The King's Journal

Proclaiming the Gospel of the Kingdom More Fully



The Fifth and Sixth Trumpets

October 2026 • Volume 1 • Issue 9

Foreword

Dear Friends,

This month's *King's Journal* is devoted entirely to a study of the Fifth and Sixth Trumpets of Revelation 9. Few subjects within Adventist prophetic interpretation have generated more misunderstanding and controversy than these two trumpets. Yet because they form part of God's inspired Word, they deserve our earnest attention and careful examination.

It was through studying Revelation 9 that I first became convinced that Victor T. Houteff was fulfilling an important prophetic role among God's people. As I compared Scripture with Scripture and examined his explanations of prophecy, passages that had long seemed obscure began to unfold with remarkable clarity.

One statement by Ellen White especially impressed me. In *Testimonies to Ministers*, page 475, she wrote:

"Prophecy must be fulfilled. The Lord says: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.' Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: 'You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.'"

The White Estate later added a bracketed appendix reference to this passage and applies it to Ellen White's own work. Yet the statement itself speaks of someone who would appear, who would bear an Elijah message, and who would be accused of improperly interpreting the Scriptures. Regardless of one's conclusions concerning Brother Houteff, every sincere believer has a responsibility to examine the evidence for himself rather than accepting or rejecting a message merely because it agrees with tradition or popular opinion.

Throughout history, God has tested His people by advancing truth. The Protestant Reformers restored truths that had long been hidden beneath centuries of error. The Advent believers of 1844 were called to accept the sanctuary message, yet many rejected that light because it challenged their previous understanding. Every generation faces a similar test. The question is not whether God reveals additional light, but whether His people are willing to receive it.

Ellen White wrote:

"Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end." *(*5T 707 p.2)

This does not mean that the foundational pillars of the faith are abandoned. The landmarks remain secure. Rather, God continually unfolds present truth appropriate for His people at the very time they

need it. As our understanding matures, details formerly obscure become clearer, and misconceptions are corrected by the testimony of Scripture. Heaven does not condemn honest ignorance where light has not yet been revealed. However, when truth is plainly presented and supported by the evidence of God's Word, each of us becomes accountable for the light we receive. To reject revealed truth is ultimately to reject the One who sent it.

The interpretation of prophecy has undergone similar development throughout church history. One of the earliest and most influential students of Revelation was **Joseph Mede (1586-1638)**, the Anglican scholar whose work *Clavis Apocalyptica* (*The Key of the Revelation*) laid the foundation for much of Protestant historicist interpretation. Mede viewed Revelation as a continuous prophetic outline of Christian history and influenced generations of scholars who followed him. His work became the basis for many interpretations later accepted by Protestants, including the concept that the Fifth Trumpet represented the Saracen invasions and the Sixth Trumpet represented the rise of the Ottoman Turks.

Among the historians whose writings were used to support those interpretations was **Edward Gibbon (1737-1794)**, the renowned English historian and author of *The History of the Decline and Fall of the Roman Empire*. While Gibbon never wrote a commentary on Revelation, his detailed descriptions of the decline of Rome, the expansion of Islam, and the rise of Ottoman power provided historical material that later prophetic expositors relied upon when interpreting Revelation 8 and 9. Uriah Smith did not originate the interpretation of the locusts as Islam or the horsemen as the Ottoman Turks. Rather, these concepts had their roots in earlier Protestant historicism and were reinforced by historians such as Gibbon.

The study presented in this issue reaches different conclusions. It proposes that Revelation 9 is primarily concerned with the great controversy between Christ and Satan and the experiences of God's church throughout the Christian era. The symbols of the locusts, the horsemen, the bottomless pit, and the prophetic periods themselves reveal truths that extend far beyond military conquests and political history.

At its heart, the entire Bible is the story of redemption. Ellen White beautifully expresses this truth:

"The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God." (*Education*, p. 125).

From Genesis to Revelation, Scripture reveals God's love for mankind and His plan to restore fallen humanity. The commandments, statutes, judgments, histories, prophecies, symbols, and parables all reveal aspects of His character and wisdom. Every page testifies that He truly knows the end from the beginning and that nothing occurs outside His divine foresight and purpose.

Revelation 9 is no exception. It reveals Christ's continuing work to set the captives free and exposes Satan's relentless efforts to corrupt the church and obscure the gospel. The chapter traces the conflict between truth and error from the time of Christ's ministry until the final triumph of the kingdom of God.

It points forward to the complete manifestation of the mystery of Christ in His people and ultimately to the establishment of His everlasting kingdom.

To fully understand the Fifth and Sixth Trumpets, one should first recognize their relationship to the Seven Seals. The seals reveal God's work in preserving and sealing His faithful people throughout history, while the trumpets reveal judgments and warnings directed towards those who reject truth. Together, they provide complementary views of the same great controversy, the sealing of the righteous, and the destruction of the wicked.

As you read this study, I encourage you to approach it with an open Bible and an open mind. Examine the evidence carefully. Pay close attention to the details concerning the locusts, the horsemen, and the prophetic expression "an hour, a day, a month, and a year." Allow Scripture to interpret Scripture. Test every conclusion by the inspired Word.

Above all, remember that prophecy was not given merely to satisfy curiosity, but to reveal Jesus Christ. My prayer is that this study will deepen your appreciation of God's Word, strengthen your faith in His leading, and draw you nearer to the One who is both the Author and Finisher of our faith.

The following article is taken from *Track 5* written by Br. Victor Houteff. Images and text boxes supplied by me.

Blessings, Barbara



THE FIFTH TRUMPET

Revelation 9:1-12.

Rev. 9:1-4. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And He opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing neither any tree; but only those men which have not the seal of God in their foreheads."

Taking in order the parts (the "star," the "key," the "pit," the "smoke," the darkness, and the locusts) of this fifth trumpet symbolism, we come first to

The Star.

