

The Revelation of Jesus Christ - Number Fifteen

The Seventh Seal and the Unsealing of Prophetic Truth

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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.

We are addressing the outpouring of holy fire from the heavenly sanctuary, during the history that the United States is going to bring down unholy fire from the first heaven. The revelation of what the seven thunders uttered in Revelation chapter ten, was to be sealed up until just before probation closed. Probation is also represented as on the verge of closing when the seventh seal is opened.

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 22:10, 11.

The opening of the seventh seal takes place as the seven angels prepare to sound.

And the seven angels which had the seven trumpets prepared themselves to sound. Revelation 8:6.

When probation closes, "no man" is "able to enter the temple," for the intercession of Christ for men's sins has ended. Probation has closed, and the seven angels are commanded to pour out the vials of God's wrath.

And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. Revelation 15:8, 16:1.

There is no indication that the seven angels that sound the seven trumpets in Revelation chapters nine through eleven, are different from the seven angels that pour out the seven last plagues. On the contrary, the prophetic characteristics of the judgments represented by the seven trumpets, parallel the location and the effects of the seven vials of God's wrath in chapter sixteen. As a more direct linkage, the trumpet judgments are directly called 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. Revelation 9:20.

The opening of the seventh seal is purposely set within the context of the nearness of the close of probation. The seventh seal represents a second witness, of what the seven thunders “uttered,” that John and also Paul were forbidden to write.

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.

What was “uttered” by the seven thunders was sealed up, and in chapter twenty-two, the prophecy that had been sealed up in the book of Revelation was to be unsealed, and as with the seventh seal, it was to be unsealed just before probation closed.

Sister White identifies that the sealing up of what the seven thunders “uttered” represented the same action of the Lion of the tribe of Judah, as when He commanded Daniel to seal up his book, until the time of the end. The books of Daniel and Revelation are the same book, and in the Revelation Jesus is represented as the Lion of the tribe of Judah, when He unseals the book that was sealed with seven seals, so it was the Lion of the tribe of Judah, that also commanded Daniel to seal up his book until the time of the end. The Lion of the tribe of Judah is He who seals and unseals His Word, for He is the Word.

“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.

The internal evidence in the books of Daniel and Revelation identify that the unsealing of the seventh seal, is a second witness to the unsealing of what the seven thunders uttered. Both the unsealing of the book of Daniel and the unsealing of the book that was sealed with seven seals, identify that the truths that are revealed when a prophetic message is unsealed, is progressive in nature. This is why the book of Daniel identifies it as an increase of knowledge, and the book of Revelation portrays it as removing one seal after another.

It is a light that grows brighter and brighter unto the perfect day.

But the path of the just is as the shining light, that shineth more and more unto the perfect day. Proverbs 4:18.

When “truth” is unsealed, it is progressive.

“If it was necessary for God’s ancient people to often call to mind His dealings with them in mercy and judgment, in counsel and reproof, it is equally important that we contemplate the truths delivered to us in His Word,—truth which, if heeded, will lead us to humility and submission, and obedience to God. We are to be sanctified through the truth. The Word of God

presents special truths for every age. The dealings of God with His people in the past should receive our careful attention. We should learn the lessons which they are designed to teach us. But we are not to rest content with them. God is leading out His people step by step. Truth is progressive. The earnest seeker will be constantly receiving light from heaven. What is truth? should ever be our inquiry.” Signs of the Times, May 26, 1881.

At the end of July, 2023, the Revelation of Jesus Christ began to be unsealed.

As with the seventh seal and also the utterings of the seven thunders, the Revelation of Jesus Christ, is unsealed just before probation closes. It provides a third witness of the same message represented by the removal of the seventh seal, and the seven thunders. Those three representations in the book of Revelation are three witnesses that combine to make up the message of the Revelation of Jesus Christ. The unsealing of these three witnesses is progressive. Its effects are also progressive.

