investigative Judgment

David D. Burdick

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By
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“Write the vision,
and make it plain upon tables,
that he may run that readeth it”

–(Hab. 2:2).

“I set watchmen over you, saying,
Hearken to the sound of the trumpet.”

–(Jer. 6:17).

Note: The King James Version (KJV) of the Bible was used for the biblical quotes. Words added for clarity by the KJV translators have been un-italicized in this book. Therefore, all italicized scripture verses used in this book are for emphasis by the author. The Bamberg Apocalypse (11th Century) image on the cover comes from Christiansunite.com.

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Foreword

Unconquerable Forces Waiting *(Testimonies to Ministers, pp. 216-219)*

Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men.

We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth....

Study Revelation in connection with Daniel, for history will be repeated.... We, with all our religious advantages, ought to know far more today than we do know.

Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give.

As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament Scriptures is full of truth that we need to understand. Satan has blinded the minds of many so that they have been glad of any excuse for not making the Revelation their study. But Christ through His servant John has here declared what shall be in the last days; and He says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."...

A message that will arouse the churches is to be proclaimed. Every effort is to be made to give the light, not only to our people, but to the world. I have been instructed that the prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanations, and should be sent all over the world. Our own people need to have the light placed before them in clearer lines.

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....

As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world; and this delineation as already begun to be fulfilled. By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history.... In the very time in which we live, the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath of creation, as holy unto the Lord.

The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed be left untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message. We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial

attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, "the Root and the Offspring of David, and the bright and morning Star."

Dig Deeper

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put His grace upon us. We may have a feast of good things every day, for God can open the whole treasure of heaven to us.--*Review and Herald*, February 18, 1890.

Introduction

This book contains some new concepts in Revelation that are timely and urgent. The book takes a new view on the investigative judgment, overlaying it with the seven trumpets, and reaffirming the validity and importance of the investigative judgment. All age groups need to read this. I hope I have written to young and old, and not only to the mind, but also to the heart.

Maybe you feel that you are a kindergartner in the school of Christ. You aren't an authority on the Bible or on its last book. You don't know Koine Greek or Masoretic Hebrew. Neither are you a scholar or a theologian. You are *just* a Bible student. But, thankfully the Bible gives its own authoritative commentary. The Bible has no higher commentary on earth than itself. So, anyone can understand the Revelation of Jesus Christ which God gave Him, whether a young farmer who drives a plow, a shepherd boy, or even "a gatherer of sycomore fruit" (Amos 7:14). They need only surrender to God's righteousness and love, and let Him teach them.

There is no other requirement. David said, "I have more understanding than all my teachers: for *thy testimonies are my meditation*. I understand more than the ancients, because *I keep thy precepts*" (Ps. 119:99, 100). This doesn't put down schoolhouse education. Original Greek and Hebrew are helpful, and I don't mean to say I never look at them. Yet, though I am not a theologian,

the Lord meant for children to understand His plain word. Spiritual things are spiritually discerned; and simple things are simply discerned. The spiritual, that is, the simplistic child, will be awed by the profound things of the Bible.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people", "that no flesh should glory in his presence" (Isa. 28:9-11; 1 Cor. 1:29).

Out of the mouth of babes and sucklings hast thou ordained strength (Ps. 8:2).

The simple farmers of 1848 through 1850 who gathered inside of barns and living rooms were desperate, deep thinking people, though commoners. Even today, God can still choose the desperate, "foolish things of the world...and base things," even "things which are despised" (1 Cor. 1:27, 28). So, don't think because you are not a diplomaed theologian that you cannot grasp the simple, yet profound lessons from Jehovah's prophecies.

As dependent children, knowing God's love and yielding to Him will teach us everything. Bible prophecy

is no exception to this rule. “Little children, it is the last time...the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming” (1 John 2:18, 27, 28). “None of the wicked shall understand; but the wise shall understand” (Dan. 12:10). The humble will sit at the feet of Jesus and learn from Him.

The book of Revelation has a continuous storyline from chapter 4 to chapter 11, beginning before Lucifer’s rebellion.

The book of Revelation has a continuous storyline from chapter 4 to chapter 11, beginning before Lucifer’s rebellion, and ending with the last call of mercy to the world and the grand finale of the controversy between Christ and Satan. In particular, those chapters have given us a view of God and of His kingdom before sin began and throughout the terrible sin calamity. The gospels and epistles show us the Son of God who laid down His life for us, His friends. But, Revelation reveals the Father who, from the start of the controversy in heaven, has been locked up and imprisoned in house arrest. The exonerated of the Father by His righteous character re-implanted and fully manifested in fallen man is the essence of Revelation chapters 4 through 11.

The Revelation first half, drama-filled section of John’s prophecy draws an architecture and builds a structure before the reader for a concise chronicling of God’s redeeming work. Then the last half of Revelation, chapter 12 and onward, as ancillary to the central seal/trumpet pageant, fill in details for the prophetic framework outlined by this core theme of Revelation’s foundational chapters 4 through 11. These first eight especially focus on humanity’s final generation — the generation of the investigative judgment period before Jesus returns.

In this book, we will look at these eight chapters from the context of the whole Bible: the Old Testament scriptures, to find their usages of figurative symbology that Revelation so much draws upon; and the New Testament gospel, to see beautiful nuances of redemption

and the gospel’s many warnings of eternal destruction reaffirmed in the Revelation. We will sit Old Testament next to New Testament scriptures, “comparing spiritual things with spiritual” (1 Cor. 2:13). Comprehending Revelation, then, assumes familiarity with the whole Bible and a personal encounter with Jesus. We will rest secure in the good news in order to brave the bad news. We will see that this science of salvation, which brings us good and bad news fills the last book of the Bible like it does the whole of God’s powerful, life-changing word.

We will explore new perspectives of Revelation. We will seek to handle the word of God honestly and try to candidly search for the solemn message presented by the seal/trumpet drama. We will see old light in new settings, old truth in new framework. Like kids digging through a toy box, we will dig out of the Bible’s treasure chest things new and old. “We may have a feast of good things every day, for God can open the whole treasure of heaven to us.”

Ellen White made this incumbent upon us:

We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are indeed too plain to be misunderstood, but there are others whose meaning does not lie on the surface to be seen at a glance. Scripture must be compared with scripture. There must be careful research and prayerful reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value, which are concealed from the view of the careless seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life *Steps to Christ*, p. 90.

Let the Bible speak for itself.

Lead the minds of the youth from truth to truth, up higher and higher, showing them how scripture interprets scripture, one passage being the key to other passages *Evangelism*, p. 581.

The Scriptures need not be read by the dim light of tradition or human speculation. As well might we try to give light to the sun with a torch, as to explain the Scriptures by human tradition or imagination. God’s holy Word needs not the

torch-light glimmer of earth to make its glories distinguishable. It is light itself — the glory of God revealed; and beside it every other light is dim. But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence. No earthly blessing can be obtained without earnest, patient, persevering effort *Signs of the Times*, June 6, 1906, par. 10-13.

Mrs. White also gave the following advice:

There is no excuse for anyone in taking the position that there is no more truth to be revealed. . . . We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ *Counsels to Writers and Editors*, p. 35.

We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. We must not become set in our ideas, and think that no one should interfere with our opinions *Review and Herald*, June 18, 1889, para. 6.

For,

Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work to do for us. Increasing light is to shine upon us; for “the path of the just is as the shining light, that shineth more and more unto the perfect day” *Review and Herald*, June 18, 1889, par. 4).

And she noted:

The fact that there is no controversy or agitation among God’s people, should not be regarded as conclusive evidence that they are holding fast to

sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what *Counsels to Writers and Editors*, p. 39.

Bible prophecy our eschatological clock to the end:

Prophecy Alone Holds the Answer to the Questions of thinking People. — The prophecies which the great I AM has given in His Word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, *tell us where we are today in the procession of the ages, and what may be expected in the time to come* [emphasis mine]. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour’s prophecy of the events to precede His coming: “Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places” *Prophets and Kings*, p. 537.

The intention of this study is to review, to inform, and to revive. The Bible, and especially the prophecies, need to make sense to everyone. The Bible must be seen as reputable, the living word of God that “liveth and abideth for ever” (1 Pet. 1:23). We need to know our Bibles. For this reason I supply many scripture references throughout, even for common verses with which people are familiar but may not know their whereabouts in the Holy Writ. We need to understand the original issues surrounding the Old Testament precious promises. That’s what makes them precious.

