

The Revelation of Jesus Christ - Number Fourteen

The Seventh Seal

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The probationary war of angels, that began with Lucifer in the third heaven represented in Revelation chapter twelve, typifies the probationary war of men and angels, that ends in the first heaven. When Satan and his angels were cast out of the third heaven, Satan opened a new battle front in the garden of Eden. As in the war of the third heaven with Lucifer, God also instituted a period of probation for mankind. The war in the first heaven that begins in earnest at the soon-coming Sunday law represents the end of probationary time for mankind.

In Revelation chapters twelve and thirteen the dragon, the beast and the false prophet are represented. Customarily, those three powers are understood to represent primarily past history of those three powers, but John was told to write the “things that will be,” and the entire book of Revelation speaks of the “last days,” so we are employing the biblical principle that the end is illustrated by the beginning, and applying the symbols of Revelation as present, not past truth.

Satan has been identified in both the war he began in the third heaven, and the first battle that he brought to men in the garden of Eden as employing “hypnotism” to convey his corrupted communications in order to accomplish his warfare.

“Satan tempted the first Adam in Eden, and Adam reasoned with the enemy, thus giving him the advantage. Satan exercised his power of hypnotism over Adam and Eve, and this power he strove to exercise over Christ. But after the word of Scripture was quoted, Satan knew that he had no chance of triumphing.

“Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism—the science of the one who lost his first estate and was cast out of the heavenly courts.” *Mind, Character and Personality*, 713.

The “science that Satan teaches” has been perfected by the globalist merchants, and is carried out through the “information super highway” in the “last days.” Satan is the father of lies, and the media giants, not only promote falsehoods, but they also screen out truth, they track those they deem as heretics, and they employ the most sophisticated form of hypnotism ever practiced in the history of planet earth. The war that began in the third heaven emphasizes this attribute of Satan’s warfare, in order that the faithful living when the war of the first heaven gets under way might be forewarned by foreknowledge. When we understand that the control center for the worldwide web, and the “information super highway” is managed and controlled in the United States, we have a view of what it means that the United States, calls fire down out of heaven and deceives the entire world. “Fire” in the book of Revelation represents a message.

The symbolism of Revelation chapter thirteen, and verse thirteen is drawn from the battle of mount Carmel where the prophets of Baal and the prophets of the groves, were unable to call fire down out of heaven to confirm that Baal and Ashtaroth were true gods. Baal, being a male deity and Ashtaroth a female deity represents the image of the beast, the unholy combination of church and state. They were the prophets of Jezebel, who was in an unholy relationship with Ahab. Those two prophetic witnesses of the image of the beast in the story of Mount Carmel, identify the role of the United States in first forming an image of the papal system in the United States, and thereafter in the world. The “fire” at Carmel was to be the evidence of who the true God really was. It represented a revelation from heaven identifying the true God, and the same issue exists when the United States calls fire down from heaven.

In the book of Isaiah, the God who identifies the end from the beginning, addresses the very setting of Mount Carmel of old, and also the prophetic setting that is represented when the United States calls down fire out of heaven.

Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that showeth, yea, there is none that declareth, yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. Isaiah 41:21–27.

In the war of the first heaven that gets under way at the soon-coming Sunday law, the United States, and also Satan himself, will be allowed to “produce” their “cause,” and they will call fire down from heaven in an attempt to prove that the god of Jezebel is the true God. The world will be forced to accept the mark of that god’s day of worship. The fire that is brought down from heaven, through the “information super highway” to all mankind is a work of “nought,” and he that chooses the message conveyed through that medium is an “abomination.”

In that warfare the one hundred and forty-four thousand, and thereafter the great multitude, will be God’s witnesses in the argument of who is the true God. The messages conveyed from both sides of the war are represented as “fire.” All the nations will be gathered to determine who is the true God, and there will be two classes of witnesses in order to establish the “truth.”

Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and

beside me there is no saviour. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Isaiah 43:9–12.

The final manifestation of Mount Carmel, has witnesses for Satan and witnesses for God. The demonstration is to prove who is the true God, but what are God's faithful witnesses supposed to bear witness to?

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any. They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Isaiah 44:6–9.

The faithful in the final confrontation of Mount Carmel are to witness to the truth that God is the first and the last. He is the God that "appointed the ancient people," in order to identify the "things that are coming." God's witnesses are to present the Revelation of Jesus Christ that is unsealed just before the final battle of Mount Carmel.

Satan's Mount Carmel message is represented as fire that comes down out of heaven.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, Revelation 13:13.

The verse is describing the miracles that the United States accomplishes through the modern science of hypnotism that is conveyed to mankind on "the information super highway." But the verse is also speaking to the appearance of Satan himself when he personates Christ.

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

"The work will be similar to that of the Day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, saith God, I will pour out of My Spirit upon all

flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand.” The Great Controversy, 611, 612.

When we reach the time when Satan calls fire down out of heaven, “the inhabitants of earth will be brought to take their stand.” In that time, God’s witness “will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given.” The work God’s witnesses accomplish “will be similar to that of the Day of Pentecost,” when the “angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory.” At Pentecost, fire was the symbol of the outpouring of the Holy Spirit, and fire is also the symbol of the outpouring of Satan’s unholy spirit.