Just as did the star of the third trumpet, so this fifth-trumpet star descended from heaven to earth. And as the third-trumpet "star" has been conclusively identified as representing the advent of the Bible then this latter one, since it is similar to the former must stand for something the equivalent of It.

The Bible and Christ being complementary affinities, each the Word of God (John 1:1-14), then the fact that the descent of the first "star" is symbolical of the advent of the Bible, compels the conclusion that the descent of the second star is symbolical of the first advent of Christ. Moreover, the star is personified as "Him" (masculine in gender), thus being limited to a male person. And finally Christ Himself gives testimony that He is "the bright and morning star." Rev. 22:16. To Him, be it remembered, was given



This angel has the key "OF" the bottomless pit, he is not in the pit. So, this angel has the power or authority to open this pit.

"The Key of the Bottomless Pit."

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Rev. 20:1, 2.

As Christ is the one who secures Satan's captivity, thereby ushering in the millennium, He alone can be fittingly symbolized by the "angel...having the key of the bottomless pit," and by the "star" to whom the "key" was given. And as the "giving" of a thing to any certain one must precede the having" of it by that one, the verbs "given" (Rev. 9:1) and "having" (Rev. 20:1; 1:18) point, of course, to two different times. Obviously, therefore, Christ received the "key" at the sounding of the fifth trumpet -- sometime before the millennium. Hence at the commencement of the millennium, He already has it.



Christ's mission being to bring deliverance from the prison house of sin and of death (the bottomless pit), and to do so through the preaching of the gospel, the key, therefore, must be figurative of the gospel, the only power that is able to set free those who are imprisoned in

Key = Gospel: "...**The gospel is the key that unlocks its mysteries**. Through a knowledge of the plan of redemption, its truths are opened to the understanding...." (COL 133.1)

"**The Jewish teachers had taken away from the people the key of knowledge**. The rabbis had shut the kingdom of heaven against the poor and ignorant, leaving them to perish. Christ came to proclaim the Gospel to all humanity, high and low, rich and poor, learned and unlearned." {ST, May 1, 1901 par. 4}

Romans 1:16 For I am not ashamed of **the gospel** of Christ: for it **is the power** of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Isaiah 61:1 The spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted**, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;**

Matthew 16:19 "And I will give unto thee **the keys of the kingdom of heaven:.."**

"The "Bottomless Pit."

Since the "bottomless pit" of Revelation 20:3 is symbolical of the earth as a prison house during the millennium, then the "bottomless pit" of Revelation 9:1, being identical, must likewise be symbolical of the earth as a prison house at another time.

Ellen White on the Bottomless Pit

"That the expression, **"bottomless pit," represents the earth in a state of confusion and darkness, is evident from other scriptures**. Concerning the condition of the earth "in the beginning," the Bible record says that it "was without form, and void**;** and darkness was upon the face of the deep." [GENESIS 1:2; THE WORD HERE TRANSLATED "DEEP" IS THE SAME THAT IN REVELATION 20:1-3 IS RENDERED "BOTTOMLESS PIT."] (GC 659 par. 2) Brackets belong to quote.

"Will the Lord forget his people in this trying hour? Did he forget faithful Noah when judgments were visited upon the antediluvian world? Did he forget Lot when the fire came down from heaven to consume the cities of the plain? Did he forget Joseph surrounded by idolaters in Egypt? Did he forget Elijah when the oath of Jezebel threatened him with the fate of the Baal prophets? Did he forget Jeremiah in the dark and **dismal pit of his prison-house**? Did he forget the three worthies in the fiery furnace? or Daniel in the den of lions? Christ cannot forsake those who are as the apple of his eye, the purchase of his precious blood." (4SP 445.2)

This implicitly Biblical interpretation of the "star," the "key," and the "bottomless pit," reveals that the earth, at Christ's first advent, had become a prison house (a pit) for God's people and that Christ came to open it in order to save them. The very fact that God's people are vested with the power to keep open the bottomless pit, then should they be defeated, the pit would be shut and would become a prison house from which there would be no escape unless it be reopened. And so Satan in the latter days of the Jews, as sacred history records, attacked them, took them captive, and thus shut the pit. And knowing that when the Saviour should come, He would open it, the dragon therefore stood ready to devour the "child as soon as it was born." Rev. 12:4. But losing sight of the infant Christ, he incited Herod to slay "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Matt. 2:16), in the hope of making rid of the Saviour. Under the protection of Providence, however, Christ was kept from the bloody hand of Herod. Then subsequently with the gospel key, He opened the "pit" and freed His people. This, He Himself avowed:

"The Spirit of the Lord," He declared, is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. And as a result of opening the pit, there came

The Smoke, the Darkness, and the Locusts.

Rev. 9:2. "And He opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

For the significance of the "smoke," we need look no further than to the ceremonial system which was "a compacted prophecy of the gospel." -- The Acts of the Apostles, p. 14. There we behold the ascending smoke of the ceremonial offerings which, as we know, prefigured Christ's great sacrifice in behalf of the human race. Accordingly, the smoke which came from the "pit" is symbolical of Christ's crucifixion and the "darkened sun" and "air" are symbolical of the "darkness over the whole land" from "the sixth hour...until the ninth hour" (Mark 15:33) -- while He was dying on the cross. And the darkness covering the land for the period of these three hours shows that at the moment the sixth hour struck, the "pit" was opened.



This clear sequence of facts shows that with the gospel key (the good news of salvation through His shed blood) Christ opened to His captive people, the way of deliverance from the prison house -- the "bottomless pit" of sin and death.

Thus, we see, to recapitulate in brief, that the "star" is symbolical of Christ; the "key," of the gospel; the "pit," of the earth, the "smoke," of His sacrifice; and the darkening of the "sun and the air," of the "darkness" that covered the world during His crucifixion. Perfect symbols.

Rev. 9:3, 4. "And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."