“Obedience to the law of God is sanctification. There are many who have erroneous ideas in regard to this work in the soul, but Jesus prayed that His disciples might be sanctified through the truth, and added, ‘Thy word is truth’ (John 17:17). Sanctification is not an instantaneous but a progressive work, as obedience is continuous. Just as long as Satan urges his temptations upon us, the battle for self-conquest will have to be fought over and over again; but by obedience, the truth will sanctify the soul. Those who are loyal to the truth will, through the merits of Christ, overcome all weakness of character that has led them to be molded by every varying circumstance of life.” Faith and Works, 85.

The progressive development of the understanding of the Revelation of Jesus Christ began to be published at the end of July, 2023. The process of understanding the truths that began to be published at that time, began shortly after July 18, 2020.

The truth that is identified in the message of the unsealing of the seventh seal is addressing the waymark of the Midnight Cry. The Midnight Cry in the Millerite history was a progressive development of truth, and that fact can be demonstrated by a historical review of the work of Samuel Snow. Jesus illustrates the movement of the third angel with the movement of the first angel, for he always illustrates the end with the beginning.

The truths that come together to form the Midnight Cry message are an understanding of who God is, and how His character is represented in his Word. Those truths include a very detailed description of the historical process that those who ultimately proclaim the Midnight Cry message will fulfill. The hidden history of the seven thunders is what identifies that historical process. The seventh seal is a part of that detailed historical process, but its revelation is directed at the period of time that begins when the Midnight Cry message is finalized, thus marking when the sealing of the one hundred and forty-four thousand is accomplished. The progressive removal of the seventh seal begins when the message of the Midnight Cry is fully developed, as illustrated by the Exeter camp meeting in the summer of 1844. These articles represent your personal invitation to come to the Exeter camp meeting.

When the seventh seal is opened, fire from the altar is cast unto the earth, and there are “voices, and thunders, and lightnings, and an earthquake.” A “voice” represents a trumpet.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Isaiah 58:1.

The voice of a trumpet identifies a message that is warning of impending judgment. When Isaiah commands God’s people to lift up their voice like a trumpet, they are to “cry” aloud. The Midnight Cry message is unsealed just before the hour of the earthquake of the Sunday law. The Midnight Cry message which is unsealed just before the soon coming Sunday law, is the message that swells into a loud cry. When Isaiah says, “Cry aloud,” he is referencing a combination of the loud cry of the third angel, which is the second voice that joins the Midnight Cry message. The loud Midnight Cry message is a warning of the seventh trumpet, which is the third woe. God’s people must understand that when that trumpet message is blown, they are in the final moments of their probationary time. Therefore Isaiah’s command is a warning to prepare for the close of probation, a warning that the trumpet judgment of the third woe of Islam is about to strike the United States for rejecting God’s Sabbath. At the Sunday law, the Midnight Cry, which is the first of the two “voices” in Revelation chapter eighteen, swells to a loud cry. As God’s other children that are still in Babylon are called out.

“The truth for this time, the third angel’s message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test.” The 1888 Materials, 710.

The “increasing power” of the “loud cry” of the third angel was typified at Sinai when the Ten Commandments were proclaimed by Jehovah himself. The trumpet in that history increased in power as the mountain quaked and turned to smoke. The fear was so great, that even Moses greatly quaked. The people then raised their “voices” in fear, asking that God’s “voice” would cease to sound.

And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:). Hebrews 12:19–21.

The “voice” “they” had “heard” represents the “voice” of the warning message of the third angel. In fearful anguish they responded with their own “voices.” The voices at the Sunday law are also represented by the foolish virgins who are asking for oil, and the voices of the wise virgins tell them to go and buy for themselves. At the close of human probation, the “voices” of those that recognize they are lost, as do the foolish Adventist virgins at the Sunday law, cry out for the rocks and mountains to fall upon them. The Sunday law is typified by the giving of the law at Mount Sinai.

“At the wonderful manifestations of divine power upon that solemn occasion,—the mysterious trumpet tones waxing louder and more terrible, the peals of thunder reverberating from every mountain side, the lightning’s flash illuminating the stern and solemn heights, and on Sinai’s

summit, amid cloud, and tempest, and thick darkness, the glory of God as a devouring fire,—at these tokens of Jehovah’s presence, the hearts of Israel failed with fear, and the whole congregation ‘stood afar off.’ Even Moses exclaimed, ‘I exceedingly fear and quake.’ Then above the warring elements was heard the voice of Jehovah, speaking the ten precepts of his law.