Another purpose of this book is to alert the Advent movement and the Protestant denominations of the point in prophetic time where we sit today, as indicated by the seven trumpets of Revelation. For good reasons,

this book doesn't follow the trumpets' traditional placement, which start at the destruction of Jerusalem or the collapse of the Roman Empire. Rather, it will show that the trumpets began in 1844. Much time has already passed and we are late to understand the trumpets prophecy. Therefore, their placement beginning in 1844 has alarming ramifications for us, by the sealing and also the mark of the Beast that Revelation shows occurring during the fifth and sixth trumpets. The trumpets force us to acknowledge the present reality of the imminent first time of trouble, and the nearness of the Latter Rain of the Holy Spirit, both of which precede the great time of trouble; and that tribulation being that which prepares us for the return of the Lord in power and glory. "Blessed is he that readeth....and keep those things which are written therein: for the time is at hand" (Rev. 1:3).

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This book is not meant to be a verse by verse commentary of the whole of Revelation, but a handbook explanation of the seal/trumpet prophecy. Thus, the reader will need to do his or her own perusal of each chapter in Revelation before reading the respective chapters of this book. Then, the reader can follow closely the scriptural interpretation of its symbols, some symbols which may be new to Christians of all persuasions, even to Adventists. As Adventists, the trumpets of chapters 8 through 11 are our final frontier. We have not understood them correctly, yet they open the door to a detailed vista of God's omniscient view down through the past 172 years.

For your convenience to more easily peruse each segment of the seal/trumpet drama, this publication contains near its center a copy of Revelation chapters 4 through 11. I believe the reader will greatly profit from this. Reading scripture for oneself has a thousand times the power of hearing it from another.

I don't apologize for using the King James Version (KJV) of the Bible in this study. It has been called the most accurate word-for-word translation. Although it has a few outdated words — some 40 in all — the rest of the thousands are perfectly understandable, once the reader gets over prejudice toward the "thee's" and the "thou's", and the "ye's", the "eth's" and "est's". Being a word-for-word translation, the construction of the KJV phraseology can at first cause a little consternation because of its close transliteration of ancient syntax and the sometimes switching of subject pronouns mid-sentence. But, God made the human mind adaptable to anything, and the KJV quirks are easily overcome.

The words supplied by the King James translators have been un-italicized. This gave me the ease of italicizing words from scripture that I felt needed emphasis without having to attach "[emphasis mine]", which would interrupt the force of the scripture messages. As the reader sees italicized words of scripture, he should assume that I italicized them for the purpose of importance. I have also added a page for notes at the end of Appendix A, in case the reader desires to jot down items of interest.

The reader may be a grownup, a teenager, or younger. Any group, any age, however, should be searching to understand the scriptures a little better every day. To study is to question. "What does this verse mean?" "Lord, why was it said like that?" "How does this verse fit into the larger context?" "Why do I believe like I do based on that scripture?" "Oh, *thank you*, Lord; now I understand!"

No truth will lose anything by close investigation. By challenging prophetic beliefs of our Adventist patriarchs, the purpose of this project is to more firmly establish faith in our forefathers' interpretation of Revelation and of the issues surrounding the great controversy, as first understood by Ellen White in 1858. This study shows how the 2,000 year old Revelation reveals God's view of our world, primarily after 1844. It also introduces a biblical reason for our sojourn here since we first said, "Jesus will come *soon*."

This review of Revelation intends to invite old and young to read *The Great Controversy* and other Spirit of Prophecy books (<http://www.whiteestate.org/>), and to look at passages of scripture, some brief and some lengthy, not because it was easy for me to copy and paste from *e-Sword*, but in order to interest Bible students to read the precious whole chapters and books for themselves. I

desire to communicate the need to be a thoughtful, voluminous reader of scripture, and not a surface student. We must understand more than proof texts of scripture. Disjointed verses alone, removed from their context, do little to give the full picture that the Lord intended us to gain from His invaluable written word. Precious promises are scattered all about. We will take a verse here and there, line upon line, and precept upon precept. We will ply the context for clues. We will also keep in mind the most important part of all: our Father's wonderful promises of redemption.

We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner *The Great Controversy*, p. 599.

May I recommend that the reader read this book in the “cool of the day”, that is, the beginning of your day (whatever time of day that is), rather than in the end of it. The frustrations of the day could negatively affect the reception of the tough and distressing ramifications that come from this study. I have sought to weave the hopes and promises of the gospel in throughout the apocalyptic scenes of Revelation's gloom and doom. Revelation isn't normally seen as a devotional, but I believe that my book puts in sufficient good news to outweigh the bad news, so that the seals and trumpets pageant can be inspirational as well as instructive for these last days. What more is there to the full gospel than instruction from and inspiration by, information of and communication with Jesus?

Part of this essay concerns the “popular Protestant churches,” the Roman Papacy, and even a disobedient Advent movement. The intention here is not to be divisive or bashing. However, much of the Revelation points to the failures of the church of God after the apostles passed from the scene; and, history is left as a warning from which we must learn. Nevertheless, the church's history need not be treated crassly. And, truth must always be communicated in kindness and

humility, “considering thyself, lest thou also be tempted” (Gal. 6:1, cf 1 Sam. 26:11). My desire is that kindness, hope, and warmth are heard in these pages, and that I have considered all of my flaws. “God has children, many of them, in the Protestant churches, and a large number in the Catholic churches, who are more true to obey the light to the very best of their knowledge than a large number among Sabbathkeeping Adventists who do not walk in the light.... And shall no voice be raised of direct warning to arouse the churches to their danger?... God forbid” *The Ellen G. White 1888 Materials*, p. 377. Our Protestant and Catholic brethren need to hear the warnings and promises associated with Revelation, and I hope this book can play a part in that great work.

Let the point be recognized: Every revival that has ever reformed God's people — from the most ancient times to the present — has had its turn at unfaithfulness and apostasy. And, let's not think that the early church or the Reformation or the Advent movement may never be exempt from unfaithfulness. Prophecy indicates that this happened, as we will see in this study. So, we are all in the same boat together. The current Israel of God needs to admit this, because this admission is just what Heaven is waiting for. Once we admit it, then Jesus will restore to us the glorious work He originally gave us: to gather all of His scattered people the second time. We must not be satisfied with anything less than the Latter Rain work.

Finally, we will see that the message of the investigative judgment and Earth's final redemption, given to the Seventh-day Adventist church in the setting of the great controversy, is founded squarely upon Bible prophecy. We will see that the Advent patriarchs and prophet had correctly searched the scriptures for what the Spirit of Christ which was in them signified when they testified of the future sufferings of the people of God, and the glory that would follow. Cheer up, pilgrim brothers and sisters. We are almost home!

Do not delay to get onboard
You can put faith in the messenger of the Lord
Others fail integrity with the Spirit's sword
Time is too short for her to be ignored

Chapter 1

Revelation Chapter 4: In the Beginning, God

Revelation Chapter 4 gives the setting for the great events to be revealed until the end of chapter 11. In the beginning, even before time, Revelation chapter 4 opens with the Father eternally sitting on His throne. Before Him are the seven Spirits of God, similar to the seven angels lighting the seven churches. In Revelation chapter 1, Christ held seven stars in His right hand (see Revelation 1:16), just as the earthly tabernacle had the seven candlesticks on the right side of the Holy Place, as one faces out the veil of the Holy Place. Gold bands Jesus' chest like a breastplate reflecting the spotless purity that filled His heart, and His feet have the appearance of fine brass, just as the earthly tabernacle had items of pure gold inside the sanctuary and the courtyard items were made of brass. The brightness of Christ's face disabled John, and His eyes shone even brighter, just as the glorious shekinah in the Most Holy Place would mean mortal death without having a cloud of incense to obscure it. Here we can see through shadowy types that John saw Christ embodying the earthly sanctuary and its courtyard. The sanctuary is Jesus (see Hebrews 10:20; Matthew 8:17; Isaiah 53:4); the Son of God is the plan of salvation. Jesus is "greater than the temple" (Matt. 12:6), even "as he who hath builded the house hath more honour than the house" (Heb. 3:3, cf Zech. 6:13).

