

## Jesus Opens the Little Book for us



### **JESUS PERSONALLY BRINGS A MESSAGE FOR US**

Revelation chapter 10 began its fulfillment in the time of the Seventh Angel of the Seven Trumpets Rev 10:7. The Sixth Trumpet finished (as we noticed in the last lesson) in the 11<sup>th</sup> of August 1840. The message from chapter 10 is dealing with a very special ministry of Christ that changed from the first apartment of the Heavenly Sanctuary into the Second Apartment, so that Jesus could start the work of Judgment in 1844. The fulfillment of the prophecy of the Sixth Trumpet on the 11<sup>th</sup> of August 1840 gave a tremendous impetus to a large group of believers all around the world that were looking for the coming of Jesus on the 22<sup>nd</sup> of October, 1844. Revelation chapter 10 paints a more detailed picture of the beginning of the Seventh Church Period of Laodicea (Greek = *Λαοδικεία* = Laodikeia = Judging the people) than that which was given in the message to the Seven Churches. The signs of the Sixth Seal which were **1.** The Lisbon Earthquake on the 1<sup>st</sup> of November 1755, and **2.** The dark day and the moon turning into blood colour on the 19<sup>th</sup> of May 1780, and **3.** The falling of the stars on the 13<sup>th</sup> of November 1833, prepared the world for the greatest event in the Heavenly Sanctuary ministry of Christ. This was the prophesied fulfillment of the change of His ministry from the First Apartment of the Sanctuary, happening after His resurrection and ascension, into the Second Apartment ministry of Christ on the 22<sup>nd</sup> of October, 1844. That ministry began the Judgment of Jesus, which effectively washes away our sins, and begins the work that will eventually blot out all our sins from the records forever Ps 51:1,2,9. This would complete the great covenant message of salvation that had been hid since the days of Daniel. Revelation 10 and 11 are the opening of the two prophecies of Daniel, which are **1.** The 2,300 day prophecy of Daniel 8:14,26,27 (opened in Rev 10) and **2.** The 1260 day (or time, times,

and half a time) prophecy of Dan 12:7-9 (opened in Rev 11,12,13). The message of Revelation 10 expands the Seventh Church, Seventh Trumpet and end of the Sixth Seal Period understanding. The message of Revelation 11,12, and 13 explains in greater detail the period of the Fourth Church, the Fourth Seal and the Fourth Trumpet until the Second Coming of Christ. This lesson we will investigate a sweet and bitter book that Jesus opens for us to see into.

## JESUS THE MIGHTY ANGEL WHICH MEANS MESSENGER

### 1. Who was the mighty messenger of the 10<sup>th</sup> chapter of Revelation? Rev 10:1. See note below.

**Ans: a.** And I saw another mighty \_\_\_\_\_ come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the \_\_\_\_\_, and his feet as pillars of \_\_\_\_\_: Rev 10:1.

**Ans: b.** The Mighty Angel is referring to Jesus \_\_\_\_\_ who as the Self-Existent, Creator \_\_\_\_\_, the \_\_\_\_\_ and Redeemer of mankind who is not only the greatest Messenger between Heaven and Earth but is also the great \_\_\_\_\_ that supports every other messenger and message of hope. Jn 1:51; Gen 28:12. See note below.

**Ans: c.** In the Bible account, then, Jesus is associated with clouds at His Second \_\_\_\_\_, at His coming to the Father at the Commencement of the \_\_\_\_\_ in 1844, with the leading of the Children of Israel through the wilderness to Canaan, at the giving of the Ten \_\_\_\_\_, and as His pavilion or dwelling place. See note below.

**Ans: d.** The rainbow around God and His throne, and around Jesus as seen here in Revelation 10, is a Biblical symbol of the mingling of \_\_\_\_\_ and Justice that demonstrates God's great \_\_\_\_\_ in offering through Jesus the great Covenant of \_\_\_\_\_. See note below.

**Ans: e.** The description of Jesus as the Son of Man walking among the Candlesticks with a face as bright as the sun (Rev 1:12-16), and again in the heavenly city where the glory of God and the Lamb lighten the whole city, makes it is clear that the Mighty Angel pictured by John in the vision is \_\_\_\_\_ Rev 10:1. Jesus is called the bright and morning \_\_\_\_\_ or the sun (Rev 22:16) and the Sun of \_\_\_\_\_ (Mal 4:2) and the day \_\_\_\_\_ or sun (2 Pet 1:19; 2 Cor 4:4,6). See note below.