With the smoke symbolizing the crucifixion, and the locusts coming out of the smoke, the only admissible conclusion is that they are symbolical of the Christians who came as a consequence of the sacrificial blood that was shed on Calvary. And the fact that they were to hurt "only those men which have not the seal of God in their foreheads," makes this conclusion even more inescapable. For only a true Christian, one who has a personal experience with God, a perfect knowledge of His Word, and who is filled with His Spirit, can discriminate saint from sinner. He, only, can recognize who has the seal and who does not have it, when the latter is cloaked in a counterfeit robe of righteousness.

The idea that the locusts are symbolical of the "Saracen" warriors is both unscriptural and illogical, for, unlike the locusts, the Saracens killed as many as opposed their way. Especially did they trouble the Christians -- those who had the "seal of God in their foreheads." And such precisely is Satan's business, that he might kill all who have the seal of God. To those though, whom the "locusts" represent, the restraining order "was given that they should not kill" (Rev. 9:5) anyone, their business instead being to hurt "only those men which have not the seal of God in their foreheads." Rev. 9:4. For this reason, also

the one prior, the "locusts" cannot symbolize the followers of Mohammed or of any other of Satan's agents.

Had the Christians not been told "that they should not kill," they naturally would not have known that they were entering into the period of grace, and so would have followed the example of the Jewish nation when, as a theocracy charged to execute God's judgments, they were commanded to kill and to drive out of the land (as was revealed by the first three trumpets) both those who were departed from Him and those who did not acknowledge Him as the only true God. His command, however, to the locusts "that they should not kill," inaugurates a significant change in His people's dealings with His enemies. The great principle of non-resistance enjoined in this change, Christ enunciated in His sermon on the mount:

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:38, 39.

Preaching Christ and Him crucified was a bitter cup to quaff for those who, because they loved sin and despised reproof, hated Him and His people. The Christians consequently became a great nuisance and vexation to their antagonists. Indeed, just as the Old and New Testament Scriptures, the "two witnesses," which are the "two olive trees," -- "two prophets" (Rev. 11:3, 10), -- were so great a torment to the wicked during the "forty and two months" (Rev. 11:2), just so the locusts became so great a torment by the preaching of the gospel that both the Jews and the Romans persecuted and killed as many of them as time allowed, thus fulfilling "the first woe."

Just think how many were converted on the day of Pentecost alone -- "about three thousand souls"! And following that "the Lord added to the church daily such as should be saved"! Acts 2:41, 47. This sudden great increase in numbers among the Christians, after the crucifixion, made them appear to be swarming like "locusts."

Then, too, locusts can neither be frightened nor made to defend themselves under any provocation. Neither is there felt in the human heart any sorrow or pity for them, be they ever so ruthlessly killed. Yet they cannot be exterminated by the human hand. For these reasons, they are a perfect symbol of the early Christians' indomitable courage and meekness in the face of the cruel oppression of them by their heartless enemies, and of the impossibility of the latter's bringing about an extinction of Christianity.

Rev. 9:7, first clause: "And the shapes of the locusts were like unto horses prepared unto battle."

Horses are prepared for battle by being well trained, a fact which in this connection manifestly denotes that the early Christians swiftly and proficiently marched on with their message, as horses in battle array.

Rev. 9:7, second clause. "And on their heads were as it were crowns like gold."

So obvious as to require no interpretation, the locusts' having "crowns of gold" signifies their being invested with authority pure and excellent: the authority of Christ. And such was exclusively the

investment of the members of the early Christian church. Christ secured it unto them in His commitment:

"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19.

Rev. 9:7, third clause. "And their faces were as the faces of men."

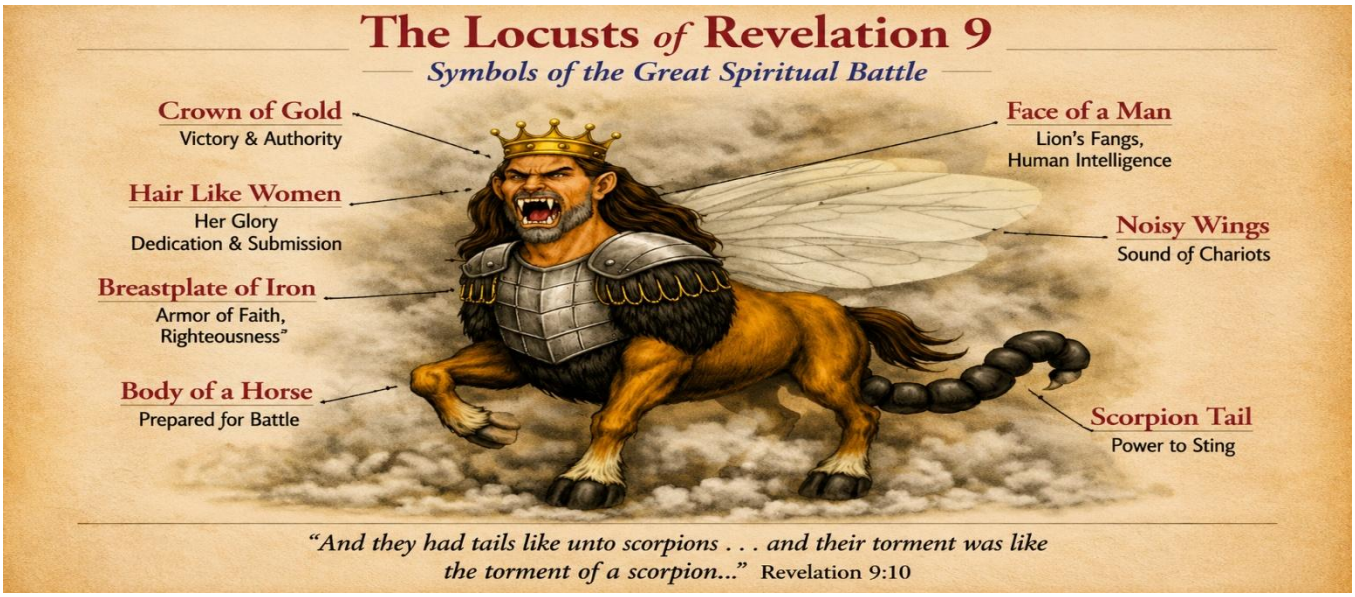
Observe that the locusts have human faces symbolizing intelligence, but mark especially that they are masculine. Were they feminine, the symbol would be faulty, for the face of a woman does not naturally characterize a soldier.