“As God’s great mirror revealed to the people of Israel their true condition, their souls were overwhelmed with terror. The awful power of God’s utterances seemed more than their quaking frames could bear. They entreated Moses, ‘Speak thou with us, and we will hear; but let not God speak with us, lest we die.’ As God’s great rule of right was presented before them, they realized, as never before, the offensive character of sin, and their own guilt, in the sight of a pure and holy God.” Signs of the Times, March 3, 1881.

When the fire from the altar is cast unto the earth, there are “voices, and thunderings, and lightnings, and an earthquake.” “Thundering and lightning” are symbols of God’s judgments. At the Sunday law, the United States will have fully filled its “cup of iniquity,” and “national apostasy, will be followed by national ruin.” The “cup of iniquity” becomes full in the fourth generation, for both horns of the earth beast progress through four generations of escalating rebellion. The Sunday law marks where God’s judgments, represented by “thunderings and lightnings” are delivered, and they are delivered unto the fourth generation.

“Of the Amorites the Lord said: ‘In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.’ Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

“With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.” Testimonies, volume 5, 208.

Sister White identifies the judgments that begin at the Sunday law as “God’s destructive judgments.” She teaches that it is too late for the foolish Laodicean Adventists, who had an opportunity to prepare for the crisis at midnight, but had refused to do so. That time of destructive judgments for the foolish virgins, is “a time of mercy” for those who had not yet heard the truth.

“Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God’s destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter.” Testimonies, volume 9, 97.

When the seventh seal is opened there are “voices, and thunderings, and lightnings, and an earthquake.” The “hour” when the “earthquake” of Revelation eleven was first fulfilled was the French Revolution, and the perfect fulfillment of that “hour” is the “quake” of the “earth” beast, at the soon-coming Sunday law. It is in that “hour,” that the seventh seal is fully opened. The cross typifies the Sunday law, and there was a great earthquake at the cross.

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. Matthew 25:51.

At the cross, a satanic kingdom was overthrown, as it will be at the Sunday law.

“Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, ‘It is finished.’ John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour’s victory. Satan was defeated, and knew that his kingdom was lost.” *The Desire of Ages*, 758.

The earthquake of the cross is a representation of “truth,” which is Alpha and Omega. “Truth” is the beginning, the middle and the ending; it is the Hebrew word that was created by bringing together the first, thirteenth and last letter of the Hebrew alphabet. There was an earthquake when Christ died and then another earthquake at His resurrection. At the cross there was a first earthquake, then the grave and then the earthquake at His resurrection. At both earthquakes graves were opened.

“When Jesus, as He hung upon the cross, cried out, ‘It is finished’, the rocks rent, the earth shook, and some of the graves were opened. When He arose a victor over death and the grave, while the earth was reeling and the glory of heaven shone around the sacred spot, many of the righteous dead, obedient to His call, came forth as witnesses that He had risen. Those favored, risen saints came forth glorified. They were chosen and holy ones of every age, from creation down even to the days of Christ. Thus while the Jewish leaders were seeking to conceal the fact of Christ’s resurrection, God chose to bring up a company from their graves to testify that Jesus had risen, and to declare His glory.” *Early Writings*, 184.

At the first earthquake graves were opened, and at the last earthquake the grave of Christ was opened. In Revelation eleven, the two witnesses come out of their graves in the same hour as the earthquake. The earthquake is the Sunday law, which is typified by the cross. There is to be therefore two resurrections in the hour of the Sunday law. The first represents the birth of the one hundred and forty-four thousand that occurs before the woman travails, the second takes place in her travail. The woman of Revelation twelve first births the man child that is to rule the nations with a rod of iron, without any labor pains. Then at the Sunday law, her travails begin and she brings forth the second child. First, she births Elijah, and last she births Moses. The Sunday law is the hour of the resurrection of the twins of Revelation seven.

When the seventh seal is fully opened at the Sunday law, there is silence in heaven for half an hour.

“But God suffered with His Son. Angels beheld the Saviour’s agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin.” *The Desire of Ages*, 693.