**Ans: f.** This picture of Jesus with “feet as pillars of fire” is also found in the description of \_\_\_\_\_ as the Son of Man in the midst of the Seven \_\_\_\_\_ Rev 1:15. See note below.

**Another Mighty Angel.** That is, in addition to the angels who had earlier appeared. He is apparently distinct from the angels who hold the four winds (Rev 7:1), from those with the seven trumpets (Rev 8:2), from the angel at the altar (Rev 8:3), and from those in the river Euphrates (Rev 9:14).

The word angel is the Greek word ἀγγελοῦ = *aggelos* meaning “ a messenger.” The word “aggelos” is translated as **1. Angels** (178 times in the New Testament) or **2. Messengers** who are **men** such as John the Baptist (Mt 11:10,11; Mk 1:1-4; Lk 7:27,28), and his disciples (Lk 7:24), and Jesus' helpers (Lk 9:52), and also the two spies sent by Joshua to spy out the land of Canaan James 2:25 (6 times in the New Testament), and lastly **3. Jesus** Gal 4:14; Rev 10:1 (2 times in the New Testament). In the Old Testament Jesus is referred to as the “Angel” that redeemed Israel Gen 48:15,16. Jesus is called the “Angel of His presence” that is the Saviour and Redeemer of Israel Isa 63:7-9. There is only one Saviour and Redeemer and that is Jesus Christ Isa 43:11; Lk 2:11; 2 Pet 3:18; Acts 4:10-12; Rom 3:24; 1 Cor 1:30. Jesus as a messenger, however, is different



Jesus the Mighty Angel or Messenger clothed with a cloud

from angels and men as messengers, because He is eternal and Self – Existent (The Lord referring to Jesus at least 290 times in the Hebrew = יהוה = Jehovah = Self – Existent and Eternal Isa 43:11; 45:21, Hosea 13:4), and He is also God (Ps 106:21; Isa 45:15; 1 Tim 1:1; Acts 20:28; 1 Tim 3:16; Titus 3:4; Heb 1:8), and Jesus is our Creator too (Isa 45:18; Col 1:13-17; Jn 1:1-3,14), whereas angels and men were created, and exist only through the power of God Ps 104:4; Gen 2:7; Acts 17:27,28. The Mighty Angel is referring to Jesus Christ who as the Self-Existent, Creator God, the Saviour and Redeemer of mankind. He is not only the greatest Messenger between Heaven and Earth but is also the great ladder that supports every other messenger and message of hope. Jn 1:51; Gen 28:12.

**Clothed with a cloud.** Jesus is often spoken of as being associated with clouds. At His Second Coming He will come with clouds Rev 1:7; Mt 24:30; 26:64; Mk 13:36; 14:62; 1 Thes 4:17. When coming to God the Father who is called the “Ancient of Days” at the time of the commencement of the Judgment in 1844, Jesus came to Him with the clouds of Heaven Dan 7:9,10,13. Jesus spoke from a cloud over the Earthly Sanctuary and led the Children of Israel through the wilderness with the same cloud Lev 16:2; Ex 13:21; Ps 78:14; 105:39. This cloud was light to the Israelites but darkness to the Egyptians their enemies Ex 14:19,20. The cloud was used by Christ to communicate with Moses and build the faith of the Children of Israel in his calling by God. Ex 19:9. The Ten Commandments of God were spoken from clouds and thick darkness Deut 4:11-13. The Lord dwells in clouds of darkness 1 Kings 8:12; Ps 18:11,12. He makes the clouds His chariot Ps 104:1-3. In the Bible account, then, Jesus is associated with clouds at His Second Coming, at His coming to the Father at the Commencement of the Judgment in 1844, with the leading of the Children of Israel through the wilderness to Canaan, at the giving of the Ten Commandments, and as His pavilion or dwelling place.

**And a Rainbow was upon His Head.** God the Father has a rainbow around about the throne as He sits in the midst of the four beasts and the twenty-four elders Rev 4:3. In Ezekiel’s vision of the throne of God, a rainbow like that seen in the clouds when it rains, was seen as a beautiful brightness around God and His throne. Ezek 1:26-28. The rainbow is the token or sign of the everlasting covenant that God has made with man Gen 9:8-17.

