

The Revelation of Jesus Christ - Number One

Seeds of Revelation: Unveiling the Prophetic Tapestry from Parables to the Final Warning

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The United States is specifically identified in the Bible. There are several biblical passages that specifically identify the United States at the end of the world. In Revelation chapter thirteen the United States is the second, or the two-horned beast that comes up out of the earth and forbids the entire world from buying or selling—except they have the mark of the beast.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. Revelation 13:11–18.

There are seven primary prophetic characteristics in this passage associated with the two-horned earth-beast. He exercises the power of the beast that preceded him; he causes everyone in the world to worship the beast that was before him; he does great wonders that all men see; he deceives the entire world and commands the world to make an image of the beast before him; he gives life to the image of the beast and it speaks; he forces with the penalty of death the entire world to worship the image to the beast; and he forces the entire world to receive the mark either in the forehead or hand and forbids buying and selling against those who do not have the mark, name or number of the beast.

The work of deception accomplished by the beast that comes “up out of the earth” in verse eleven is so delusive and powerful that it “deceiveth them that dwell on the earth.” The entire world will be deceived by the United States. That is, with the exception of God’s church—the entire world is to be deceived into accepting the mark of antichrist. The prophetic events that precede this world-wide deception are already under way.

There are stories from the Bible that most people know, if only at a surface level. Most have heard about the confrontations between Moses and Pharaoh, Daniel and Nebuchadnezzar or Jesus and Pilate. Persons know these Bible stories at varying levels of understanding, but don't necessarily recognize that Bible prophecy directly and very specifically identifies kings and kingdoms. It was certainly the case with Moses, Daniel and Christ. Egypt, Babylon and Rome were all specifically identified in Bible prophecy in advance of the history where they fulfilled the predictions concerning their respective kingdoms. God never changes.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Malachi 3:6.

Jesus Christ the same yesterday, and today, and forever. Hebrews 13:8.

The fact that God never changes allows us to apply some simple logic to our consideration of the two-horned earth-beast of Revelation thirteen. Because we know that God set forth predictions directly identifying the kingdoms of Egypt, Babylon and Rome as they each interacted with and persecuted God's church, we can establish some facts concerning the earth-beast of Revelation thirteen. The earth-beast, as with Egypt, Babylon and Rome, will be directly identified in Bible prophecy in advance of the history where the prediction concerning that nation is fulfilled. I say we can establish this fact based upon a very simple but important biblical rule. The rule identifies that truth is established based upon a testimony of two.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. Deuteronomy 17:6.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. Deuteronomy 19:15.

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 Corinthians 13:1.

Against an elder receive not an accusation, but before two or three witnesses. 1 Timothy 5:19.

Bible prophecy predicted ancient Egypt's demise when God dealt with Egypt's rebellious Pharaoh. Bible prophecy predicted ancient Babylon's rise and fall while also dealing with Babylon's rebellious kings. Bible prophecy predicted the rise and fall of the empire of pagan Rome and identified and dealt with Rome's corrupt representatives. The consistency of God's never-changing character identifies that the most significant kingdom mentioned within Bible prophecy—the earth-beast of Revelation thirteen—will most definitely be identified by Bible prophecy.

When the prophecy of the earth-beast of Revelation thirteen is fulfilled, God's church will be in confrontation with the political and religious leadership of the earth-beast as prophetically illustrated by Moses, Daniel and Christ. The United States' prophetic role at the end of the world is a primary subject of Bible prophecy. As we develop the biblical information that identifies the United States' role in Bible prophecy, we will employ rules that are found within the Bible, for the Word of God needs no human definition. Ancient Israel was given ceremonial rules, health rules, ten moral rules, rules for agriculture and on and on. God is orderly.

Let all things be done decently and in order. 1 Corinthians 14:40.

The biblical record supplies no witness that suggests that a person would be blessed by simply ignoring rules given by God. Who can expect to be blessed if they ignore the rules of prophetic interpretation established in and by the Bible for the purpose of prophetic study?

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1:18.