The first half an hour of the hour of the earthquake, represents the first birth or resurrection of the two witnesses. In that half an hour, the two witnesses are sealed. They must be sealed in advance of the Sunday law, for they are the ensign that calls the other child, out of the grave during the remaining half an hour. The second child can only be brought to life by seeing men and women with the seal of God during the travails of the Sunday law crisis.

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” Bible Training School, December 1, 1903.

The first born of the woman are the one hundred and forty-four thousand that are identified as the first fruits in the book of Revelation. They represent the sign which the other flock must recognize in the crisis and conflict of the Sunday law battle. That sign is the Sabbath, that the one hundred and forty-four thousand uphold in the time when it is unlawful to do so. Sister White calls their ensign the “blood-stained banner of Prince Emmanuel.”

“In vision I saw two armies in terrible conflict. One army was led by banners bearing the world’s insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company from the Lord’s army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Emmanuel into many hands, while a mighty general cried out with a loud voice: ‘Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty.’” *Testimonies*, volume 8, 41.

The blood-stained banner is what God’s other flock must see in the time of the Sunday law crisis. The banner is a rising light carried by the one hundred and forty-four thousand. That banner is red in color, for it is a blood-stained banner. That banner was typified in the battle of Jericho, when Rahab received and protected the spies, and then acknowledged her submission to Joshua’s army

by placing a scarlet thread out of her window. Rahab represents God's second born children in the Sunday law crisis, who see and accept the scarlet sign, and come into obedience to Joshua's army. The scarlet thread that was used by Rahab, was a sign for the army of Joshua not to destroy Rahab's household.

Rahab represents those that are still in Babylon at the Sunday law crisis and Joshua's army represents the first born of the one hundred and forty-four thousand. The scarlet thread is the symbol of God's Sabbath. The scarlet thread was the command of the spies given to Rahab that she must follow if she would obtain God's protection.

Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. Joshua 2:8.

The sign that those still in Babylon must see is represented by the scarlet thread, which is the Sabbath, but which also identifies the distinction between the two twins. The first born twin is the one hundred and forty-four thousand, for they bear the blood-stained banner of Prince Emmanuel in their hands.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. Isaiah 11:12-14.

The first-born twin has the scarlet sign, which is the scarlet thread that marks the first born. The first born twin is Zarah, and the second born is Pharez.

And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah. Genesis 38:27-30.

Zarah means a rising light, and Pharez means to break out. When the twin Pharez sees the rising light of the sign of the scarlet thread on the hand of his twin brother Zarah, he "breaks out," or comes out of Babylon. Zarah's recognition of the rising light of the scarlet thread identifies the submission of the last born twin to the first born twin.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last. Luke 13:29, 30.

The hidden history of the seven thunders identifies three waymarks. The first and the last waymarks are disappointments. The period between the first disappointment and the message of the Midnight Cry is the tarrying time. From the Midnight Cry, which is the second waymark, the period of time is the sealing time. The period that is the sealing time ends at the last disappointment.

The hidden history of the seven thunders identifies three waymarks. The first and the last waymarks are the opening of the graves at an earthquake. The period between the opening of the first grave and the message of the Midnight Cry is the tarrying time. From the Midnight Cry, which is the second waymark, the period of time is the sealing time. The period that is the sealing time ends at the opening of the last grave.

These two witnesses of the three steps of the hidden history of the seven thunders are also testified to by Christ's death and resurrection. The first opening of the grave was symbolized with Christ's baptism into the watery grave, the last grave was the cross. Between the baptism of Christ and the cross, Christ proclaimed His message, that typified the Midnight Cry. He accomplished that proclamation in twelve hundred and sixty days. After the cross, in the person of His disciples, the Midnight Cry message was repeated for twelve hundred and sixty days until the death of Stephen.

The two witnesses of Revelation eleven were empowered to give the message of the Midnight Cry for twelve hundred and sixty days. They were then slain, and laid in the streets for twelve hundred and sixty days, until they were brought back to life, and empowered.

We will continue to investigate these truths in the next article.

“Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.

“This class is well represented by the valley of dry bones Ezekiel saw in vision.” Review and Herald, January 17, 1893.