John sees before the Father shining lamps of fire — "the seven Spirits of God" (Rev. 4:5) — representative of the whole infinite, omnipotent, omniscient, omnipresent, and eternal Spirit of God. John sees seven Spirits not because there are literally multiple Holy Spirits, but because the numeral *seven* in Hebrew thought represented fullness to the fullest extent of divine and holy things; *seven* quantifies the epitome of infinity in power, "the utmost bound of the everlasting hills" (Gen. 49:26) in the way of holiness. The seven Spirits are "the eternal Spirit" (Heb. 9:14), the Father's Spirit without measure given to His Son (see John 3:34; Revelation 3:1), "the power of the Highest" (Luke 1:35, cf Matt. 28:18), "even his eternal power and Godhead" (Rom. 1:20). The brilliant lamps of fire sat between "him that sat on the throne...that liveth for ever and ever" (Rev. 4:10) and "a sea of glass like unto crystal" (Rev. 4:6).

An insight here from my Bible teacher, Pastor James Ayars, is that the seven Spirits describe seven attributes of Christ, six specific and one all-encompassing. "The spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD" (Isa. 11:2). The description "seven spirits" represents every attribute of the Father, all of which He displayed through His Son (see Hebrews 1:3).

This very first scene of heaven is a peaceful one. The heart of God was happy and jubilant, as was His kingdom of peace that surrounded Him like a sea (see Ezekiel 28:2), settled and undisturbed, sitting below and stretching out before “the holy mountain of God” (Eze. 28:14, cf Isa. 11:9; 65:25). His “peace [had] been as a river,” like waters “that go softly,” “and [His] righteousness as the waves of the sea” (Isa. 48:18; Isa. 8:6, cf Gen. 2:10). Neither did any member of that sea “hurt nor destroy in all my holy mountain”; but the kingdom was “full of the knowledge of the LORD, as the waters cover the sea” (Isa. 11:9, cf Isa. 65:25). This vast, pacific ocean contrasts with the Revelation chapter 15 scene of the sea mingled with fire, when God’s full wrath against sin is stirred up and He is about to begin His final plagues. Yet, in His judgments God will keep His people stable and they will still retain the peace of the glass sea (see Revelation 15:2-4).

We can see at this time represented by chapter 4, that the perfect peace of God reigned in His presence and throughout His kingdom of grace and truth. This calm picture also helps us peer into the mind and heart of the Prince of Peace. Like Father, like Son; with either it could be said that it was heaven to be in His presence and multitudes were happy to serve Him.

“In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage” *The Desire of Ages*, p. 330. Christ was united with His Father and a counsel of peace was between Them both. Thus, nothing could disturb Him. Hidden with Christ in God, we, too, can have the same invincible peace (see Psalm 16:9; Colossians 3:1-3; Philippians 4:7).

Enveloping Their awesome glory were four orders of created beings, each representing aspects of character of the Godhead: a lion, dreaded and courageous; a calf, lowly and self-sacrificing; a man, omniscient and noble; and a flying eagle, ever-existent and omnipresent. Like the camp of Israel in the wilderness, laid out by tribe in ever-widening rings, the hosts of heavenly orders surrounding the throne of God were full of eyes (see Ezekiel 1:18), all happily riveted on the great Center. Like the spiral galaxies in deep space with their streams of glowing light encircling each great nucleus, the hosts of heavenly beings reverently sought a closer proximity to the sanctuary of the Creator’s presence.

David instituted twenty-four priests to officiate in the tabernacle under the supervision of high priests Zadok

and Ahimelech (see 1 Chronicles 24:3-9) to ensure that Israel would never be without an intercessor. Likewise, John saw that circumscribing the immediate presence of God sat twenty-four elders, angel ministers for incessant intercession for the inhabited worlds, over whom Lucifer ranked highest (see Ezekiel 28:13, 14; Ex. 28:15-21).

Cherubim appeared to Ezekiel as a living altar of incense (see Ezekiel 1:6-13, 17) and a living chariot-like ark of the covenant, all moved by whirlwind clouds of heaven (see Ezekiel 9:3; 10:2, 6-13; Daniel 7:9, 13). A cloud of witnesses following the Lamb wherever He went, all were praising the Lord of hosts. From deepest appreciation, they blessed the Father without ceasing. The innumerable hosts knew only perfect trust and obedience to their Father, and all worked together in perfect unity. The immediate throne area that John witnessed was a place of lightning and thunder intensity and ten thousand times ten thousand voices, just as Isaiah and Ezekiel had seen and heard. (See Isaiah 6:1-4; Ezekiel 1:13, 22, 24, cf Daniel 7:9.)

Lightning-like, blinding excellence shrouded the great white throne of Him from whose sight the stars fled away. Yet, in that intense, high volume environment, happiness filled the quiet God of serenity and strength. He dwelt in a purity which none could approach except the angels that guarded His majestic selflessness. “That temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory” *The Great Controversy*, p. 414.

And the billions upon billions of heavenly beings never ceasing, found rest in exulting His worthiness, “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” (Rev. 4:8). No earthly orchestra, no human chorus can ever compete with that of heaven. And as the four orders gave glory and honor and thanks to Him that dwelt on the mount, who had lived for ever and ever, their thanksgiving gladly compelled the twenty-four elders to fall down before the Creator. They cast their brilliant crowns before the throne, crying out, “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11). What a beautiful scene of endless happiness in our Father’s house!

The subject of their praise concerned the Father, His creative power and wisdom, and His pleasure to create. Throughout this scene, we see God’s love in His creative

ability; the beauty of creation alone encompassed His praises. Make note that no mention was made of the lamb of God. Note also that the heavenly hosts made no mention of the glories of *redemption*, which would later be all for which they could praise the Father *and the lamb* throughout eternity. In the next chapter we will see why this should be.

Nevertheless, as wonderful as the purity and blissful trust of heaven had been in the timeless past, it all came to a sad end. Beginning at chapter 5, a sudden change comes over the happy scene that had satiated John's wondering eyes.

Chapter 2

Revelation Chapter 5: The Controversy

Chapter 5 opens with a whole different scene in heaven. The eternal Father is still seated on His throne as He ever had been, but now He has in His right hand a book “written within and on the backside” (Rev. 5:1), bound up with seven seals. By all appearances this is a book infinitely shut, forever shut, omnipotently shut. No one can open it; no one in heaven, on earth, or under the earth; that is, no holy angel, no sinful mortal, and not even demons could open this book of doom. John understood it to be so terrible a situation that he wept inconsolably; with the hosts of heaven, he wept for the Father. The Father, His wisdom and His love, were suspected guilty of crimes against the state, His authority and justice under arrest; His reputation and character as though held in confinement without bail — the eternal Creator can no longer be trusted implicitly. For the duration of the conflict until “the hour of his judgment is come” (Rev. 14:7), the Father must live suspended without His original perfect joy, eon after eon.

This mysterious script written within and on the backside can be compared with the ones, by the same description, given to Moses and Ezekiel. “And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on *both their sides*; on the *one side and on the other* were they written. And the tables were the work

of God, and the writing was the writing of God, graven upon the tables” (Ex. 32:15, 16). “And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written *within and without*: and there was written therein lamentations, and mourning, and woe” (Eze. 2:9, 10) — the maligned holy character of God and the irreverence toward Him into which Satan would lead God’s children. Judging by the descriptions of each of these communiqués, writing filled all their surfaces for awful, divine emphasis.

The book of Revelation 5 must be the archives relating to the great controversy between Satan and God that only Christ could expose and vanquish (see Revelation 5:5, 6). It represents the issues of the King’s mercy, truth, and self-sacrifice versus the devil’s deception and the self-seeking conquest by the work of corruption. The evil one’s work of deception and conquest has spread so much lamentation, mourning, and woe. The book in God’s hand represents the ultimate fate of those within whose hearts Lucifer works his wicked control (see Deuteronomy 32:32-34); and it speaks of ultimate divine retribution upon all who destroyed God’s holy Law in the hearts of His children.

The book also speaks of temptation. Could Lucifer tempt God to overstep His wisdom and power before

destroying the inveterate angel? Could he, in any way, move God into the trap to think that the end justifies the means? Could he drag God into a game of tit-for-tat? Could he get God to rail on him, to go beyond righteous indignation and exchange excessive judgment for Lucifer's subtle vitriol toward Him, and, thus, eternally tarnish His holy reputation? Jesus' answer to the deceiver, "Thou shalt not tempt the Lord thy God" (Matt. 4:7), was a snapshot of this conflict that occurred at the beginning of the controversy.