As we employ the biblical rules we will allow the Bible to establish and validate whether the rules are genuine or false. As with all of God's various rules there is always a satanic counterfeit to the rules. It is therefore a necessity that when a rule is employed to establish a truth, that both the truth identified and the rule employed should be tested.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 1 John 4:1.

Another purpose, beyond identifying the prophetic role of the United States in this study, is to identify the secret message from the book of Revelation that Jesus hid until this particular generation.

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law. Deuteronomy 29:29.

God's prophetic secrets that are revealed are for the purpose of allowing those who receive the secret to keep His law. Men can only keep His law if it is written upon their heart. The secret that is being unsealed in the book of Revelation is part of the process of the Holy Spirit writing God's law on our inward parts and hearts. The secret that is opened up to God's people, when and if accepted by faith, establishes the new covenant.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Jeremiah 31:31–33.

“In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed.” Review and Herald, February 26, 1914.

Revelation 1:1–3 The Final Warning Message:

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy,

and keep those things which are written therein: for the time is at hand. Revelation 1:1–3.

The first three verses of Revelation chapter one identify that the “Revelation of Jesus Christ” is the final message for mankind. It is clearly a message, because “the Revelation of Jesus Christ” was given to Him from the Heavenly Father to show his servants what “must shortly come to pass.”

We are told to consider that the “Holy Spirit has so shaped matters, both in the giving of the prophecy” and also “in the events portrayed.”

“The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented.” Testimonies to Ministers, 112.

The “events portrayed” and also the “giving of the prophecy” in the first three verses of Revelation chapter one specifically illustrates the step-by-step process of how God communicates to men, and also identifies that the message that is communicated is called “the Revelation of Jesus Christ.”

Jesus Christ then did two things with the message which he received from God. He sent the message by his angel and he also signified his message by that angel. His angel then took the message to the prophet John who wrote it down, and sent it to the churches for you and me. The first three verses were “so shaped” by “the Holy Spirit” as to emphasize both the “message” and “the process of communication” involved in delivering the message.

The three verses we are considering present the final message to mankind, but not simply the final message—more importantly, the three verses represent the final “warning” message to planet earth. The “warning” attribute of the message is identified when a class of persons are identified as “blessed” for having read, heard and kept “those things which are written therein.” There is a class of persons who will not read, nor hear a warning represented as “the Revelation of Jesus Christ”. It is impossible for them to be blessed. It is obvious that if there is a class that is blessed for reading, hearing and keeping those things which are written, then there is a class that is not blessed. Will a person read, hear and keep the message of the Revelation of Jesus Christ? If so, he will be blessed, if not he will be cursed.

“Says the prophet: ‘Blessed is he that readeth’—there are those who will not read; the blessing is not for them. ‘And they that hear’—there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. ‘And keep those things which are written therein’—many refuse to heed the warnings and instructions contained in the Revelation; none of these can claim the blessing promised. All who ridicule the subjects of the prophecy and mock at the symbols here solemnly given, all who refuse to reform their lives and to prepare for the coming of the Son of man, will be unblessed.” The Great Controversy, 341.

The expression “the time is at hand” in verse three identifies that it is a specific time when the last warning message arrives in history. “The time,”—(a specific time) “is at hand.” A specific time is about to arrive, for it is at hand, and God’s people (represented by John) understand the message

before the “time” arrives. John penned the book of Revelation around the end of the first century, yet these verses identify that there will be a point in the history long after the year 100, when the final warning message will be proclaimed. When that “time is” “at hand,” the message that identifies the “things which must shortly come to pass” will be revealed to God’s servants.

In this series of articles, the Bible and the writings of Ellen White will be used as the authority to uphold the explanation of the biblical passages we cite.

We will also refer to the rules of prophetic interpretation assembled by William Miller and to the rules identified in the compilation titled *Prophetic Keys*. We will also employ the prophetic study called *Habakkuk’s Tables*.

We do not intend to define every rule we employ. For brevity we will simply reference the *Prophetic Keys* compilation for any who wish to read a more detailed proof of the rule. With the *Habakkuk’s Tables* series, we intend to point out certain presentations where a subject we will briefly touch upon, is taken up in greater depth.