Rev. 9:8, first clause. "And they had hair as the hair of women."

A woman's hair being her glory (1 Cor. 11:15), and a "woman" being symbolical of the church (Jer. 6:2), the feminine hair shows that the "locusts" were affiliated with the church, and that she was their glory. "So that we ourselves," says Paul, "glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure." 2 Thess. 1:4.

Rev. 9:8, second clause. "And their teeth were as the teeth of lions."

Though a lion is the most fearsome of beasts, yet had he no teeth, he would be scarcely more fearsome than a dog. The locusts' having the teeth of lions denotes that the early Christians had far greater potential power to defend themselves and to kill every beast (man) that was not of their kind (a Christian) than had ancient Israel against the heathen in their day. For this reason it was necessary to command the "locusts" not to kill. A demonstration of the power which they possessed is seen in the fate of Ananias and Sapphira, who instantly, upon Peter's exposing their sin of dissimulation, fell dead at the apostle's feet (Acts 5:1-11). Clearly, then, if Peter, without exertion on his part, had sufficient power to destroy hypocrites who came into his presence, he most certainly had as much power to destroy the heathen who attempted to retard the advancement of the gospel.



Rev. 9:9, first clause. "And they had breastplates, as it were breastplates of iron."

The Scriptural significance of "breastplate" is "faith and love" (1 Thess. 5:8) -- the Christian's only defense. And the locusts' breastplates were "as it were breastplates of iron," the strongest metal known. The faith, therefore, of those fearless soldiers of the cross was so invincible, and their love for Christ and for His people so pure and unconquerable, that "daily in the temple, and in every house they ceased not to teach and preach Jesus Christ" (Acts 5:42), though for so doing they were killed like locusts. O what a contrast between these heroic love-slaves of Christ and most professed Christians of today!

Rev. 9:9, second clause. "And the sound of their wings was as the sound of chariots of many horses running to battle."

As has been seen so far, the symbols of the fifth trumpet show that though the early disciples were mercilessly persecuted and killed yet they openly and fearlessly swarmed to the battle-line to proclaim the gospel of Christ. And in giving an individual sample of their fearless efforts, Paul says: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks...not knowing the things that shall befall me." Acts 20:20-22.

How many of today's disciples of Christ would knowingly risk their lives for the proclamation of the gospel? Even in time of peace most Christians would rather send a missionary to do the work which the Lord calls to be done than to go do it themselves. In thus serving by substitute, by proxy as it were, they are not unlike the cuckoo who lays her eggs in other birds' nests for them to hatch and to care for. And some, because of their ignorance of Christ's majesty and of His power to protect, and because of their blindness to their duty and to the "recompense of reward," are even ashamed openly to confess Him in word and in deed.

(Rev. 9:10 will be explained after Rev. 9:11).

Rev. 9:11. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

Genuine Christians, as subjects of the kingdom of Christ, have over them Christ, their King. Ruling over them in Old Testament time (1 Cor. 10:1-4) as well as in New Testament time, He is therefore King over them in both periods. Consequently the Old Testament Scriptures being originally written in the Hebrew tongue give Him the name Abaddon, whereas the New Testament Scriptures, being originally written in the Greek, give Him the name Apollyon.

In the blazing light of this symbol, intensifying the illumination from the whole series of symbols of which it is a part, and which no human mind could either have devised or thus rightly interpreted, Christ is clearly seen to be King of His people in both the Old and the New Testament periods, and Author of the Scriptures in both the Hebrew and the Greek. And from this fact it follows that as He is "the Word" (the Bible in human form), His Hebrew name, Abaddon, is also the name of the Old Testament Scriptures, and His Greek name, Apollyon, is also the name of the New Testament Scriptures.

Showing that he recognized Christ's sovereignty over the church not only in the New Testament period but also in the Old Testament period, Paul, in his epistle to the Corinthians, declared: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were...baptized unto Moses in the cloud and in the sea:...and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:1-4.

Woe to him who accepts the one Testament and casts aside the other, pays no attention to either, or exalts tradition above both!

Abaddon, Christ's name in the Hebrew, signifying Him as a "destroyer," shows that in the Old Testament period He simply destroyed many of His enemies; whereas Apollyon, His name in the Greek, signifying Him as an "exterminator," shows that in the New Testament period He will exterminate all the wicked. (What beautiful precision of connotation in these symbolic appellations!) And this exterminatory work is vividly pictured in the climactic scene:

"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19:15-18.



To those, therefore, who accept Christ as their King, He is a Saviour, while to those who refuse to have Him rule over them (Luke 19:14), He is a destroyer. Hence, accordingly, the curses, or judgments, fall (as the trumpets reveal) upon those who reject the teachings and the authority of the Bible, and who as a result do not have the seal.



These solemn facts gravely admonish us not to forget the Bible's warning that our treatment of It will bring one of two results -- death or life.

Rev. 9:10, first clause. "And they had tails like unto scorpions, and there were stings in their tails."

We have seen that the "locusts" are symbolical of the soldiers of the cross; we know that the tail of an animal is the hinder member of its body; in other words its rearguard. So, we have no choice but to conclude that the tails of the locusts symbolize the church's rearguard -- its followers. Furthermore, the tail's being a connected part of the body shows that both the ministry and the laity of the early Christian church were bound together inseparably in Christ (Rom. 12:5), one contributing to another. So reads the record: "for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Acts 4:34, 35.

Rev. 9:10, second clause. "And there were stings in their tails."