All three groups could not open the book. "No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon" (Rev. 5:3). No man "in heaven" (see Daniel 9:21; 12:6; Acts 1:10; Genesis 18:3; 19:1) — the holy angels that excel in strength couldn't open the book, because the alleged charges that were brought against God concerned issues that were completely new to them, of which they had never before conceived. No man "in earth" could open it — Adam and his fallen offspring had been knocked out of God's defense and therefore they lost everything they had to offer His justification. Following the revolt in heaven, the special creation of man was to comfort the Father's anguish with the exemplification of His character before the kingdom. But, their acceptance of Satan's trap to be masters of their own little universe, as creator peers with their Creator, had then added to the reason that the everlasting Father was bound up so tightly as with seven unbreakable cords. The Father must tread this difficult path alone, and of His creation there was none with Him.

The third group, no man "under the earth", represented Lucifer and his hosts. They spiritually "left their own habitation...reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6); the devil and his angels metaphorically were "cast...down to hell, and delivered...into chains of darkness, to be reserved unto judgment" (2 Pet. 2:4, cf Phil. 2:10). The rebellious angels couldn't undo what they had started. False allegations are never easily removed, and allegations had been made against the great Father of all. Now there was no taking back what Lucifer had said, and neither did he want to.

"Who can open the case I've closed? Jehovah can do nothing against Lucifer!" trumpeted the blasphemous cherub to his armies.

But in the midst of heaven's inconsolable grief, a voice rings out, speaking immediate hope to all the multitudes around the throne: **OUR FATHER IS SAVED! HIS KINGDOM IS SECURE AGAIN! "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" (Rev. 5:5).

"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" (Rev. 5:6). The Lord of hosts, by whom the omnipotent and omniscient and omni-gracious Holy Spirit makes its way into the minds and hearts throughout the intelligent universe, laid down His life to acquit His Father, to spare fallen man, and to restore the peace of the heavenly agencies.

Once offered, the crucified lamb of God could ascend to His Father's throne and take the book. When He had possession of it, suddenly heaven bursts into joyful relief and thankfulness, as also do the saints on earth who, by faith dwell there (see Ephesians 2:6). "The whole family in heaven and earth" (Eph. 3:15) sing "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" (Rev. 5:9). "For it pleased the Father that in him [Christ] should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:19, 20, cf Eph. 1:10).

Because His sacrifice completely exonerates His Father and can make mankind acceptable in His Father's kingdom, Christ is authorized to pour out the Early Rain of His Holy Father's seven Spirits upon His disciples (see John 14:16-18, cf Revelation 1:12, 13; 5:6). "Therefore," says the Father, "will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isa. 53:12).

Now the kingdom's joy does not concern God's *creation and creative power*, as we saw in the Revelation chapter 4 heaven before sin; rather, their praise concerns Christ's *redemption and His omnipotence to redeem*. In one act of the ages, Christ redeemed three entities: humanity, fallen under the dominion of sin and Satan; the holy angels, who suffered in a heaven without the original perfect trust and the safe vulnerability that had reigned prior to Lucifer's allegations; but, most of all, He redeemed His Father of every charge Satan had laid

against Him. Consequently, Lucifer's attempt to usurp God's throne utterly failed. The Father, King of all creation and King of humility foreseeing the need, condescended to advocacy which could only come through His Son, the only Begotten and His cross.

After the fall of man everything would revolve around His beloved lamb. The Ancient of days, "him that liveth for ever and ever" (Rev. 5:14) had moved off of center stage and His Son had taken over the reins of the eternal divine government in the sanctuary. Now that God's provision for our redemption was ratified by Christ's successful victory over Satan, Christ's cross would become His sword. And everything would continue to revolve around Jesus until God could step up and finalize the battle to put to flight all the armies of the alien.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he [the Father] shall have put down all rule and all authority and power. For he [Christ] must reign, till he [the Father] hath put all enemies under his [Christ's] feet.... And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him that put all things under him, that God may be all in all (1 Cor. 15:24, 25, 28, cf Rev. 5:14).

Until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen (1 Tim. 6:14-16, vs. 13).

First, throughout the Old Testament dispensation the Son consistently, fairly, and lovingly exercised the strong justice and mercy of His Father. This prepared the human race to receive His great act for their salvation. It also prepared Himself for the day when He would assume infinitely more justice upon Himself. But, when Israel finally proved unwilling to keep His covenant, the Lord reiterated the fulfillment of His many threatening cautions through Moses, and He put them into operation.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people

fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof (Isa. 6:9-13).

The Son of God, the only true Mediator between God and man, wisely permitted Earth's 600 year descent into Babylonian corruption, bringing onto the world the harsh, violent, and sophisticated environment of Satan's lusts. Without this merciful desolation from Providence, the provisions of Christ's salvation would have been wasted upon the unbroken, self-sufficient hearts of lost mankind. During those four pagan empires ending with Imperial Rome, Satan increased his control of every mind and heart. The blended justice and mercy of God no longer seen or heard in the earth by His redemptive gospel through Israel, humanity's wicked captivity by the devil waxed all-pervasive and inescapable.

Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world *The Desire of Ages*, p. 21.

Baal, or Beelzebub, welcomed to a world willingly ignorant of Jehovah's truth, kept them restless and buzzing with voices from below. Within every undesirable branded as a demoniac, as well as the moral caste who did the branding, devil-possession tortured minds and bodies with bitterness and anger.

The people whom God had called to be the pillar and ground of the truth had become representatives of Satan. They were doing the work that he desired them to do, taking a course to misrepresent the character of God, and cause the world to look upon Him as a tyrant. The very priests who ministered in the temple had lost sight of the significance of the service they performed.

They had ceased to look beyond the symbol to the thing signified. In presenting the sacrificial offerings they were as actors in a play. The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away.

The deception of sin had reached its height. All the agencies for depraving the souls of men had been put in operation. The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. They had chosen a ruler who chained them to his car as captives. Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin, — to death in which is no hope of life, toward night to which comes no morning. Satanic agencies were incorporated with men. The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men, were worked by supernatural agencies in the indulgence of the vilest lust. The very stamp of demons was impressed upon the countenances of men. Human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity to behold!

Sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven. It was demonstrated before the universe that, apart from God, humanity could not be uplifted. A new element of life and power must be imparted by Him who made the world *Ibid.*, p. 36, 37.

At this time the systems of heathenism were losing their hold upon the people. Men were weary of pageant and fable. They longed for a religion that could satisfy the heart. While the light of truth seemed to have departed from among men, there were souls who were looking

for light, and who were filled with perplexity and sorrow. They were thirsting for a knowledge of the living God, for some assurance of a life beyond the grave *Ibid.*, p. 32.

Now, at Earth's lowest depravity, needy eyes could open and yearning ears were able to hear. Now, God could prepare for His Son a body. So, powered by His Father's mercy and truth, and living amongst satanic toxicity, Messiah the Prince *adsorbed* our rebellion day by day throughout a life that was separate from sin. Every day His soul was assaulted and abused by the slowness of heart among the sincere and by the animosity among His enemies. Hour after hour and day after day, He must witness the rebellion and lust of the multitudes, and the rampant carelessness toward His Father and toward each other. And then He gave it all to His Father in a flood of repentance night after night. "Oh, this people have sinned a great sin.... Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:31, 32). The Holy One found no relief for their sin until He knew that His Father again accepted the children He was rearing; and then He could sleep in perfect peace. Love, in the context of saving mankind from its enslavement to iniquity and from its sure destruction, was the motive driving every act and look and word of the Anointed. He carried their weaknesses and infirmities, and exchanged them for His Father's strength and righteousness.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all (Luke 6:17-19).

His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy wherever He went *The Desire of Ages*, p. 350.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high (Isa. 52:13).

He met humbled men and women, broken and degraded by the tempter, and gave them the message of His Father's acceptance and their life of sin forgiven. He healed hearts and minds as He took the diseases from their bodies. He gave them the Holy Spirit of union with the God of peace. He brought to our crumbling world the embassage of His Father,

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins (Isa. 40:1, 2).