As we work through a study of the book of Revelation we encourage public response, but we will only respond to input that contributes to the ongoing study. The scope of our discussion will involve the current series of presentations, the prophetic rules we exercise and the information found in *Habakkuk’s Tables*.

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:1–3.

The Greek word translated as “signified” means to “indicate”. He sent the message by “his” angel and he signified it by “his” angel. “His” angel is Gabriel.

“The words of the angel, ‘I am Gabriel, that stand in the presence of God,’ show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’ Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it by His angel unto His servant John.’ Revelation 1:1.” *The Desire of Ages*, 99.

The angel Gabriel is sent with the message and the angel Gabriel also represents the message. When mankind arrives at the point in history when “the time is at hand” for the final warning message to be proclaimed, that final message is represented by an angel. In the book of Revelation “messages” are often represented as angels, and of course the Greek word translated as “angel” in Revelation means messenger.

Every revelation of God’s truth that has arrived in history is certainly a revelation of Jesus Christ, but the Revelation of Jesus Christ in Revelation chapter one is the final warning for mankind and it occurs at a specific moment that is represented as being a “time.” There is another passage in the book of Revelation where John references that “the time is at hand”. That other passage provides a

second witness to test the initial claims I have made about verses one through three.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:6–11.

At the end of the book of Revelation we find the same subject as in the beginning of Revelation. The communication process and message are once again referred to when “the Lord God” “sent his angel to shew unto his servants the things which must shortly be done.” And just as soon as the servants are shown the message identifying “things which must shortly be done” Christ announces that He is coming quickly. This is the message that precedes Christ’s second coming, and it therefore is the final warning message—the very same message represented as “the Revelation of Jesus Christ” in verse one of chapter one. The blessing that is promised in the first three verses of Revelation is repeated with the statement of “blessed is he that keepeth the sayings of the prophecy of this book.”

In these verses we find an expansion of the process of communication set forth in chapter one, for we find that after Gabriel delivers the message to John, John is so overwhelmed with the message that he seeks to worship Gabriel, who then uses John’s misunderstanding to identify that heavenly angels, earthly prophets, and all that keep the sayings of the message, are “fellow servants” who are to worship the Creator-God, not the creation of God.

These verses are describing the same events and message that we are considering in chapter one. They are repeating the faithful and true sayings that show God’s servants what must shortly be done. The message is once again set in the context of the process of communication between God and His servants. In chapter twenty-two we find more evidence that the message is the final warning message, for the “time” that is “at hand” is marked as taking place right before human probation closes, for the pronouncement that he “that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still,” marks the close of probation, marking the beginning of the seven last plagues, which in turn conclude with the Second Coming of Christ.

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

written in the book.’ Daniel 12:1.

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received ‘the latter rain,’ ‘the refreshing from the presence of the Lord,’ and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Revelation 22:11. Every case has been decided for life or death.” The Great Controversy, 613.

At the beginning of the book of Revelation and at the end of the book of Revelation the same story is presented. Combining the two passages allows us to understand that the “Revelation of Jesus Christ” is the final warning message to mankind before Christ’s Second Coming. The message is symbolically represented by an angel that arrives just before the close of probation. The message divides mankind into two classes based upon whether they read, hear and keep the message that is unsealed when the “time is at hand,”—just before probation closes.

“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 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.

“The book of Revelation, in connection with the book of Daniel, demands close study. Let every God-fearing teacher consider how most clearly to comprehend and present the Gospel that our Saviour came in person to make known to His servant John,—‘The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.’ None should become discouraged in their study of Revelation because of its apparently mystical symbols. ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.’ ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.’ We are to proclaim to the world the great and solemn truths contained in the book of Revelation. Into the very designs and principles of the church of God these truths are to enter. There should be a closer and more diligent study of this book, a more earnest presentation of the truths it contains, truths which concern all who are living in these last days. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,—a revelation of the most important events that are to take place in the last days of this earth’s history. John, because of his faithful trust in the word of God, and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world.