In heaven the semblance of a rainbow encircles the throne and overarches the head of Christ. The prophet says, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about [the throne]. This was the appearance of the likeness of the glory of Jehovah." Ezekiel 1:28. The revelator declares, "Behold, a throne was set in heaven, and one sat on the throne. . . . There was a rainbow round about the throne, in sight like unto an emerald." Revelation 4:2, 3. When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner.

With the assurance given to Noah concerning the Flood, God Himself has linked one of the most precious promises of His grace: "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith Jehovah that hath mercy on thee." Isaiah 54:9, 10.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God.



The Rainbow the sign of God’s promise of the covenant

It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world’s Redeemer and the law of Jehovah, to exclaim, "Thy gentleness hath made me great" (2 Sam. 22:36). We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. . . . Mercy invites us to enter through the gates into the city of God, and justice is sacrificed to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King.

The rainbow around God and His throne, and around Jesus as seen here in Revelation 10, is a Biblical symbol of the mingling of Mercy and Justice that demonstrates God’s great kindness in offering through Jesus the great Covenant of Peace.

**And His Face was as it were the Sun.** The description of Jesus as the Son of Man walking among the Candlesticks with a face as bright as the sun (Rev 1:12-16), and again in the heavenly city where the glory of God and the Lamb lighten the whole city, makes it clear that the Mighty Angel pictured by John in the vision is Jesus Rev 10:1. Jesus is called the bright and morning star or the sun (Rev 22:16) and the Sun of Righteousness (Mal 4:2) and the day star or sun (2 Pet 1:19; 2 Cor 4:4,6).



Jesus Face as bright as the sun

Are you filled with sorrow to-day? Fasten your eyes on the Sun of Righteousness. Do not try to adjust all the difficulties, but turn your face to the light, to the throne of God. What will you see there?--The rainbow of the covenant, the living promise of God. Beneath it is the mercy seat, and whosoever avails himself of the provisions of mercy that have been made, and appropriates the merits of the life and death of Christ, has in the rainbow of the covenant a blessed assurance of acceptance with the Father as long as the throne of God endures. Faith is what you need. Do not let faith waver. Fight the good fight of faith, and lay hold on eternal life. It will be a severe fight, but fight it at any cost; for the promises of God are yea and amen in Christ Jesus. Put your hand in the hand of Christ. There are difficulties to be overcome, but angels that excel in strength will cooperate with the people of God. Face Zion, press your way to the city of solemnities. A glorious crown, a robe woven in the loom of heaven, awaits the overcomer. Though Satan would cast his hellish shadow athwart your pathway, and seek to hide the mystic ladder from your view that stretches from earth to the throne of God, on which ascend and descend the angels who are ministering spirits to those who shall be heirs of salvation, yet press your way upward, plant your feet on one round after another, and advance to the throne of the Infinite.

## JESUS OPENS THE LITTLE SECTION OF DANIEL ON THE 2,300 DAYS

**And His Feet as Pillars of Fire.** This picture of Jesus with “feet as pillars of fire” is also found in the description of Christ as the Son of Man in the midst of the Seven Candlesticks Rev 1:15.



Jesus feet as pillars of fire

2. What did the Mighty Angel have in His hand? What did it represent? Where was Jesus standing? What did that signify? Rev 10:2. See note below.

**Ans: a.** And he had in his hand a little

open: and he set his right foot upon the \_\_\_\_\_, and *his* left foot on the \_\_\_\_\_, Rev 10:2.

**Ans: b.** This little book is \_\_\_\_\_ which suggests that before this time it was \_\_\_\_\_ Rev 10:2. The little book that was shut up or sealed is a small \_\_\_\_\_ of the book of Daniel that was sealed until the time of the end Dan 12:4. The prophecy that is opened out of the book of Daniel is the longest time prophecy in the Bible lasting 2,300 prophetic \_\_\_\_\_ which is 2,300 literal \_\_\_\_\_ Num 14:34; Ezek 4:6. See note below.

**Ans: c.** Jesus having His right foot on the sea and His left foot on the earth signifies His \_\_\_\_\_ of the \_\_\_\_\_ and His right to have \_\_\_\_\_ over it because He \_\_\_\_\_ all things Ex 20:11; Rev 14:7.  
See note below.

**And he had in his hand a little book open.** This little book is a different book to the one described in Rev 5:1. This book does not have seven seals Rev 5:1. It is not said to be written within and on the backside Rev 5:1. This little book is open which suggests that before this time it was closed Rev 10:2. The little book that was shut up or sealed is a small portion of the book of Daniel that was sealed until the time of the end Dan 12:4. The prophecy that is opened out of the book of Daniel is the longest time prophecy in the Bible lasting 2,300 prophetic days which is 2,300 literal years Num 14:34; Ezek 4:6.