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

He proved God's love through a life of blessing, not only to Israel, but in them He showed His strong desire to bless the whole world. Then, after having fully gained our love and confidence, in Gethsemane all the sins for which Jesus had sought His Father's forbearance, must now be given equivalent retribution. From the perspective of God's strained balance of divine justice, it was only right (see 2 Peter 3:9, 10). Jesus must now hold in suspense, resisting all of our adsorbed toxic pollution without His Father available to take it from Him in His normal flood of grief, His Father no more adsorbing the race's sins as He had always done. If the Father could not unburden upon His Son all that He had been adsorbing and holding in suspense since Adam's fall then He must break forth in a retributive plague upon the sinful world. The ages-old plan to spare humanity said that the Son of God must absorb, not adsorb, His Father's wrath against our rebellion. In vain Jesus would seek His Father's mercy which had always been His faithful outlet for adsorbing our sins. The dependable, burden-bearing God must evade Christ, until the King's anger toward sin destroyed His one and only begotten Son, whom He loved. Like a clock that had been winded up more and more, the time had come when the Great Judge could no longer be wound. Now the King must be relieved of all the strain of adsorbing sin. The time had come that the sanctuary of the Father's soul must be cleansed. The Day

of Judgment and Atonement had come, and Jesus heard loudly His Father's alarm against sin, which would echo for all eternity throughout the whole family of heaven and earth. The Father's rebuke of sin upon His Only-Begotten would never be forgotten in heaven and earth.

The chastisement of our peace was upon him (Isa. 53:5).

He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me (Matt. 26:37-39).

There, staggering into that hill garden, Jesus collapsed to the ground mentally confused and emotionally nerve-wracked. His ever present Help in trouble had left Him. The Father's mercy could not be seen past the enormity of His justice. Now, with all of Christ's power being scattered, He struggled to deal with the horrifically darkened mercy. Spiritually uncertain, in emotional upheaval, and physically exhausted, the Son of God grappled over whether He could continue, completely and forever, losing all the measureless Spirit that He had ever known of the blissful presence of His God,

He had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death (Heb. 5:7).

Without the constant, comforting, and holy atmosphere and communion of His Father's blessed Spirit, could He survive this inexorable emptiness? Would the excruciating anxietal convulsions never cease?

Under the Father's wrath and Satan's exacerbating torment, Jesus pleaded for us while in the middle of His extremity. He could request no excuses for us, but only claim His Father's mercy which endureth forever. Without His Abba near, Jesus placed Himself open to Satan who would desperately gouge and claw at Him, body, mind, and soul, in order to prevent Him from saving man and exonerating His God. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:6). If Satan could successfully tempt Jesus to abort humanity from His heart, then he could win the issue over the character of God. If he could cause Christ enough physical agony and

“contradiction of sinners against himself” (Heb. 12:3), then he could rob God of His most prized human race, and throw God’s reputation back into disarray. Satan could amplify the confusion over God’s nature and wisdom, confusion which he had caused heaven before earth was created. If he could overpower God with temptation, then his government of deception and selfishness would prove itself stronger than God’s government of purity and love.

The Father looked upon Jesus as sin, for the Son chose to take our place in judgment. This forced God to close His ears to His Son’s cries for His eternal Spirit. (See Psalm 22:1-3; Isaiah 59:2.) And God, forced by the issues of the great controversy to empty His full wrath upon His voluntary Propitiation, thus separated Himself from His Son. He left Him unprotected from Satan, who seeing the opportunity, lost his composure. Satanic hosts flew with blind rage at their only chance to mutilate and consume the Prince of heaven, like the children of Israel running upon the long lusted-for quail (see Numbers 11:32).

All of this Christ had long anticipated; therefore He had redoubled His communion with His Father during His ministry (see Luke 12:50). In Gethsemane especially so did Jesus seek God until every power was stretched to the limit, though then, for the first time, His Father would never again answer Him. He showed His Son “the back, and not the face, in the day of [His Son’s] calamity” (Jer. 18:17). Christ had chosen and had prepared Himself to take the whole fire and brimstone that His Father would rain upon a wholly wicked race at the end. But, when His great God’s abhorrence against sin came upon Him, it was too big. He had always known His Father’s tremendous vexation from sin, but this was super-heated indignation He could never anticipate. The previous, clear plan of His ultimate resurrection instantly turned unlikely. His worm would never die nor the fire of His Father’s wrath ever be quenched. The invisible disconnection from God forced His life out from every pore of His body. Living apart from God is so commonplace for us. But, this Jesus had never once known. Since His very conception the Father had always been the sun in His sky (see Psalm 22:9).

Without His Father’s presence, the Prince of peace must strain every faculty to hang on to any evidence of His Father’s love. All the while He was coming under an increasing cloud of Satan’s furious lust to gain the victory at this last chance to win the controversy over the universe. Throughout His life until now God had rewarded

His willing Son with His eternal Spirit of immeasurable truth and peace. But what would the Son do now that that holy hedge of protection was no longer present? He has experienced our hopeless experience ten billion-fold. He knows what we know. Will we not put forth the same effort to get to God as Jesus did whenever we are in the painful dark, and God’s Spirit is silent to our deafened minds?

At the outset of the controversy with Lucifer, the Ancient of days had multiplied in His Anointed One His eternal Spirit when He exalted Him to His heavenly throne. Now, God who in eternity past had “put his holy Spirit within him” (Isa. 63:11, cf John 3:34), turned away from His eternal Son. “To make himself an everlasting name” (vs. 12), He took back His blessed Spirit from His Only Begotten. The contrast from infinite fullness to infinite emptiness only the Son of God has ever known. The fullness in His heart from His Father’s previous presence and love became a gigantic, cavern, silent and pitch black. All the waves above the Marianas Trench were weighing inexpressibly upon Him who had previously walked above every storm. The sudden darkness was blinding with delirium, “exceeding sorrowful, even unto death” (Matt. 26:38). Now, the inseparable, only Son of Divinity must cling to an infinite, unmet yearning for His Father’s faithful, soul-healing eternal Spirit. The wages of Their separation would mean death to Them both.

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground (Luke 22:43, 44).

Again the Son of God was seized with superhuman agony, and fainting and exhausted, He staggered back to the place of His former struggle. His suffering was even greater than before *The Desire of Ages*, p. 689.

“Being in an agony”, wave after wave of His Father’s wrath and depressing emptiness gripped Jesus. Certain death was imminent. Satan’s temptation: one little indulgence of self, one little sip of self-pity, one little outburst of impatience, would make all the pain go away. But, Jesus knew the reality: the slightest grudge of unwillingness, one little request to leave the infinite distress would take Him down forever. His death must be perfect, or He would lose us all. However, no sin was in Him; He had no self-love. He possessed only love for His Father and

for His children. Again and again, exponentially stronger and with increasing frequency, the woeful trauma of infinite anxiety assailed His soul and mind and body. He sought for some relief from His friends, but found none. “Of the people there was none with me” (Isa. 63:3). He must tread the winepress of the wrath of God alone.

Alone, so very alone, He prayed for Himself as much as He prayed for the human race. “If it be possible, let this cup pass from me” (Matt. 26:39). But, His supplications for Himself were for help to stay faithful under the agonies of our redemption, and He determinedly left Himself open to His Father’s original plan. Our Prince “resisted unto blood, striving against sin” (Heb. 12:4), striving under the separation that our sins caused the King.

*Like a trillion Hg vacuum,
the Almighty cut off every
beam of hope and joy from His
immeasurable Spirit to His dear
Son, suffocating His soul in
the hell owed to every man.*

Like a trillion Hg vacuum, the Almighty cut off every beam of hope and joy from His immeasurable Spirit to His dear Son, suffocating His soul in the hell owed to every man. Though the harshest depression pressed upon His holy mind, begging His Father’s forgiveness toward His human family continued to emerge from Jesus’ agonizing mouth. The human race had come from His hand as His personalized model of His Father’s heavenly kingdom of love. His interests had been one with Adam’s, and now the Son of man clung to His desire to be forever united to His Adamic race.

I was set up [H5258, “poured forth”, as in a libation; “melted” for a cast] from everlasting, from the beginning, or ever the earth was (Prov. 8:23).

The Lamb slain from the foundation of the world (Rev. 13:8).

He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors (Isa. 53:12).

He poured out His soul under His Father’s hellish magma. Over and over again, enclosed in darkness and agony, He used Himself to leverage our salvation. “... forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written” (Ex. 32:31, 32). Blinded under the wrath of the Almighty, He could see nothing of His obedience to recommend to God. He was made to be sin for us, and all He could see was His world of sin. But, through His sealed, eternal Spirit, the Son committed all judgment to His Father to decide whether His sacrificial love for humanity was sufficiently worthy and acceptable.