“This instruction is of the greatest importance to us; for we are living in the last days of this earth’s history. Soon we shall enter upon the fulfilment of the events which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

“The book of Revelation must be opened to the people. Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light. The truths that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The Third Angel’s Message must be presented as the only hope for the salvation of a perishing world.

“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 that prophecy has revealed are soon to take place be left untouched. We are God’s messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.” Signs of the Times, July 4, 1906.

Over a hundred years ago, in 1906, we were informed that soon “we shall enter upon the fulfilment of the events which Christ showed John were to take place.” The message was still sealed up in 1906. It is important to understand that the message of the Revelation of Jesus Christ is opened up to God’s people just before the events take place. We are told the book of Revelation “is just what its name signifies,—a revelation of the most important events that are to take place in the last days of this earth’s history.”

They are opened up so that God’s people might give the warning so those who are hearing the warning might “have an opportunity to prepare for the events which are so soon to take place.” It is worth noting (for John represents God’s people in the history when the message is to be proclaimed), that John identifies the two issues which he was being persecuted over. It was “because of his faithful trust in the word of God, and the testimony of Christ,” that he “was banished to the Isle of Patmos.” He was banished because he accepted both the Bible and the Spirit of Prophecy, which is the “testimony of Jesus.”

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Revelation 19:10.

John is representing a people at the end of the world who understand the message of the Revelation of Jesus Christ, and who are persecuted for upholding both the Bible and the Spirit of Prophecy.

In the first three verses of chapter one the communication process between God the Father and his servants is emphasized. Chapter twenty-two adds to the narrative of the communication process. The two passages represent the beginning and the ending of the book Revelation and together they detail the role of John in the prophetic illustration. He is not simply the one who wrote the words of Revelation, but he also represents those at the end of the world who communicate the final warning

message.

The Lord gave the word: great was the company of those that published it. Psalms 68:11

John “saw” and “heard” the “things” that make up the message and was commanded to write and send the message to the churches.

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Revelation 1:19.

What he “heard” and “saw” he was commanded to write down and send to the seven churches of Asia minor, but when it came to the individual churches Jesus dictated the messages directly to John, for every message to each of the seven churches begins with the phrase “And unto the angel of the church in ... write.” Jesus dictated the individual messages to the churches.

Jesus dictated to John, and also Jesus told John to write what he saw and heard, and once Jesus told John “not” to write what he had heard.

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. Revelation 10:3, 4.

John was told to seal up what the seven thunders uttered and in so doing he was sealing up the message of the seven thunders, just as Daniel was commanded to seal up his book until the time of the end.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.... And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Daniel 12:4, 9.

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’” The Seventh-day Adventist Bible Commentary, volume 7, 971.

What we are identifying is that at both the end and beginning of the book of Revelation a message is identified. The process of communicating that message is also identified. The part which John plays in communicating the message is specifically addressed. Sometimes he simply wrote what he saw and heard. Other times he was dictated to, and once he was told to not write what he had heard. The message of the Revelation of Jesus Christ is given by the Father, to Jesus, to Gabriel and then to the prophet John who was given the responsibility of writing the message and sending it to the churches.

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. Revelation 1:19.

It might be possible to read the verse and not recognize the prophetic principle identified within the command for John to write. Writing down “things” seen and heard is to record current history, for in John’s time those “things” were. Recording current history, and in so doing simultaneously writing down the things that shall be in the future, is the primary prophetic rule in the book of Revelation. John is used to emphasize and illustrate that very principle and its importance for he was essentially told to write “the things which are, and” in so doing you shall be writing “the things which shall be hereafter” because history repeats. This prophetic technique is Jesus’ signature, for a signature is a name and His name in chapter one of Revelation is the Alpha and Omega. He identifies the end with the beginning.