Their tails representing their converts, and at the same time having stings in them, then, obviously, in the rapid accession of disciples to the religion of Christ, there was a sting, a torment, to the wicked. "What shall we," they cried in consequent despair, "do to these men? for that indeed a notable miracle hath

been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them and commanded them not to speak at all nor teach in the name of Jesus," for "the world is gone after Him." Acts 4:16- 18; John 12:19.

How can one prove that the tail means followers?

Revelation 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

12:4 And **his tail drew the third part of the stars of heaven**, and did cast them to the earth:

Here the dragon's tail being symbolic represented the 1/3 angels who followed him.

Rev. 9:5, 6. "And to them it was given that they should not kill them, but that they should be tormented five months:...and in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them."

Seeing that the "locusts" are symbolical of the followers of Christ after the crucifixion, and that they were commanded not to resist their enemies the "five months," therefore, began at that time. And seeing, furthermore, that death does not as yet flee any men, but still reigns overall, the **"five months" are in consequence figurative time and extend from the crucifixion to a time when "death shall flee" from some men; that is, to the time when some will be made invulnerable to death.**

Joel 2:8 "Neither shall one thrust another; they shall walk every one in his path: and [when] they fall upon the sword, they shall not be wounded". Joel 2 God's Mighty Army

Rev. 9:10, third clause. "And their power was to hurt men five months."

The fact, too, that the trumpets are figurative, is another evidence that these five months are figurative time. But why should this period in which the locusts, the Christians, have power to torment men be limited to "five months"? It will be noted that the 144,000 are called the "first-fruits," denoting that they are sealed at the beginning of "the harvest" -- the commencement of the time to separate "the tares" from "the wheat." To the parable of the "harvest," then, we must go for the full explanation of the "five months" period.

In Tract No. 3, The Harvest, the time from the baptism of Christ to the close of probation is shown to be illustrated by twelve figurative months -- six from Christ's baptism to His crucifixion, five from the crucifixion to the ingathering of the first fruits (the 144,000 -- Rev. 14:4), leaving one month for the ingathering of the second fruits (the great multitude -- Rev. 7:9).

During the five figurative months, the "locusts" were commanded to torment those who had not the seal of God, but not to kill them. This command implies that after the expiration of this period, the killing restriction will cease, and that from then on, the wicked will be killed rather than tormented only. At

that time "the four angels" of Revelation 9:15 will have prepared themselves "for to slay the third part of men."

These several linked facts present a solid chain of evidence that in the Christian era, during the five figurative months, God has deferred His vengeance to grace. And hence it follows inescapably that such Christians as executed the death penalty upon those who disagreed with them, were working against Christ rather than for Him. For, as Christians (locusts), they were commanded not to kill, but to bless even those who "despitefully" used them. Indeed to him who would smite them on the "one cheek," they were to turn "the other" cheek. And if he should take away their "cloak," they were to let him have their "coat" also. Luke 6:28, 29.



After the expiration of the five figurative months of restriction during which they were not to kill some will be made invulnerable to death for the finishing of the gospel work, and will, if necessary to the discharging of their responsibility, be

Glad to Die But Cannot.

Rev. 9:6. "And in those days shall men seek death and shall not find it; and shall desire to die, and death shall flee from them."

The experience of Christ's first disciples will explain why that, after the expiration of the "five months," men will desire to die, but cannot. Despite great persecution against the faithful of the primitive Christian church, their vision of the world's great need urged them on to preach the gospel of Christ at the cost of their lives. And notwithstanding cruelest death awaiting them, they in faith and courage in God held the light of the gospel before the people as constantly as the sun holds its rays over the earth.

"I came into Asia," testifies the death-bound apostle, "after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:...

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God....

"And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 20:18, 19, 25-27; 21:12, 13.

By preaching in the name of Christ, the Christians in Paul's time were indeed seeking death. Esteeming it the greatest privilege and honor to die for Him, they desired to do so if others might by their death obtain eternal life.

Though God's people today shall go through a "time of trouble such as never was" (Dan. 12:1), when earthly tribunals shall cause to come to pass "that as many as would not worship the image of the beast should be killed" (Rev. 13:15), yet the Word declares: "...at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

O what a promise and what assurance! Who can comprehend God's mighty power, and the glory of this long awaited deliverance? Those who at all do, and who fully trust in the Lord will, for the good of His people, "go forth therefore unto Him without the camp, bearing His reproach." Heb. 13:13.

In thus pursuing a course against all earthly favor (by proclaiming the message of the "hour"), they will be going "forth as sheep in the midst of wolves" (Matt. 10:16) -- "seeking death." And although happy to "die" for Christ's sake, or, as the Revelator puts it though they "shall desire to die," the promise is that "death shall flee from them," making it impossible for them to die. Even the sword of the wicked that is raised to kill them, shall break and fall "as powerless as a straw" (Early Writings, p. 34), making them utterly invincible.

"In that day," saith the Lord, "whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." Luke 17:31, 33. In short, only those who "desire to die" for Christ's sake shall obtain eternal life.

"One woe [fifth trumpet] is past; and, behold there come two woes more hereafter" (Rev. 9:12) the next being in

THE SIXTH TRUMPET

Rev. 9:13,14. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

In coming from the "golden altar," the command, "Loose the four angels," shows that the sixth trumpet sounded sometime before the vail to the Most Holy apartment of the heavenly sanctuary was lifted. Otherwise the voice would have come from the throne -- the Most Holy place. (For detailed treatment of the lifting of the vail, see Tract No. 3, The Harvest.) But as has been shown, we are still in the period of the fifth trumpet, a fact which evokes the question: How, then, could the sixth trumpet have sounded before the events of the fifth had expired?

It will be observed that though each of the trumpets begin at a definite time, yet one overlaps the other, and all seven extend to the second coming of Christ. This is seen in the coexistence of the truths of all seven. The flood (first trumpet), the Exodus movement (second trumpet), the giving of the Old Testament Scriptures (third trumpet), the church's going into captivity (fourth trumpet), Christ's first advent and subsequent events (fifth trumpet), are all sounding louder today than ever before. And as these truths constitute the gospel for today, it is evident that though the trumpets run in consecutive order, each beginning at a different time, they all continue in force to the end of the world, terminating therewith. Thus the rejection of one being tantamount to the rejection of all seven, the lesson is sharply drawn that to reject one truth is to reject the whole truth.