This sacrifice of self Christ had looked forward to before the beginning of the great controversy, and was anxious to accomplish it. He chose to take upon Himself the whole fire and brimstone that His Father would rain upon a fully wicked race at the Day of Judgment. From infinite abundance to infinite abandonment, from infinite acceptance to infinite loathing, the shivering anxiety from being cast out and fatherless enervated every fiber of Christ’s being. He felt that His great God’s abhorrence against Him was bottomless. The One who from eternity had been in the bosom of His Father’s infinite love and grace, now sensed the hell of His infinite hatred and inviolable justice. The invisible disconnect from God pressed His eternal life out of His bleary eyes, from His swollen face and head, and from every pore of His bloating, bloody body. Even before His first humiliating facial assault and bodily flogging, Jesus’ head and body were red all over because His whole frame had extruded blood prior to leaving Gethsemane’s press. From the soles of His feet to the crown of His head there was no soundness, but wounds and bruises and putrefying sores. Redemption is offensive and humiliating. It would be forty days before the Son of man would shed His uncleanness and He could again stand before God (see Acts 1:3; Leviticus 12:2-4).

...many were [astonished] at thee; his visage [countenance] was so marred more than any man, and his form [outline, conformation] more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider (Isa. 52:14, 15).

Christ, whose blood God’s divine wrath pressed out from Him, was the great red heifer which was slain before His Father. Afterward, Himself, the new Priest officiating

His own sacrifice, would be the replacement of His less effective, but necessary, Old Testament economy of animal sacrifice. Christ's hope for eternal life was burnt *to ash* to announce His soon-coming High Priesthood (see Hebrews 9:11-15). Then His immaculate, desiccated soul could mix into the Father's new fountain of grace and truth for eternally adsorbing and purifying uncleanness among Their children (see Numbers 19; Zechariah 13:1). Nothing is more immaculate than the pure ashes from a spotless heifer — Jesus Christ our Lord.

He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him (2 Cor. 5:21).

His Father's abounding, ever gracious presence wholly blotted from His sight, the lamb felt the aggravated, assaulting malignity of sin. Like never before, Jesus experienced sin's dread affects upon whomever in the kingdom it diseases. He took the eternal damnation of the whole human race. Our Lord drank all the cup of His Father's woe toward us. If only He might sway His just Father and us from our destruction Christ must now willingly accept the crushing punishment due us. For serving Satan and worshipping his filth, the eternal hell made Jesus feel that He would be permanently rejected by God and cast away, as had been the ten tribes of Israel. Never before disassociated from His human race, and through all eternity never blotted from His Father's favor, He must let pour upon Himself a worse destruction than He had ever poured upon Sodom and Gomorrah. The implacable damnation of the Almighty would incinerate the soul of His only Begotten, the great Burnt Offering.

So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that [Man], and the sicknesses which the LORD hath laid upon [Him];

And that the [Saviour's whole mind and heart] thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any [hope] groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

Even all nations shall say, Wherefore hath the LORD done thus unto this [Man]? what meaneth the heat of this great anger?

Then men shall say, Because [of the unreleasable tie He had with those who] have forsaken the covenant of the LORD God of their fathers, which he made with them when he [created them]:

For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them:

And the anger of the LORD was kindled against this [Man], to bring upon [Him] all the curses that are written in this book:

And the LORD rooted [Him] out of [existence] in anger, and in wrath, and in great indignation, and cast [Him down to hell] (adapted from Deuteronomy 29:22-28, cf Psalms 16:10; 22:31).

Under the thunderous rebuke of God, "Get Thee behind ME", Jesus was made a lightning rod to save our tabernacle from burning down. Like a hundred megawatt electrocution we see God's rightful anger again and again strike His Anointed One. The Guilty One would be our Surety, forever to bear our sin, to bring us home again, and to set us before our Father (see Genesis 43:9). The agitating cutting off from the eternal Spirit of acceptance gagged His throat (see Psalm 22:15), with every nerve jangling, cellular structures dissolving, internal organs bursting (see verse 14), His blood pressure soaring. All Jesus could do was to barely hang on. Divine wrath overthrew the divine Son of man in retribution upon all the abominations that have ever characterized us, His most beloved creation. Beholding His execution in our damnation, our conscience is shocked with conviction, crucified with Christ. His unrelenting spiritual electrocution from the Judge shunts our pride to ground, our natural self-centeredness thrust into the grave. A new power jolts our mind, awakening it to holier desires and purposes. We are delivered from Satan's hold and a new nature comes to life.

The Son of God saw Himself forever giving up His paradise so that we could replace Him, He forever paying the cost for our reinstatement to His Father's kingdom. On the cross the Prince of heaven must suffer our damnation and eternal extinction, so that humanity might eternally take His exalted place and privileges as heir to the throne next to His beloved Father (see Isaiah 8:18; Romans 8:17; Revelation 3:21). By all that the Servant lamb could know from His senses was that He would be forever buried, His Holy Father's Spirit forever

lost to Him. He felt that He would never ever again hold communion that had been wonderful without measure. He must lose His greatest pleasure, dwelling in the excellent Spirit of His Abba. For sin to be forever put away, He must be forever shut away. And the tempter was present to persuade Him that, just as all His disciples felt no sympathy for Him in His distress, neither would anyone of humanity take advantage of His provision for their reconciliation with His Father. Still, He never lost hold of faith in His Father's love to send His reconciled Spirit to call His children to Himself.

Jehovah purposely designed His Son's inability to see through the portals of suffering and death. Christ must take *all* of our due wrath; no pinhole of hope must come from God to encourage Him in His Father's kindness. His soul, utterly hopeless in the dark, must suffer the grinding absence of His Father's blessed comfort. The children must see what God thinks of sin, and, simultaneously He must show them that their Comforter and Consoler has been in their hopelessness and in the painful darkness of their separation from His Spirit.

"He shall see the travail of his soul, and shall be satisfied" (Isa. 53:11). God treated His endeared Son with all the abhorrence that He has for sin. He became the rebuke of God, dying alone without His Abba. It was wrath like the only Begotten had never known to exist in His Father. The angry thunders of offense against each rebellious and unclean thought, word, and act, conscious and subconscious, even the very coalescing beginnings of self-service within our nature, all forced the lamb to see Himself "as Sodom and Gomorrha, ... set forth for an example, suffering the vengeance of eternal fire" (Jude 7), remaining cursed because of us and forgotten throughout perpetuity.

"I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:49, 50).

Before the Lord ever pepper-sprayed us with judgment, He had Himself pepper-sprayed all over, again and again, ten billion times. Before He would ever drop a bomb of reproof on any sinner, He first accepted the hydrogen bomb from His Father's offence. The lamb damned in our stead has proven the lamb's mediatory discipline upon us to be righteous. We have a Mediator before God who is touched with the torment and plagues and sicknesses that we suffer, and who knows the smoking ruins of our lives. In all of our affliction He was

afflicted; and He thus comforts us in every tribulation that He permits.

"Him that liveth for ever and ever" (Rev. 5:14) greatly multiplied His Son's sorrow (see John 16:21; 3:5). This would ensure His Son's rightful intercession in the ever perfect upbringing of His regenerated children, and it would provide for the eternal salvation of all who obey Him. Thus, we can know with certainty that God has made His acceptance and forgiveness possible for *everyone* who will come to His Son. And everyone who will suffer under the thunders seen at Christ's cross will also possess that certainty of God's acceptance.

Eve, the crowning of creation, was made in the image of the beautiful Son of God. As Adam was over Eve, so was God over His Son (see Genesis 3:16; 1 Corinthians 11:3). In the great controversy we see that Jesus is the self-sacrificing "mother of all living" (Gen. 3:20), whose sorrows God greatly multiplied for our second birth (see Genesis 3:16; Matthew 26:38). Our High Priest Jesus is the Mother of all mothers, who now wants to draw every child of Adam to Himself, "even as a hen gathereth her chickens under her wings" (Matt. 23:37).

Behold I and the children which God hath given me (Heb. 2:13).