We are just beginning the study of “The Revelation of Jesus Christ” and we are currently considering the first three verses of chapter one. The final warning message titled “The Revelation of Jesus Christ” is communicated from the heavenly Father unto Jesus unto Gabriel unto John who records it in a book to be sent to the churches. Because the message is so directly named as “The Revelation of Jesus Christ” it is important to note that of all the elements that have been written to men through the inspired Word revealing Christ, the one characteristic of who and what Jesus is, is illustrated in the activity of John in recording the message. As he wrote the things that then were, he was also writing the things that would yet be.

The truth of repeating history is represented when John writes out a warning for his day and age, which is also a warning for a future time. When John wrote to the seven churches at the beginning of the Christian church, he was also penning a warning for the Christian church at the end of the world. This attribute of Christ’s character is represented when Christ is called the Alpha and Omega, or the beginning and the ending, or the first and the last. In fact, the Bible identifies this attribute of Christ’s character as what proves that he is the only God.

In the first chapter of Revelation we find Jesus identifying Himself as the Alpha and Omega.

I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. Revelation 1:10–17.

There is much truth within these verses, but here I would simply point out that when John heard Christ’s trumpet-like voice and turned to see Who it was that spoke to him, he saw Jesus Christ as

the heavenly High Priest within the holy place of the heavenly sanctuary. Jesus then identified Himself as Alpha and Omega and as the first and the last. In the message and its communication in the first three verses we found a line of truth that corresponded with the line of truth at the end of Revelation. As the Alpha and Omega Jesus illustrates the end with the beginning, the last with the first. At the end of the book of Revelation as in the beginning He once again identifies Himself as the Alpha and Omega.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.
Revelation 22:7–13.

The book of Revelation carefully describes that when John records the message that the message would be premised upon the principle of the beginning illustrating the end. The message is the first truth opened up in the book of Revelation and the very same truth is the last to be spoken in the book. And in the testimony at the beginning and at the ending of the book of Revelation, Jesus identifies Himself as the Alpha and Omega, the beginning and ending and as the first and the last.

The first three verses of the book of Revelation identify the final warning message for mankind. It is the warning that precedes the seven last plagues and the Second Coming of Christ. The message of the Revelation of Jesus Christ was “sent and signified” “by his angel.”

That same warning message is then identified in the last passage of Revelation, and it is also represented as the third angel of Revelation fourteen.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Revelation 14:9–11.

The final warning message is the message represented as the third angel. It's the final warning for it directly identifies the last test for mankind. There is another angel that follows and joins the third angel, and that angel is also the final warning message.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Revelation 18:1-5.

The message that is the Revelation of Jesus Christ is represented in chapter one, chapter fourteen, chapter eighteen and chapter twenty-two. The message is signified by an angel that is identified in the first and the last reference in Revelation as the angel Gabriel, and then in chapters fourteen and eighteen the message is symbolically represented by an angel flying in heaven or coming down out of heaven.

The angel that comes down out of heaven in chapter eighteen is typified earlier in chapter ten when an angel descends and places one foot on the land and another on the sea. That angel has a book that John is commanded to eat that makes his mouth sweet and his belly bitter. The book John eats is a message, and the message represented by the little book typifies the message of the angel of Revelation eighteen, so it too is a representation of the final warning message.

We are told that God's message was sent and signified by an angel and when we closely look for the final warning message to be illustrated in the book of Revelation, we find that seven times an angel signifies the final warning message. In the first and the last instances it was the angel, Gabriel. Then in Revelation ten we have an angel come down with a little book in his hand. In Revelation fourteen we have three more angels, all representing the final warning message. Then in Revelation eighteen we have another angel representing the very same final warning message. Seven final warning messages are represented by angels. The first and the last are the angel Gabriel and the five angels in the middle of the first and last are symbolic angels.

Of course, each of the seven churches have an angel as well, but they are carrying a message to the churches, whereas the final warning message we have been discussing is a message which includes the entire world as its audience.

Each of the seven prophetic lines representing the final warning message should be closely evaluated and aligned with each other, but at this juncture I wish to simply define a basic principle of Alpha and Omega. The first time a subject is mentioned in God's word is the most important reference. The first time "seed" is mentioned in the Bible is in Genesis 1:11 where we are told that the seed would produce "after its kind." The first mention of the seed emphasizes that it has the

DNA necessary to reproduce itself. Jesus identified God's Word as a seed.