With the fourteenth verse of Revelation 9 begins the description of the sixth trumpet, and it ends with the fourteenth verse of Revelation 11, which announces: "The second woe [sixth trumpet] is past; and, behold, the third woe cometh quickly." Accordingly, each prophetic event recorded between Revelation 9:14 and 11:14 must find its fulfillment in the period of the sixth trumpet -- between the first and the second woes.

In the light of this fact, we see that the time in which the "two witnesses" of Revelation 11:3 were to "prophesy a thousand two hundred and threescore days, clothed in sackcloth," must occur during the sounding of the sixth trumpet. And being in the future tense, the phrase, "shall prophesy a thousand two hundred and threescore days" (Rev. 11:3), shows that at the time the trumpet began sounding, this period of 1260 days was yet future.

The voice which came from the golden altar said "to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." In order to identify "the four angels," we must first understand the literal meaning of the river Euphrates.

The capital city of ancient Babylon was built on either side of the Euphrates, thus dividing the city in two parts. The river was also the source of water supplying a fortifying mote about the city. So because the ancient Babylonians were the first to build on the banks of the Euphrates, and because the original application must attach to the original settlers there, the "great river Euphrates" emerges as a type of "the waters...where the whore sitteth" (Rev. 17:15) -- modern Babylon. And this important truth is amplified by the fact that the ancient city, Babylon, does not now exist, whereas prophecy calls for a Babylon today.



Now in order for there to be a modern Babylon, there must necessarily be a repetition today of the conditions and events essentially characterizing ancient Babylon in its connection with God's people. Consequently, their captivity in Babylon, the type (Jer. 29:10), must find its parallel in Babylon, the antitype. Very obviously, therefore, the angel's being "bound in the great river Euphrates" must be figurative of the Christian church during the period of her captivity in antitypical Babylon -- "that great city" rising after John's time.

Furthermore, the statement made by the voice from the golden altar, "loose the four angels which are bound," conclusively shows that when the "voice" spoke, the church (the angels) was already in captivity and was to be loosed.

Rev. 9:15, first clause. "And the four angels were loosed."

The execution of the command, "Loose the four angels," meaning to set the church free from her captivity in Babylon, resulted in her being liberated from her long bondage to the tyranny of church-state rule, and in the Bible's being restored to God's people, so that they might study and worship in fear and in favor of no man, and in accountability only to their conscience and to their God. In the consequent dissolution of the church-state union, the "four angels" were loosed.

Rev. 9:15, last part. "...which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

The fulfillment of Josiah Litch's prediction (calculating the "an hour, and a day, and a month and a year" of Revelation 9:15 to total 391 years and 15 days, reckoning a day for a year, as in Ezekiel 4:6) is the strongest semblance of truth to be found in Uriah Smith's interpretation of the trumpets. Little wonder,

then, that its advocates are doing their best to keep the people believing in it by stoutly maintaining that The Great Controversy lends support to the position established by Litch's prediction.

"In the year 1840," reads the record in mention, "another remarkable fulfillment of prophecy excited widespread interest. Two years before Joseph Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August;'...

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction." -- The Great Controversy, pp. 334, 335.

To say what The Great Controversy says, is perfectly permissible, but to say that it is supporting the idea that Josiah Litch's interpretation of the "hour," "day," "month," and "year," Biblically denotes a period of "391 years, 15 days," ending in 1840 A.D. is not permissible. Moreover, the event which took place in 1840 did not fulfill the Biblical prediction, for the very simple reason that at the end of the "hour, and...day, and...month and...year," the four angels were "to slay the third part of men." In actual fact, though, at the date when Litch's prediction was fulfilled, no slaying took place, and Turkey, instead of being overthrown, was without bloodshed placed under protection of the European nations! Furthermore, the "four angels," and not a nation (for a nation is never symbolized by angels), were to be made free, and then they were to kill "the third part of men," whereas the Turks killed none, but instead of being made free, they were really placed under mandate. Still further, John heard that the number of them who were to do the slaying was exactly 200,000,000 cavalrymen ("horsemen"), but Turkey never had that many cavalrymen in all her lifetime!

Having already seen that the "fire," "smoke," and "brimstone" are symbolical, not literal, and that hence they do not come forth as a volley from a firearm in the hand of a Turk, we are in consequence led to probe further for their significance. In doing so, we find that Rev. 9:20 reveals that the symbolical fire, smoke, and brimstone result in "plagues." Not firearms, but plagues, therefore, are the means with which the horsemen slay the "third part of men."

Since "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" (Rev. 9:20), the object in slaying a third part of men is manifestly not to accomplish some selfish end, but rather to help men repent.

Resuming with Litch's prediction, it is plain to see that The Great Controversy is not attempting in what it says concerning the prediction, to explain the subject of the trumpets. It is merely recording an historical event. Therefore its statement, "in the year 1840, another remarkable fulfillment of prophecy excited wide-spread interest," must not be construed as advocating Josiah Litch's interpretations of the Revelator's prophecy, but instead recording the fulfillment of his prediction based on The Revelation. Thus, it was the latter's, not the Bible's or The Great Controversy's position that "exactly fulfilled the prediction."

But one may ask, If Revelation 9:15, upon which Josiah Litch's prediction of the date in question was built up, did not meet its fulfillment at the time he pointed to, then what made the Turks on the very date set accept the Christian nations as a protectorate? Did Satan cunningly bring the Turks to terms on the date predicted by Litch in order to forestall and discredit this wonderful truth of the Trumpets, and thereby to firmly entrench his deceptions in the church?