Though a captive of wave after increasing wave of agony in an extended delivery (see Luke 22:44), Jesus does not complain in exchanging His "second death" (Rev. 21:8, cf Rev. 20:6, 14) for our second birth. Indeed, we see the Fullness of the Godhead fighting to remain conscious to ensure that He has sufficiently drunk the entire cup of wrath to cover even the most distant, offensive son and daughter of Adam. On the cross, He is extending the picture of His desire for His precious fallen race, proving His love "unto the end" (John 13:1). While agonizing under His Father's lost embrace, we see our lamb struggling to find in His Father's eyes the assurance of forgiveness for every soul captive to the wicked power of Lucifer. Both Father and Son struggled to be certain of our salvation. The universe witnessed both the inseparable hearts of Son and Father fleshed open like never before, in the convulsions of Christ for our deliverance from sin.

Did the lamb of God really know He would be resurrected after His eternal death? He knew only by a life of constantly fortifying His faith in His Father's promises. But, after being shoved and hit and flogged and hated, emaciated, dehydrated, and sleep deprived, His humanity was ground down physically, and drained mentally

and spiritually. All that He would see and feel was the insatiable justice of His Father against a beloved planet in rebellion. That all-consuming fire seemed determinedly unquenchable, a judgment against Him unalterably chiseled in stone. But, He was umbilically attached to us at our creation, and He must deliver His Father from the harsh decision whether to destroy the human race in order to keep His larger kingdom safe from our rebellion. Which weighed more, Adam's children or His only-begotten Child? We will weigh that question throughout eternity.

We see that Jesus' attachment to His Father's creation, which had come from His own hand (see Ephesians 3:9), is so strong that aborting the provision for our new birth is not an option. The Mother of all living committed Himself fully to our reconciliation and redemption. Either He will reunite the severed bond between His children and their Father, or He will be pulled apart trying. No matter how harsh the combined mistreatment coming from above and from below and from around Him, He can't let go of humanity. It's an impossibility. The perfect mediator between heaven and earth, His very last waking thought before descending into unconsciousness and death is, "I won't let You go until You bless Me; and I can't let them go, until You bless them." And by the providence of God, His Son's strong body secured to iron Rome's tool of humiliating execution preaches to our world about a potentially eternal friendship. "**GREATER LOVE HATH NO MAN**" (John 15:13). "Behold these wounds...with which I was wounded in the house of my friends" (Zech. 13:6). "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

An end of the Son of God was the best weapon that Satan could use to bruise God. To this the Father acquiesced in order to draw out the implacable, unwarranted hostility of Satan toward Himself. But He must not let Satan officiate over the most holy sacrifice. Thus, the Father Himself strongly ruled over His Son "with his glorious arm" (Isa. 63:12, cf Gen. 3:16) and with His "right hand"; and the breach of Their eternal Spirit baptized Them both into the pangs of death. Both can say that They have seen our days of an endlessly tormented soul.

The lamb had continued to plead for His Father to pass over His outrage toward our sin. His pleas had strengthened as His physical strength weakened until He would draw His very last breath. Then He shouted His final victory claim upon His Father's love. "Jesus cried with a loud voice", "Father, into thy hands I commend my spirit"! And He "gave up the ghost" (Mark 15:37; Luke 23:46).

The mother of Ichabod testified to the Mother of all living travailing to death, when the Glory that brightens every man went dark (see 1 Samuel 4:21). Yet, the Facilitator of His darkness, in expectant and fearless silence, foresaw much seed brought to the glory of eternal day (see Isaiah 53:10).

And about the time of her death the women that stood by her said unto her, Fear not; for *thou hast born a son*. But she answered not, neither did she regard it (1 Sam. 4:20).

In the volume of the book it is written of me (Heb. 10:7, cf John 5:39).

The Life dead! Absolute silence in heaven while the Son rested from hard labor. To the ravaged, dying Mother of all living we had been Benoni, "son of my sorrow" (Gen. 35:18); but to His Father we were Benjamin, "son of my right hand". The dying Creators brought life to a lifeless creation. The mystery of re-creation! Their science of our eternal birth!

The Creator's death is just what lustful Lucifer wanted; but, he miscalculated God's plan. Instead of gaining all of heaven at the demonstration of his boldness and strength, the high priest of familiar spirits allowed his hatred of the Son to reveal his self-pity and true vindictiveness. Under his calculating intellect was a weak fool; his massive mental powers were no match for Infinite Love and Omniscience, whose foolishness is wiser than Lucifer (see Ezekiel 28:3, 2). Together, Father and Son saved Their children who need Their peace, and destroyed the enemy of all peace and happiness. Satan's judgment was now decided.

Hell from beneath is moved for thee to meet thee at thy coming.... Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.... Thou shalt be brought down to hell, to the sides of the pit (Isa. 14:9, 11, 12, 15).

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen (Rom. 11:33-36).

Thus, as the object of divine retribution, the lamb of God had descended into shock with only kindness and longing for peace toward Adam's race, and in complete forgetfulness of Himself. He also died with uncompromising, loving submission to His Father's will who was satisfying the inviolable Law and working out a legal, impregnable redemption for us. From eternity God had trained up His Son in the way He should go, and now Jesus would not depart from His beloved Father's counsel and character. He bore the rejection of His earthly children and prayed for those who spitefully abused Him and hated Him. Until the end, the law of kindness was in His mouth. The King and His hosts finally saw a son of Adam, even in painful anxiety and silence, beautifully exemplify the Law of God's kingdom, the Law of self-sacrifice. Adam had magnified God in a garden of glory and angelic praise; but this "seed" (Gen. 3:15) of Adam magnified God under the most aggravated, excruciating circumstances.

"For the love he had" for them (Gen. 29:20; Heb. 2:13), the Son of man endured all that Gethsemane and Golgotha brought Him to regain His children's affection to the Father they despised. "Jesus...loved his own" "as his own soul" (John 13:1; 1 Sam. 18:3).

Christ showed how surrendered He was to self-sacrificing love for His Father and for His kingdom, in order to prove to us and to the whole kingdom that He is worthy to judge the accusations of Lucifer against His Father. Through the Only Begotten, God showed how empty of self divine love is and how far it goes to protect its most precious creation. He must destroy His lamb once, and forever make His body "an ensample unto those that after should live ungodly" (2 Pet. 2:6).

Because of His infinite relinquishment of all that His holy self desired, and of even His eternal pleasure in His Father's presence, the Mother of all living honored the Father, and His excellence forever confirmed God's heart toward vile but beloved Adam and his descendants. The infinite Law was satisfied in every particular. God could legally keep this beloved race, and His turbulent soul rested. Thus, His labor also ended.

Once unconscious in death, Christ was beyond the grasp of Satan and beyond any more torturous temptation. "The dead know not any thing, neither have they any more a reward; for the memory of them is forgotten" (Ecc. 9:5, cf Job 14:20-22). This successfully sealed Lucifer's doom 4,000 years after his effort to frustrate and unsettle the angels and humanity regarding the character of the Father's love. This gospel is not just an old, old

Christian story, but one reaffirmed a million times over through the millennia of sacrificial toddler animals.

The only legal redemption for the kingdom of heaven and earth must be the Father's infinite severity creating infinite tenderness in His Son; the Son submitting to infinite accountability to assure His Father of our infinite advocacy. Omnipotent justice was the Father's cause for His Son's omnipotent mercy, God and Christ working together to empty Themselves of all but love. They cooperated to ensure a perfect restoration of Their kingdom and a perfect restoration of Adam's race to Their kingdom. For three days, the Word of God was stifled; yet His obedient silencing has deliberated doctrine and will forever expound volumes. Thus, through the Father's abhorrence which inundated the Son, God made all of His enemies His footstool. No voice in heaven could henceforth doubt and no voice in hell could henceforth contest the declaration of the God-man reconciliation.

Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.... For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:33, 34, 38, 39).

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:14-16).

The omnipotent God powerfully, and permanently thrust His own Son to a cross, as more than a statement of mercy to us, but also a statement of justice. It was the manifestation of God's hatred of sin that hung up His Son like King Saul's body as a show of victory for all to behold (see 1 Samuel 31:10). "From the sole of [Jesus'] foot even unto the head there [was] no soundness in it; but wounds, and bruises, and putrifying sores: they

[were not] closed, neither bound up, neither mollified with ointment” (Isa. 1:6).

All this torture and infinite distress upon the Father and Son because nothing less than our witnessing Their eternal suffering will bring down the crashing bedlam of Gomorrah’s overthrow upon our twenty-first century arrogance. Nothing else can motivate us to hate the filth upon which we have thrived.