**And he set his right foot upon the sea, and his left foot on the earth.** Jesus having His right foot on the sea and His left foot on the earth signifies His ownership of the world and His right to have authority over it because He created all things Ex 20:11; Rev 14:7.

The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

**3. What other description of the Mighty Angel identifies Him as Jesus? Whose voices did John hear? What was John commanded to do after he heard the voices. Rev 10:3,4. See note below.**

**Ans: a.** And cried with a loud voice, as *when* a \_\_\_\_\_ roareth: and when he had cried, seven \_\_\_\_\_ 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 \_\_\_\_\_ them \_\_\_\_\_. Rev 10:3,4.

**Ans: b.** Jesus' title as "Lion" is based on Israel's blessing on Judah near his death Gen. 49:9. Jesus is called the "Lion of the tribe of \_\_\_\_\_" Rev 5:5 Christ was born of the tribe of Judah Heb 7:14. The figure of a lion signifies \_\_\_\_\_ and power (Rev. 9:8, 17; 10:3; 13:2, 5), and Christ has won the victory in the great controversy with the world and evil Jn 16:33; 1 Jn 4:4. This is what gives Him the right to open the book. The Lion of the Tribe of Judah was also the one who prevailed to open the book with Seven \_\_\_\_\_ Rev 5:5. See note below.



Jesus cries as a roaring lion

**Ans: c.** The thunders were related to future \_\_\_\_\_ in the time of the Seventh \_\_\_\_\_ (from the 11<sup>th</sup> of August 1840) Rev 10:7. The four beasts have a voice like thunder Rev 6:1. The voice of God's servants or angels around the throne sound like thunder Rev 19:6. The Lord also has the voice of thunder 2 Sam 22:14; Ps 18:13; 29:3. Therefore it is most likely that one of these three utter the prophecy of the Seven Thunders. See note below.

**And cried with a loud voice, as when a lion roareth.** Jesus' title as "Lion" is based on Israel's blessing on Judah near his death Gen. 49:9. Jesus is called the "Lion of the tribe of Judah" Rev 5:5 Christ was born of the tribe of Judah Heb 7:14. The figure of a lion signifies strength and power (Rev. 9:8, 17; 10:3; 13:2, 5), and Christ has won the victory in the great controversy with the world and evil Jn 16:33; 1 Jn 4:4. This is what gives Him the right to open the book. The Lion of the Tribe of Judah was also the one who prevailed to open the book with Seven Seals Rev 5:5.



Jesus created the world and gave us the Sabbath as a reminder of His creative power

**And when he had cried, seven thunders uttered their voices.** The thunders were related to future events in the time of the Seventh Angel (from the 11<sup>th</sup> of August 1840) Rev 10:7. The four beasts have a voice like thunder Rev 6:1. The voice of God's servants or angels around the throne sound like thunder Rev 19:6. The Lord also has the voice of thunder 2 Sam 22:14; Ps 18:13; 29:3. Therefore it is most likely that one of these three utter the prophecy of the Seven Thunders.

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. Daniel shall stand in his lot at the

end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world Rev 14:6-8. The unsealing of the little book was the message in relation to time.

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

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 of Revelation 14:6,7. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work.

## NO MORE PROPHECIES ATTACHED TO SPECIFIC DATES AFTER 1844

### 4. What does Jesus the Mighty Angel do next? Rev 10:5,6. See note below.

**Ans: a.** And the angel which I saw stand upon the \_\_\_\_\_ and upon the \_\_\_\_\_ lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no \_\_\_\_\_: Rev 10:5,6.

**Ans: b.** The lifting up of the hand by Jesus is the \_\_\_\_\_ and solemn oath that He will \_\_\_\_\_ favourably those that obey Him and keep His \_\_\_\_\_ giving them a wonderful inheritance and revenging their enemies for their wickedness. See note below.



Jesus lifting up His hands a promise of a favourable judgment

**Ans: c.** Jesus is the \_\_\_\_\_ of the heaven, the earth, the sea and everything that exists in them Col 1:12-17; Jn 1:1-3,14. The \_\_\_\_\_ is the memorial of the creation of the world and a sign of our \_\_\_\_\_ to Him as our creator Ex 20:8-11; Isa 58:13,14; Mk 2:27,28; Ex 31:16,17. See note below.