As to that, we do not know, but this we do know: that despite the fact that Litch unintentionally misapplied the Scriptures, yet on the very day which he predicted for "the fall of the Ottoman empire," some power brought the empire under the "protection of the allied powers of Europe."

Thus though it is certain that on the set date something happened to Turkey, it is even more certain that this happening was not in fulfillment of the Biblical prophecy. Let it suffice, however, that the Lord turned Litch's prediction into a blessing:

"When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation [of the 2300 days] adopted by Miller and his associates, and a wonderful impetus was given to the Advent Movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended." -- The Great Controversy, p. 335.

Once men fought the astronomical findings of Galileo. They even forced him to recant his position that the earth was round. But their fighting the truth did not make the earth flat. Likewise anyone's fighting against the clear-cut evidences that Revelation 9:15 did not meet its fulfillment in 1840, or, as a matter of fact, trying to obscure the light on any other Bible truth, will in no whit darken or doom it, but only darken and doom himself.

But having all along, in the interest of their cherished ideas, confused the minds of the laity by misconstruing the Rod's teaching, the adversaries of Present Truth today will doubtless do likewise with this tract and with The Great Controversy's statement concerning Litch's prediction. Let those, therefore, who have been accustomed to permit others to think for them but who are concerned about their eternal welfare, be warned away from the deadly peril of such a course and beware of rejecting that which is truth. For "the great danger with our people," says the Spirit of truth, "has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence have confidence in the leading men, and accept the decisions they make; and thus, many will reject the very messages God sends to His people, if these leading brethren do not accept them." -- Testimonies to Ministers, p. 106.

Now to continue we direct our attention to the truth concerning the four angels, "which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Rev. 9:15, last part.

The marginal rendering gives the preposition "at" for the preposition "for," making the verse read: "At an hour, and a day, and a month, and a year." Still more exactly rendered, it would read: "At an hour, at a day, at a month, and at a year." Thus are designated four points in time "at" which the four angels were to prepare "for to slay the third pan of men." And as the "third part" in the trumpets represents, as we

have seen, those who reject God's appeals to them to repent and be saved, then, accordingly, the angels' preparing themselves on four successive occasions for the eventual execution of death upon "the third part of men," shows that the men are to reject a four-phase (four-doctrine) message, each phase being revealed successively:

(1) The only revelation of truth pertaining to and coming "at an hour" is the proclamation of the angel's announcement: "Fear God, and give glory to Him; **for the hour** of His judgment is come." Rev. 14:7.

(2) The only revelation of truth pertaining to and coming "at a day" is the warning of **"the day of vengeance"** (Isa. 63:4), "the great and dreadful day of the Lord," which is to be heralded by the promised "Elijah the prophet." Mal. 4:5; Testimonies to Ministers, p. 475.

(3) The only revelation pertaining to and coming "at a month" is **"the latter rain in the first month"** (Joel 2:23) -- the light of the angel who is to lighten the earth with his glory (Rev. 18:1; Early Writings, pp. 277, 278). Then "afterward," says the Lord, "I will pour out My Spirit upon all flesh." Joel 2:28. Glorious prophetic promise, it envisages the power that God is to bestow upon His messengers who are to proclaim the message that is revealed in the time "of the latter rain." "At the right time" says the Spirit of Prophecy, "He sends His faithful messengers to do a work similar to that of Elijah." -- Testimonies, Vol. 5, p. 254. (For further study on the latter rain, see The Shepherd's Rod, Vol. 2, pp. 256, 257.)

(4) And, finally, the only revelation pertaining to and coming "at a year," and preparing the four angels "for to slay the third part of men" is says the Lord, **"the year of My redeemed."** Isa. 63:4. And this "year" at which His people are redeemed is, of course, the time of the sealing and of the deliverance of the 144,000, -- those who are redeemed who escape the slaughter decreed in Ezekiel 9. Of these, the Lord says: "I will set a sign among them, and I will send those that escape of them unto the nations,...to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations ...to My holy mountain Jerusalem,...in a clean vessel into the house of the Lord." Isa. 66:19, 20.



These four messages prepare the four angels "for to slay the third part of men" -- all who fail to receive into their lives the saving truth of the gospel as revealed in the four messages. They are, to recapitulate, (1) those who close their ears to the proclamation of the judgment, which is revealed "at an hour"; (2) those who heed not the solemn warning of the day of God's vengeance, which is revealed "at a day"; (3) those who receive not the latter rain, which comes "at a month"; and (4) those who do not join "His redeemed" (the 144,000), who are sealed "at a year." All these who fail to make the needful preparation for gloryland after the truth is proclaimed to them, shall perish at the command of the angelic horsemen whose army numbers "two-hundred thousand thousand."

Rev. 9:16-19. "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt."

These verses immediately evoke the question Who are these "horsemen" and "horses," numbering 200,000,000 each, "the army" which is to "slay the third part of men"?

In answering this question, it is to be remembered that likewise the "four angels" were to "slay a third part of men," also that they symbolize the fourfold message brought to view in preceding paragraphs. Unmistakably, therefore, the "army" of "horses" is figurative of the workers who proclaim the final message.

That the symbol, horses, is correctly interpreted to represent gospel workers is further borne out by Zechariah 14:20. There, horses are used to symbolize preachers, those who sound "the bells" -- the alarm of warning, the message of salvation. Like the "locusts," therefore, they represent the messengers of God, but under different circumstances. (For more ample treatment of this symbolical meaning of the horses, read Tract No. 2, The Warning Paradox of Zechariah 6.)

So as the horses are representative of gospel messengers, and as they are controlled and guided by their riders (divine beings), then the "horsemen," it automatically follows, are figurative of the angelic host who lead and direct the saints in their work of proclaiming the message and, subsequently, in killing the third part of men who reject it. But since riders, not horses, do the killing when engaged in battle, these supernatural beings, the angelic horsemen, are the ones who actually do the slaying. Hence, their having "breastplates of fire [protection of the Spirit], and of jacinth, and brimstone."