The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying,

Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in parables?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. Matthew 13:1–23.

A seed, which is God's Word, has all the DNA necessary to produce a complete plant. The first mention of a subject in God's Word includes all the elements of that subject that there is. This fact is identified as "the rule of first mention." The closer this rule is examined the surer it becomes.

Before we continue on in our explanation of the Alpha and Omega and the definition of God's Word as a seed, it is worth considering from the passage we just cited in Matthew some relevant points in our consideration of the book of Revelation. All the prophets are speaking of the end of the world.

"Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.' 1 Peter 1:12....

"The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days." Selected Messages, book 3, 338, 339.

This passage provides three witnesses, (Paul, Peter and Ellen White) testifying to the fact that all the prophets are speaking about the end of the world, which is the very time when the secret in the book of Revelation is unsealed. Therefore, in Matthew thirteen when Jesus said, "blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them," He was expressing the same blessing that is noted in the first three verses of Revelation chapter one.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:3.

Jesus presented the parable of the Sower and then the disciples are led to engage him on the parable. But before they are brought into interaction with Jesus, He stated for them and more importantly for us, "Who hath ears to hear, let him hear."

Jesus gives the parable and concludes it with the warning for those who will—to hear. Then the disciples are led into the discussion where Jesus addresses at least three significant thoughts. He identifies a distinction between two classes of hearers, and in doing so he refers to a passage from the book of Isaiah to provide a second witness of two classes of hearers (for remember it is all set in the context of those that will hear). The third idea he sets forth, beyond the two classes of hearers and the book of Isaiah as a second witness, is the fact that the Word of God is a seed. The fact that the Word of God is a seed is therefore part of what is to be heard by those that hear the Revelation of Jesus Christ in Revelation chapter one. There are two hearers in the first three verses, just as there are two classes of hearers in Matthew thirteen. Matthew thirteen simply adds some insight to the various ways those who refuse to hear make the choice not to hear. And the witness of Isaiah adds even more to the message we are to hear.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

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. Isaiah 6:1–13.

Of course, this passage from Isaiah is absolutely amazing in the depth of prophetic subjects it addresses. Many of these subjects have been repeatedly discussed in Habakkuk's Tables, so we will simply summarize the points from the passage that support our consideration of Jesus' reference to His word being a seed.

It has been established that Isaiah in the passage represents a prophet, and therefore God's people at the end of time. More importantly for our point, Isaiah represents a people who were living in sin, while functioning within God's church. Until Isaiah had the revelation of God's glory, he did not recognize his own sinfulness. He was Laodicean, he was blind.

“Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, ‘O wretched man that I am! who shall deliver me from the body of this death?’

“But relief was sent to Isaiah in his distress. ‘Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ Isaiah 6:6, 7.

“The vision given to Isaiah represents the condition of God’s people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. ‘And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.’ As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.

“The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner; for the earth is to be filled with the glory of the Lord. Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, [then] the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace.” Review and Herald, December 22, 1896.

The vision “represents the condition of God’s people in the last days.” God’s people in the last days are Laodiceans.

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

He that hath an ear, let him hear what the Spirit saith unto the churches. Revelation 3:14–22.

“The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time.

“‘And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’

“The Lord here shows us that the message to be borne to His people by ministers whom He has called to warn the people is not a peace-and-safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans as in a position of carnal security. They are at ease, believing themselves to be in an exalted condition of spiritual attainments. ‘Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’

“What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct.

“It is difficult for those who feel secure in their attainments, and who believe themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace. The unsanctified heart is ‘deceitful above all things, and desperately wicked.’ I was shown that many are flattering themselves that they are good Christians, who have not a ray of light from Jesus. They have not a living experience for themselves in the divine life. They need a deep and thorough work of self-abasement before God before they will feel their true need of earnest, persevering effort to secure the precious graces of the Spirit.” Testimonies, volume 3, 252, 253.