**Ans: d.** That there should be time no longer. This phrase does not mean the end of \_\_\_\_\_ time, or \_\_\_\_\_ time, or \_\_\_\_\_ time because afterwards God's people are asked to \_\_\_\_\_ again. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev 10:11. Therefore, it is the end of any prophetic time that

is attached to a specific date. The last date in History that the Bible refers to is the 22<sup>nd</sup> of October, \_\_\_\_\_ . See note below.

**And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever.** The lifting up of the hand and swearing was an expression for making a solemn oath as Abram did before the king of Sodom Gen 14:21-23. The lord lifted up His hand and promised with an oath to fulfil His covenant blessings upon Abraham at the offering of his son as a sacrifice Gen 22:15-18. God lifts up His hand to heaven in a promise to judge His people and bring revenge on their enemies Deut 32:36-43. God lifted up His hand to make Himself known to the Children of Israel in the land of Egypt by bringing deliverance into the promised land Ezek 20:5,6. When they rebelled God lifted up His hand to prevent them from entering the promised land for another forty years Ezek 20:15,16. God lifted up His hand against the Children of Israel for polluting His Sabbaths and worshipping idols Ezek 20:23-28. God promised to lift up His hand to fulfil His covenant to the faithful and to purge out the rebels Ezek 20:37-42. God lifts up His hand and Judges the wicked and vindicates His faithful Ezek 36:7-10. God lifts up His hand as a promise of the inheritance to His chosen people Ezek 47:14. Jesus lifted up His hand to heaven and swore by Him that liveth forever that after the 1260 day (or time, times and a half) prophecy (which we will see later ended in 1798) God's people would be delivered through the Judgment of those found written in the book Dan 12:1-9. God can swear by no greater than Himself as a surety of the oath and promise which is brought towards fulfillment as Jesus works for us within the veil of the Heavenly Sanctuary. Heb 6:13-20. The lifting up of the hand by Jesus is the promise and solemn oath that He will Judge favourably those that obey Him and keep His Commandments giving them a wonderful inheritance and revenging their enemies for their wickedness.

**Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein.** Jesus is the creator of the heaven, the earth, the sea and everything that exists in them Col 1:12-17; Jn 1:1-3,14. The Sabbath is the memorial of the creation of the world and a sign of our loyalty to Him as our creator Ex 20:8-11; Isa 58:13,14; Mk 2:27,28; Ex 31:16,17. From the pillar of cloud Jesus "spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:12, 13). The Sabbath is a pledge given by God to man--a sign of the relation existing between the Creator and His created beings. By observing the memorial of the creation of the world in six days and the rest of the Creator on the seventh day, by keeping the Sabbath holy, according to His directions, the Israelites were to declare to the world their loyalty to the only true and living God, the Sovereign of the universe.



Jesus our High Priest entered the Second Apartment of the Heavenly Sanctuary in 1844

By observing the true Sabbath Christians are ever to bear to the world faithful witness of their knowledge of the true and living God as distinguished from all false gods, for the Lord of the Sabbath is the Creator of the heavens and the earth, the One exalted above all other gods.

**That there should be time no longer.** This phrase does not mean the end of literal time, or probationary time, or prophetic time because afterwards God's people are asked to prophesy again. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev 10:11. Therefore, it is the end of any prophetic time that is attached to a specific date. The last date in History that the Bible refers to is the 22<sup>nd</sup> of October, 1844.

This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

**5. What is finished in the days of the voice of the angel with the Seventh Trumpet? Rev 10:7 See note below.**

**Ans: a.** But in the days of the voice of the seventh angel, when he shall begin to sound, the \_\_\_\_\_ of God should be \_\_\_\_\_, as he hath declared to his servants the prophets. Rev 10:7.

**Ans: b.** The beginning of the sound of the angel with the Seventh Trumpet was the 11<sup>th</sup> of August, \_\_\_\_\_. See note below.

**Ans: c.** The mystery that was finished at the beginning of the sound of the angel with the Seventh Trumpet around 1840-1845 was a full \_\_\_\_\_ of the prophecy of \_\_\_\_\_ that had been a hidden mystery to Him, and to every one else until after 1844. This was an understanding of the ministry of Christ when He moved from the First Apartment of the Heavenly Sanctuary into the Second \_\_\_\_\_ to begin the work of Judgment as a fulfillment of the \_\_\_\_\_ day prophecy of Dan 8:14. See note below.