After John represents the one hundred and forty-four thousand and the great multitude in Revelation chapter seven, he identifies the opening of the seventh and final seal. The final or seventh seal represents the unsealing of the Revelation of Jesus Christ, and the only prophecy in the book of Revelation that was to be unsealed just before probation closes. The seventh seal, the seven thunders and the Revelation of Jesus Christ are all symbols of the same truth, that is opened up just before probation closes. The Revelation of Jesus Christ emphasizes Christ’s character and creative power as the Alpha and Omega. The seven thunders identify the history where the one hundred and forty-four thousand are sealed, and the seventh seal identifies the outpouring of the Holy Spirit during the history when the two witnesses are resurrected and receive the creative power of the “truth” of God, that is conveyed from the Father, to the Son, to Gabriel, to the prophet unto those who choose to read, hear and keep the power contained therein.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. Revelation 8:1–5.

In the verses, “seven angels” “stood before God” with “seven trumpets.” Those seven trumpet angels have been correctly understood customarily to represent God’s judgments against Rome for the enforcement of Sunday worship. Pagan Rome, under Constantine, passed the first Sunday law in the year 321, and by the year 330, his empire was divided into east and west. From that point on the first four trumpets began to sound, and they represented the historical forces which were brought against his empire, and which by the year 476, left the city of Rome where it never again had another Roman ruling over the city, which was the symbol of Rome’s strength and glory. When the papacy passed the Sunday law at the Council of Orleans in the year 538, Mohammed was raised up to bring judgment against the Roman church, as represented by the fifth and sixth trumpets, which were also the first and second woe, and represented Islam. As correct as the traditional understanding of those trumpets are, they are defined in the passage where they are presented in Revelation nine as “plagues.”

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. Revelation 9:20, 21.

The perfect and final fulfillment of the seven trumpets is the seven last plagues of Revelation chapter sixteen. Even a casual survey of the prophetic characteristics of the seven trumpets of Revelation chapter nine demonstrates they possess parallel characteristics of the seven last plagues. The opening of the seventh seal takes place in the history when probation is about to close and the wrath of God, as represented by the seven last plagues, is about to be poured out.

When Christ, as the Lion of the tribe of Judah, “opened the seventh seal” an angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.” The outpouring of the Holy Spirit on Pentecost was preceded by the unified prayer of the believers that were assembled in Jerusalem.

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer.”
Selected Messages, book 1, 121.

The opening of the seventh seal is identifying the sealing of the one hundred and forty-four thousand. The sealing is initiated by prayer, but not simply by the activity of prayer, but by a specific prayer. The specific prayer is identified in the book of Daniel, which is of course, also the book of Revelation.

John in the Revelation and Daniel in his book, represent the one hundred and forty-four thousand in the “last days.” In the “last days” those who are to be God’s witnesses during the battle of the first heaven will bear witness to the prophecy that is unsealed just before probation closes. This is represented as the seventh seal in the verses we are now considering. The prayers that come to the angel with the “golden censer” are represented by Daniel’s prayer in chapter nine of his book. That prayer is a specific prayer, which was outlined by Moses in connection with the prophecy of the “seven times.” The prayer is two-fold, and Daniel places the context of his two-fold prayer in the terms of “the curse” and “the oath” of Moses. The books of Daniel and Revelation are the same book, and the same lines of prophecy that are in the book of Daniel are taken up in the book of Revelation.

The prayer that brings about the outpouring of holy fire in the movement of the mighty angel of Revelation eighteen, is Daniel’s prayer of the “seven times.” It is the prayer that brought the angel Gabriel down from heaven to explain the prophecies to Daniel. At the conclusion of his prayer, which covers the first twenty verses of Daniel nine, Gabriel came down about the time of the evening oblation. The prayers that ascend that the angel with the golden censer receives are prayers that ascend as the sun is setting, in the evening of “the last days.”

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. Daniel 9:20, 21.

Daniel’s prayer was a confession of not only his sins, but also the sins of God’s people. His prayer is the blueprint of the prayer of repentance connected with the “seven times” of Leviticus twenty-six.

And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. Leviticus 26:39–42.

After Moses sets forth the punishment associated with the “seven times,” which he calls the “quarrel of” God’s “covenant,” he identifies what God’s people are to do if and when they become aware that they are slaves in the enemy’s land, such as Daniel was. They needed, as Daniel represented, to confess their sins, and also the sins of their fathers.

When this specific prayer is offered by those called to be the one hundred and forty-four thousand, the angel with the golden censer will take “the censer, and” fill “it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.” The

holy fire that represents the message of “truth” in contrast with the counterfeit message of “fire”, that the United States and Satan call down out of heaven, takes place in the hour of the “earthquake” that is the Sunday law.

In the book of Zechariah, we are informed that Zerubbabel laid both the foundation and the headstone of the temple in the history of the rebuilding of the temple and Jerusalem after the return from the slavery that Daniel was part of.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. Zechariah 4:6–10.

Zerubbabel means “offspring of Babylon”, and is a symbol of the second angel’s message, which when combined with the message of the Midnight Cry, laid the “foundation” in the beginning movement of Adventism. Zerubbabel also represents the repetition of the second angel’s message in the ending movement of Adventism in the movement of Future for America, when the “headstone” is placed.

The world rejoiced over the two witnesses that had been slain in the valley of dead bones in the street that is the “information super highway.” When those two witnesses were brought back to life the world feared, and the heavens rejoiced. Zechariah, like all prophets, is identifying the “last days” when God’s people rejoice. Zechariah informs us that they rejoice at the resurrection of the two witnesses, when they see “those seven.” “Those seven” is the same Hebrew word translated as “seven times” in Leviticus twenty-six. The movement of the first angel placed the foundation stone of Moses’ seven times, and that “truth” is also to be the headstone of the movement of the third angel, in spite of its rejection in 1863.

When it is recognized and fulfilled, and acted upon with the appropriate two-fold prayer, the true fire will be cast to the earth, as it was at Pentecost.

We will continue to address the opening of the seventh seal in the next article.