God proved that He, the great offended One, would accept our offensive race in entirety, *under every condition of sin, and in all of our offensive wickedness ... if* we come to witness the just wrath of God and the merciful sacrifice of His lamb. At the cross *no one* is expelled, no one is excluded. At the cross *everyone*, no matter how filthy, may come and let sink in the most ancient message from the sanctuary above. But, *everyone must come to it and look*. As the serpent was lifted up in the wilderness, only those who look at the dying lamb will live eternally. “This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life” (John 6:40). They carry their own cross when they learn all that the Mother of all living endured for them. Every person can learn only that to which he attends. Everyone must see Earth’s hatred toward God’s righteousness and goodness. Although counter-intuitive to modern psychology, we must witness the hatred of God and His Son toward man’s sin and self-esteem. We must see Jesus who took the whole brunt of our conflict with God which pierced Him through with many sorrows. “They shall look upon me whom they have pierced” (Zech. 12:10). All must be burned by Calvary’s burnt Offering before they can receive His water of life to satisfy their maddening, burning unrest.

All who ingest, utterly to their core, this holy message of severity upon their obedient Creator, but His goodness toward aberrant humanity, letting it “sink down into [their] ears” (Luke 9:44), will immediately find rest. They will transform into beloved children of holy love, *immediately worthy* of the heavenly family (see Job 33:27; Lamentations 3:35, 36; Hebrews 10:22). Sorrow, repentance, and faith spring up; they are justified by His grace. The Mother of all living has quickened them and delivered them from dead works.

Our salvation is all the Father’s will; but it must be genuine. Saving grace begins with God; but, so does His offense toward our sin. If we are offended at God by a never to be forgotten, yet well deserved, accusing dispensation of justice that will ring in our conscience throughout endless ages, and we rebel against it, then

this is evidence that self still refuses to accept its death sentence. Satan still controls us and God’s offer of eternal life we have not yet claimed. We have yet to surrender to the crucified One, our soul forever stung with Christ, our pride stifled and burnt to soot. But, if we can accept these terms when we come to the cross because we know ourselves to be fully guilty and wretched, then God will accept us as He accepts His Son. If we will receive God’s mercy and love while forever and ever living humbly under the commutation of our just obliteration upon the anointed Mother of our rebirth, then heaven is ours now. By the mercy and justice that we constantly see streaming from His flaming soul and flesh we will yearn to overcome our sin so that the Father and Son need no longer agonize over our self-orientation and meanness. Our self must die in order for the just Ones to live again.

Christ enthroned on His cross, His head was crowned with anguish and His face indelibly bore His greatly multiplied sorrows. Forever having received the bolts of God’s anger toward the world’s sin, “the vengeance of eternal fire” (Jude 7), is the Father’s provision and humanity’s only door back into His kingdom. As we meditate on this again and again, Jesus’ tortured body, mind, and soul create in us surrender and repentance. And they provide for continual access into God’s mercy and to the transformation of our will to His holy, just, and good Law. Only Jesus is the way to Jehovah and His peace.

See from His head, His hands, His feet,
Sorrow and love come mingled down;
Did ere such love and sorrow meet,
Or thorns compose so rich a crown?

When I survey the wondrous cross, Isaac Watts.

In the plainest possible pictorial, Providence thrust His Son’s arms back and permanently pinned them so widely that He could beckon the whole of Earth’s multitudes, nations, tongues, and peoples, Come unto ME, all ye that labour and are heavy laden, and I will give you rest. Take MY yoke upon you, and learn of ME; for I am meek and lowly in heart: and ye shall find rest unto your souls.

“God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them” (2 Cor. 5:19). Shell-shocked by Heaven’s almighty thunders and hanging lifeless from the cross which Providence provided, the mute Word, the loveless Beloved, the spent

Life woos us back to His Father, who pleads with humanity to love Him again. The Father calls all to repentance.

Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus (Rom. 3:24-26).

Their infinite self-sacrifice made it legal before the court of heaven to justify the repentant children of Adam. The Son ensured that His Father could justly redeem every sinner who, falling on the propitiatory lamb, would be made so sorry for his sin that he would turn away from it.

God's execution of One equal in worth to our world's six thousands years and its billions of fallen children showed His readiness to destroy sin. The souls of both God and the participating penitents die together with the pure, sacrificed lamb of God. They both partake of the lamb's spotless sacrifice; we, because we needed the humbling, and God, though He didn't. Our labor is never good enough for God, but His Son's labor is good enough forever. His lamb with Him again, the Father forever remembers Their sacrifice for our sake. The lamb brought God and us together for one greatly needed cooperative effort. And thus, having united two alienated parties, the self-sacrificing Mother of all living achieved atonement for all Their children. His pure, lifeless body touches their "body of sin" "and death" (Rom. 6:6; 8:2, cf Rom. 7:24), charging it with life and power to yield themselves to God, and their will to His.

And they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet (2 Ki. 13:21).

The whole great controversy, with the Son of God at its beginning and end, will prove that the Godhead can maintain perfect law and order in its government without ever losing any from deceived humanity who long for Christ to disconnect their allegiance from Lucifer (see John 10:28, 29; 17:9-12). God can finally destroy Satan and his irredeemable demonic hosts without destroying any of His humbled children. The adept God of wisdom surgically strikes sin, sparing the sinners who Jesus has

made sorry, and exploding the kingdom of their enslavement. Their characters reborn will restore and even improve the Father's reputation because of the labor Christ passed through from Gethsemane to Golgotha.

God's justice and self-sacrifice proved the only legal means to forgive us. We must accept self-sacrifice. Death to self is the only ground for atonement and for uplifting humanity from its ruin. Self-sacrifice, humiliation, loving-kindness are the standard to come up to for a treaty with the Father. Won't we go there and die together with the Godhead? Won't we join Them in self-denial? Won't we permit our self-sufficiency and self-will to be nailed to Their cross, slain upon Their altar?

Jesus' revelation of the justice and mercy of God was more than sufficient to be useable by God. Through the beloved Son's work in the heavenly sanctuary He could bring back to man's darkened perceptions the misapprehended love of the Unknown God. Never again could any voice have the right to dissent against Christ's authority to mediate for man, for He more fully than any other proved that He knew the issues that plague the human heart. Therefore, the Father could accept Jesus' death and bring Him out of the tomb.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors (Isa. 53:11, 12).

Having successfully accomplished the mission of salvation, God highly exalted His Son. He divided to Christ all power in order to ratify what He had begun — the "restitution of all things" (Acts 3:21), "to reconcile all things" to His Father like it had been before the controversy, "having made peace through the blood of his cross, ...whether they be things in earth, or things in heaven" (Col. 1:20). "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). Christ ascended to finish the war against Satan that He had commenced on earth. There was a great work left to be done.

Together, Father and Son worked out "the right of a man before the face of the most High" (Lam. 3:35, cf Heb. 13:10). The labor of the Godhead proved to the universe of unfallen beings the true goodness of God, and

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Earthquakes rip through the world as the Creator approaches, the stars fall, the sun goes dark, and the moon proclaims death. Jesus comes and His powerful presence causes the atmosphere to split and roll away. Revelation 6 shows people wailing for the mountains to bury them: “Fall on us, and hide us from the face of Him who sits on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who will be able to stand?” And who does stand in that day? No one. Not a single soul. It's the total annihilation of a vile, self-righteous human race.

God's followers expected all of this to happen on October 22, 1844. They watched and waited, but Jesus didn't return. This was only a warning preview of His return in the sixth seal. In God's mercy, He commands to delay the cataclysm of judgment day so that He can send to the world the needed preparation for the day of wrath. That needed preparation comes with the seven trumpets of the seventh seal that occur after 1844. The postponed destruction seen in the sixth seal will yet be a future reality.

Seven Trumpets and the Investigative Judgment examines chapters 4-11 in the book of Revelation and studies how recent events since 9/11 have almost completed God's gracious delay. This book presents a new view of Revelation that meets the biblical rules of prophetic interpretation and of the inspired “testimony of Jesus,” which is “the spirit of prophecy” (Rev. 19:10).

How have we done in this waiting period? Will we stand when Jesus returns? By God's grace this book will help you prepare for that great day.

David D. Burdick, a Georgia resident, is passionate about studying Scripture, and he hopes that this book will inspire readers of all ages to pick up their Bible and study for themselves the beautiful truths between its covers. In addition to studying and writing, in his spare time David enjoys helping people see the love of Jesus and the signs of His soon return.