**Ans: d.** This ministry of Christ had been declared by \_\_\_\_\_ specifically in chapter 8 and 9 and in type and symbol in the \_\_\_\_\_ services as found in the writings of Moses, the Psalms, and other prophets Ex 25:8,9; Lev 16, 23; Ps 77:13; Ezek 45:18; Isa 56:1-8. Daniel gave the specific \_\_\_\_\_ of the change of ministry known as “the cleansing of the Sanctuary” (October 22, 1844) and the writings of Moses explained the earthly services as a type of the heavenly along with the writer of Hebrews in the New Testament Dan 8:14; Ex 25:8,9; Heb 8:1-5; 9:23,24. See note below.

**But in the days of the voice of the seventh angel, when he shall begin to sound.** The beginning of the sound of the angel with the Seventh Trumpet was the 11<sup>th</sup> of August, 1840.

**The mystery of God should be finished.** The mystery of God is to do with the understanding of the Kingdom of God which are hidden to those who do not have a deep love for Jesus and His truth Mk 4:10-12; 2 Thes 2:9-12. At the revelation of Jesus and His ministry, when He was on earth, the mystery of God’s Kingdom and His wonderful love were manifested which had been kept secret since the world began Rom 16:25,26; 1 Cor 2:7; Eph 1:9; 3:3-6, 9. The union of Christ and the Church as symbolically speaking a husband and wife is a great mystery Eph 5:22-32. The gospel, which reveals the plan of salvation, is a mystery Eph 6:19; Col 1:25-27. All the treasures of knowledge and wisdom hid in God are a mystery which gives us full assurance when we understand them Col 2:2,3. Christ and His ministry for us are a mystery Col 4:3; 1 Tim 3:16. The Seven Stars and the Seven Candlesticks which are the Seven Churches and their Seven Leaders or Ministers are a mystery that is revealed in Revelation to God’s servants Rev 1:20.



Jesus' blood applied for our cleansing after  
1844

The mystery that was finished at the beginning of the sound of the angel with the Seventh Trumpet around 1840-1845 was a full understanding of the prophecy of Daniel that had been a hidden mystery to Him, and to every one else until after 1844. This was an understanding of the ministry of Christ when He moved from the First Apartment of the Heavenly Sanctuary into the Second Apartment to begin the work of Judgment as a fulfillment of the 2,300 day prophecy of Dan 8:14.

**As he hath declared to his servants the prophets.** This ministry of Christ had been declared by Daniel specifically in chapter 8 and 9 and in type and symbol in the sanctuary services as found in the writings of Moses, the Psalms, and other prophets Ex 25:8,9; Lev 16, 23; Ps 77:13; Ezek 45:18; Isa 56:1-8. Daniel gave the specific time of the change of ministry known as “the cleansing of the Sanctuary” (October 22, 1844), and the writings of Moses explained the earthly services as a type of the heavenly along with the writer of Hebrews in the New Testament Dan 8:14; Ex 25:8,9; Heb 8:1-5; 9:23,24.

**6. What was John asked to do with the little book in Jesus’ hand? What effect did it have on him? What did this symbolize? Rev 10:8-10. See note below.**

**Ans: a.** And the voice which I heard from heaven spake unto me again, and said, Go *and* \_\_\_\_\_ the little \_\_\_\_\_ which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and \_\_\_\_\_ it up; and it shall make thy belly



\_\_\_\_\_, but it shall be in thy mouth \_\_\_\_\_ as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Rev 10:8-10.

**Ans: b.** Doubtless the voice that had \_\_\_\_\_ John to write what had been declared by the seven \_\_\_\_\_ (Rev 10:4), as shown by the repetition of the phrase “from heaven,” and by the adverb “again.” See note below



After disappointment of 1844 the true followers of God understood Jesus’ two Apartment ministry for the first time

**Ans: c.** John is here depicted as acting the role of those that lived in bright expectation from 1840-1844. They were expecting the \_\_\_\_\_ of Christ on October 22, 1844. John is placed here in the position of expressing his desire for the book. He acts the part of those who proclaimed the advent message in the years 1840–1844. Though \_\_\_\_\_ in expecting Christ to return in 1844, they nevertheless were led of God, and found the message of the near advent precious to their souls. Their computation of the time element in the prophecy of Dan. 8:14 was \_\_\_\_\_ correct, \_\_\_\_\_ but \_\_\_\_\_ they were \_\_\_\_\_ as to the nature of the \_\_\_\_\_ to take place at the end of the 2300 days. See note below.