Once Isaiah was converted out of his Laodicean condition, he volunteered to take the final warning message to the world. Verse three of chapter six connects Isaiah’s prophetic history with the prophetic history of Revelation eighteen when the angel descends and lightens the earth with its glory.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. Revelation 18:1.

Isaiah is representing God’s people during the time when the angel of Revelation eighteen descends, for when he was taken into the heavenly sanctuary, he heard the seraphim proclaiming

“Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.” Isaiah, as with John in the Revelation, represent God’s people who proclaim the final warning message. John called God’s people “the remnant” and Isaiah referred to them as “a tenth,” or a tithe. The root word in the Hebrew means “to tithe.”

The prophetic question of “how long?” that Isaiah asked is asked repeatedly in God’s word (and for brevity’s sake, the answer for the question of “how long?” is that it marks the arrival of the national Sunday law in the United States.) According to Ellen White, at that time “national apostasy will be followed by national ruin,” and according to Isaiah it is when “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.” The “great forsaking in the midst of the land” is the “many” who are overthrown at the Sunday Law according to Daniel 11:41. These are the persons of Isaiah six and Matthew thirteen that have eyes, but don’t see and have ears, but don’t hear, and also those in Revelation three that refuse the counsel to the Laodicean church.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.
Daniel 11:41

Isaiah had a vision of Jesus Christ in His sanctuary, as did John in the Revelation. Isaiah represents the “tenth” or tithe that “returns” and “shall be eaten” as a tree. The Hebrew word translated as “eaten” means to consume by fire. Yet the “tenth” have a “substance” within them that the fire does not consume. Evidently nine-tenths did not have that substance? The fire represented as eating up and consuming the teil and oak tree is the fire of the Messenger of the Covenant who comes suddenly to His temple in the book of Malachi.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 3:1–4.

Isaiah’s tenth, (which is a tithe) is also Malachi’s “offering in righteousness.” Malachi’s offering is God’s people, represented as “the sons of Levi” who are purified by fire to produce an “offering in righteousness” and those who are “eaten” by fire in Isaiah’s testimony are the tenth, or a tithe.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by

fire; and the fire shall try every man's work of what sort it is. 1 Corinthians 3:10–13.

Paul here declares that every man's works will be revealed by "fire". In Malachi the fire burns away the dross. In Isaiah the purification of the "tenth" takes place "when" they cast off their leaves. Leaves are a symbol of hidden sin, pretension and presumption as testified to by Adam and Eve.

Isaiah's "tenth" have a substance in them that cannot be burnt away, and that substance is the "holy seed". They have Christ within them, the hope of glory. Isaiah is a "holy seed" himself and also the "tenth" that he identifies. Both the "holy seed" and the "tenth" return from a Laodicean condition to the Philadelphian condition through the Revelation of Jesus Christ in His sanctuary.

The vision of God's glory that causes Isaiah to cry out that he is undone, that he is a person that is unclean and a sinner in need of forgiveness, takes place in the heavenly sanctuary when the trees cast off their leaves. The word "cast" means to "throw out", or to "cut down" a tree. The casting out of Laodicea is here represented. A "tenth" or remnant will go through the cleansing "fire" brought about by Malachi's Messenger of the Covenant, thus having their human works spiritually burnt away, and thus leaving only "the substance" that can't be burnt away which is the "Holy Seed". Those that refuse to hear will be cast off like dead dry leaves, or spewed out of the mouth of the Lord.

Jesus is the Holy Seed, and a seed has all the necessary DNA to produce the entire plant. The Word of God is a seed, and therefore the first mention of a thing in the Word of God contains all the information necessary to bring that subject to full maturity in the believer, if rightly understood.

Isaiah chapter six identifies a people who will not "hear" in the time period when you MUST hear in order to be blessed with the message of the Revelation of Jesus Christ. The people who Jesus referred to were the chosen people of God, they were His wife, they were His covenant people, they were ancient Israel.