**Ans: d. Take it, and eat it up.** This is a Biblical term for \_\_\_\_\_ the \_\_\_\_\_ of God and \_\_\_\_\_ their content. “Thy words were found, and I did \_\_\_\_\_ them; and thy word was unto me the \_\_\_\_\_ and rejoicing of mine \_\_\_\_\_: for I am called by thy name, O LORD God of hosts.” Jer 15:16. Ezekiel was told to eat God’s word and share the message with His people. “Moreover he said unto me, Son of man, eat that thou findest; \_\_\_\_\_ this \_\_\_\_\_, and go \_\_\_\_\_ unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my \_\_\_\_\_ as \_\_\_\_\_ for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.” Ezek 3:1-4. John eating the book was signifying the studying and digesting of the message of the book of \_\_\_\_\_ and preaching it to the world as was fulfilled by the preaching of the “\_\_\_\_\_ Movement” that spread across the world in the 1840’s. See note below.

**Ans: e.** Bitter is the Greek word ~~sindlyz~~ \_\_\_\_\_, or “to \_\_\_\_\_ as when Esau had lost his birthright through the deceit of Jacob his brother Gen 27:34-36. For those that were faithful after the great disappointment of 1844 it was a very bitter experience when they had expected their \_\_\_\_\_ to come but he hadn’t \_\_\_\_\_. Another large class of the early Adventist group of believers gave up their faith and \_\_\_\_\_ their former companions and slid back into the way of the world. This is also called an evil thing and bitter in God’s Word Jer 2:19; 4:16-18. The \_\_\_\_\_ had a great disappointment over a misunderstanding of the \_\_\_\_\_ Apartment ministry of Christ whereas the \_\_\_\_\_ believers of 1844 had a great disappointment over a misunderstanding of the \_\_\_\_\_ Apartment ministry of Christ. The disciples expected Christ to set up an earthly \_\_\_\_\_ ruling over the whole world and freeing them from the yoke of the Romans and the Adventists expected the Second Coming of Christ that would set up His \_\_\_\_\_ forever. See note below.

= pikraino = meaning “to grieve.” It expresses great



Faithful group of believers after 1844 realized Jesus was pleading for them in the Judgment

**And the voice which I heard from heaven spake unto me again, and said.** Doubtless the voice that had forbidden John to write what had been declared by the seven thunders (Rev 10:4), as shown by the repetition of the phrase “from heaven,” and by the adverb “again.”

**Give me the little book. And he said unto me.** John is here depicted as acting the role of those that lived in bright expectation from 1840-1844. They were expecting the coming of Christ on October 22, 1844. John is placed here in the position of expressing his desire for the book. He acts the part of those who proclaimed the advent message in the years 1840–1844. Though mistaken in expecting Christ to return in 1844, they nevertheless were led of God, and found the message of the near advent precious to their souls. Their computation of the time element in the prophecy of Dan. 8:14 was correct, but they were mistaken as to the nature of the event to take place at the end of the 2300 days.

**Take it, and eat it up.** This is a Biblical term for reading the word of God and enjoying their content. “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.” Jer 15:16. Ezekiel was told to eat God’s word and share the message with His people. “Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.” Ezek 3:1-4. John eating the book was signifying the studying and digesting of the message of the book of Daniel and preaching it to the world as was fulfilled by the preaching of the “Advent Movement” that spread across the world in the 1840’s.

**And it shall make thy belly bitter,** Bitter is the Greek word *συνδύω* = *pikraino* = meaning “to embitter,” or “to grieve.” It expresses great disappointment as when Esau had lost his birthright through the deceit of Jacob his brother Gen 27:34-36. For those that were faithful after the great disappointment of 1844 it was a very bitter experience when they had expected their Lord to come but he hadn’t arrived. Another large class of the early Adventist group of believers gave up their faith and ridiculed their former companions and slid back into the way of the world. This is also called an evil thing and bitter in God’s Word Jer 2:19; 4:16-18. The almost identical experience of a great disappointment came to the disciples after the death of Christ through a total misunderstanding of the mission of Christ which was about to start in the First Apartment of the Heavenly Sanctuary. Lk 24:21; Mk 16:14; Acts 1:6. The disciples had a great disappointment over a misunderstanding of the First Apartment ministry of Christ whereas the Advent believers of 1844 had a great disappointment over a misunderstanding of the Second Apartment ministry of Christ. The disciples expected Christ to set up an earthly kingdom ruling over the whole world and freeing them from the yoke of the Romans and the Adventists expected the Second Coming of Christ that would set up His kingdom forever. The following accounts are from Ellen G. White who experienced the bitter disappointment of 1844.

### **Group 1 the faithful.**

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Rev. 10:5, 6). This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed.

Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established.

I saw that as Jesus looked upon the disappointed ones with the deepest compassion, he sent his angels to direct their minds that they might find him, and follow him where he was; that they might understand that the earth is not the Sanctuary; that he must needs enter the Most Holy place of the heavenly Sanctuary to cleanse it; to make a special atonement for Israel, and to receive the kingdom of his Father, and then return to earth and take them to dwell with him forever. The disappointment of the disciples well represents the disappointment of those who expected their Lord in 1844. I was carried back to the time when Christ

triumphantly rode into Jerusalem. The joyful disciples believed that he was then to take the kingdom, and reign a temporal prince. They followed their King with high hopes. They cut down the beautiful palm branches, and took off their outer garments, and with enthusiastic zeal spread them in the way; and some went before, and others followed crying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! The excitement disturbed the Pharisees, and they wished Jesus to rebuke his disciples. But he said unto them, If these should hold their peace, the stones would immediately cry out. The prophecy of Zech. ix, 9, must be fulfilled, yet, I saw, the disciples were doomed to a bitter disappointment. In a few days they followed Jesus to Calvary, and beheld him bleeding and mangled upon the cruel cross. They witnessed his agonizing death, and laid him in the tomb. Their hearts sunk with grief. Their expectations were not realized in a single particular. Their hopes died with Jesus. But as he arose from the dead, and appeared to his sorrowing disciples, their hopes revived. They had lost their Saviour; but again they had found him.

In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement --a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: "My reward is with Me, to give every man according as his work shall be." Revelation 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message of Revelation 14:7: "Fear God, and give glory to Him; for the hour of His judgment is come."

Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, "The time is fulfilled, and the kingdom of God is at hand," based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.



### **Group 2 the backsliders.**

In 1850 my husband and myself visited Vermont, Canada, New Hampshire, and Maine. The meetings were held in private houses. It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter. They were impatient and unbelieving, and many seemed rebellious, coming out in a most decided manner against their past Advent experience. Others dared not go to this length, and deny the way the Lord had led them. These were glad to hear arguments from the Word of God which would harmonize our position with prophetic history. As they listened to an explanation of the disappointment which had been so bitter to them, they saw that God indeed led them, and they rejoiced in the truth. This awakened the most bitter opposition on the part of those who denied our past experience.

**But it shall be in thy mouth sweet as honey.** The following is another account from Ellen G. White as to the sweetness of the experience of waiting for Jesus just before October 22, 1844.

“As we returned to our homes by various ways, a voice praising God would reach us from one direction, and as if in response, voices from another and still another quarter shouted, "Glory to God, the Lord reigneth!" Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. No one who attended these meetings can ever forget those scenes of deepest interest. Those who sincerely love Jesus can appreciate the feelings of those who watched with the most intense longing for the coming of their Saviour. The point of expectation was nearing. The time when we hoped to meet Him was close at hand. We

approached this hour with a calm solemnity. The true believers rested in a sweet communion with God,—an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can ever forget those precious hours of waiting.

Worldly business was for the most part laid aside for a few weeks. We carefully examined every thought and emotion of our hearts, as if upon our deathbeds, and in a few hours to close our eyes forever upon earthly scenes. There was no making of "ascension robes" for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Saviour." Life Sketches of Ellen G. White page 56.

**7. What were these disappointed followers of Christ to do after they realised their mistake? Rev 10:11.**

**Ans:** And he said unto me, Thou must \_\_\_\_\_ again before many peoples, and nations, and tongues, and kings.

The people whom God has made the depositaries of His law are not to permit their light to be hidden. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth. They should make mighty intercession with God for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others, and its light will find access to many hearts. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you always, even unto the end of the world."



The faithful group of believers that prophesied again after 1844 became known as the Seventh Day Adventist Church who are now preaching the message of Revelation to virtually every country in the world

**8. Would you like to be among those that prophesy again by giving the last message of Hope to the world before Jesus comes to take His Faithful Home? \_\_\_\_\_**