Ancient Israel or the first Israel typifies modern Israel or the last Israel. The people of God at the end of the world are Seventh-day Adventists, His chosen people, His wife, His covenant people—modern Israel. The witness of Isaiah's history, combined with the history of Christ, provides two witnesses that establish that at the end of the world Seventh-day Adventism will be in a lost and unsaveable "condition" represented in the message to Laodicea.

They are not actually unsaveable, but simply unsaveable in their Laodicean condition, as was Isaiah before his experience and as were the Jews of Christ's history.

One of the things a Laodicean must "hear" is the parable of the Sower. He must "hear" in that parable that the Word of God is a "seed", a holy seed. When that is "heard", then there is a foundation laid that begins to open up the secret message of Revelation, for that message is wrapped up in the profound recognition that Jesus is the Alpha and Omega, the First and the Last, the Beginning and Ending. To understand the relationship of the end with the beginning includes understanding that Jesus is the Word, and He is the Seed.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. John 1:1–5.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Galatians 3:16.

To understand the relationship with the end and the beginning requires the understanding of the “rule of first mention.” The rule of first mention identifies that the beginning of a subject is the most important reference for it contains the entire story, for as the Word of God it is a seed. The last reference is the second in importance in the sense that it is there that all the elements of the story are tied together leaving no loose ends. But it is the middle references on a subject that add the strength and clarity to the story, and in that sense the middle is as essential as the beginning or the ending.

There is much more to address on this subject, but returning to the passage in Matthew thirteen we can note that Jesus identified two classes of persons who hear or don't hear. He identifies more than one way to not hear, but he then pronounces a blessing upon those that do hear.

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Hear ye therefore the parable of the sower. Matthew 13:16–18.

Prophetically this “blessing” is therefore the very same blessing as Revelation 1:3:

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Jesus' reference in Matthew thirteen to Isaiah six, in conjunction with the writings of Ellen White, confirms that there are things that are seen and heard at the end of the world that were so tremendous that many righteous men and prophets desired to live in that period of time when the final warning message was to be unsealed, and that people would then “see” and “hear” them.

John was told to seal up what the “Seven Thunders” uttered in chapter ten, and in chapter twenty-two the pronouncement is made to “Seal not the sayings of the prophecy of this book: for the time is at hand.” The next verse identifies the close of human probation. Just before probation closes there is a pronouncement to unseal the “Seven Thunders”, which is the only passage in the book of Revelation that is sealed up at that time. Of the “Seven Thunders” we are informed that they represent the beginning and ending of Adventism.

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages....

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate

to future events which will be disclosed in their order.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

The Seven Thunders represent the events during the beginning of Adventism in the history of the first and second angel’s message, from 1798 until October 22, 1844, and in the same article noted above we are informed that the Seven Thunders “relate to future events which will be disclosed in their order.” The beginning history of Adventism illustrates the ending of Adventism, for Jesus Christ, as the Alpha and Omega, places His signature upon the entire history of Adventism, for it is as sacred a history as was the history of ancient Israel.

According to Jesus in Matthew thirteen these events are what the prophets desired to see, and which the disciples were blessed for knowing. Those disciples represent God’s people at the end of the world who are blessed for what they see and hear. What they see and hear is the message of the Revelation of Jesus Christ, that is also represented by the message of the Seven Thunders, that represent both Millerite history and the history of the one hundred and forty-four thousand.

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844.

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.” Manuscript Releases, volume 21, 437.

Ellen White identifies the history which Christ identified as the history that righteous men desired to see, as the history of the Millerites from 1840 through 1844, and then says that a “message will soon be given by God’s appointment that will swell into a loud cry.” The “loud cry” symbolizes the final warning of the third angel, and when that message is given, it will repeat the history of the beginning of Adventism. The final warning message is the “messages” that are “to go to all the churches,” and all “the messages given from 1840–1844 are to be made forcible now.”

The Alpha and Omega illustrates the end with the beginning. Ellen White states that “the messages are to go to all the churches,” and Jesus told John “I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

The messages of 1840 through 1844 are part of what is to be sent to the churches.