What, then, we may ask, is the "power" of the horses? These 200,000,000 horses, we have learned, symbolize a great army of gospel workers, from whose lips go a message which means life or death. That, therefore, must be the power in their mouth. Consequently, the "fire," "smoke," and "brimstone," which issue "out of their mouths," are figurative of the message which they proclaim: the power of the



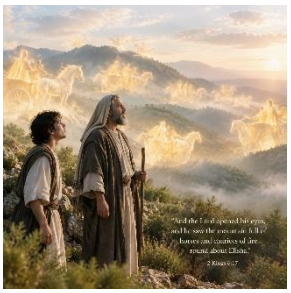
Holy Spirit (the "fire"), the sacrifices of Christ ("the smoke"), and the destructive judgments of God ("the brimstone"). By this three-fold message "was the third part of men killed." Rev. 9:18.

"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. 60:12.

"Lift ye up a banner," saith the Lord, "upon the high mountain [God's holy church], exalt the voice [the proclamation of the gospel] unto them, shake the hand, that they may go into the gates of the nobles. I have commanded My sanctified ones [the ministry -- "two hundred thousand thousand" "horses"], I have also called My Mighty ones [the angelic host -- "two hundred thousand thousand horsemen"] for Mine anger, even them that rejoice in My highness. The noise of a multitude [the army of Revelation 9:16] in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of His indignation, to destroy the whole land.

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." Isa. 13:2-13.

"And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:17.



If our eyes were opened as were the eyes of "the young man," we, too, would see an angelic host round about the "Elishas" of today.

And now as to what swelled the number of preachers from 144,000 to 200,000,000, the Lord says: "I will also take of them [of those whom the 144,000 shall bring from "all nations," after the fulfillment of Isaiah 66:16 -- the purification of the church] for priests and for Levites." Isa. 66:21. The very fact of such a multitude of workers speaks for itself that they are engaged in reaping the harvest of the world.

Here in pledged word, God foretells in clearest tenor that many of those whom He brings into the church after the purification, will join the 144,000 in proclaiming the message to the whole world, when the earth is lightened with the glory of the angel (Rev. 18:1).

Then shall "the sons of strangers," says the Lord, "build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee.... The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.... Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." Isa. 60:10, 14, 18, 19.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God." Zech. 13:8, 9.

Two parts lost and one part saved make three parts in all. The "one third" (Rev. 9:15) shall be slain by fire, smoke, and brimstone (Rev. 9:18), before probation closes. The remaining wicked who are slain by the seven last plagues (Rev. 16) and by the brightness of His coming (2 Thess. 2:8), after probation closes, make the other third. The saved, the last third, are "the third...left therein." Zech. 13:8.

Rev. 9:17. "And the heads of the horses were as the heads of lions."

The lion, the king of beasts, is strong and fearless. Accordingly, the last gospel ministry, that which the lions' heads here symbolize, is fearless in its efforts to spread the gospel truth, and is triumphant over all nations.

Witnessing prophetically its conquering power, the prophet Joel declares: "A great people and a strong; there hath not been ever the like, neither shall be any more after it.... A fire devoureth before them; and

behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

"The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness.

"They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining." Joel 2:2- 10.

"And the remnant of Jacob," declares Micah "shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest as a young lion among the flocks of sheep: who if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." Mic. 5:7-9.

"And in that day" adds the Lord, "will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.... In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." Zech. 12:3, 8.

Rev. 9:19. "For their power is in their mouth, and in their tails."

As we have already observed, the only power in the mouth of God's people is the Word which they proclaim: "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

The "power" "in their tails" -- in that which follows them -- is the power in their converts. This is borne out by the identical significance of the locusts' tails, which (as previously explained) represent the converts made by the early Christian ministry. Correspondingly, then, the horses' tails represent the converts to be made by the latter-day Christian ministry. Having "tails...like unto serpents, and... heads,...with [which] they do hurt," they are "a great people and a strong; there hath not been ever the like, neither shall be any more after it." Joel 2:2. They are God's army invincible!

Thus, God's people in the closing work for the world will surpass in power even the early Christian disciples. Such faith, wisdom, determination, and zeal, as no other people have ever possessed, will invest every believer with a commensurate power, such as none others have ever had.

Consequently, before them "all faces shall gather blackness," and nothing shall prevail against them -- no, not even "the gates of hell."

Just as the rapid accession of converts ("tails") to the church yesterday is what enraged the enemies of Christ, who wanted to keep the people under their control then, so the conversion of the great multitude to the church today is what will "hurt" those who want to keep the people under their control now. The very fact that the serpent-like tails have heads with which "they do hurt," denotes that the converts to the church will have an active part with the ministry in the proclamation of the gospel.

Each horse significantly has a lion-like head and serpent-like "tails," the one looking ahead and the other watching behind. They therefore can represent but one inseparable host, "as an army with banners," going "forth into all the world, conquering and to conquer." -- Prophets and Kings, p. 725.

The composite symbolism -- rider, lion's head, horse's body, and serpent-like "tails" -- in comparison with that of the "locusts," indicates that whereas the early Christians were killed by their enemies like helpless locusts, God's people today shall, as invincible horses, suffer no harm at any hand. The angelic beings that "sat on them," are the ones who, though invisible to the human eye, will lead "every one in his path" (Joel 2:8), and who, "having breastplates of fire, and of jacinth, and brimstone," will cause any sword lifted against the saints to break, and fall "as powerless as a straw." (See Early Writings, pp. 34, 285; The Great Controversy, p. 631; Life Sketches, p. 102.)

Rev. 9:20, 21. "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."

The fact that "the rest of the men which were not killed by" the "fire," "smoke," and "brimstone," repented not, is conclusive evidence that in the closing of the events of the sixth trumpet, and in the beginning of the events of the seventh, the work of the gospel is to be finished, and probation is to close: "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets." Rev. 10:7.

Then it will be said: "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." Rev. 22:11.

“The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory.”--RH May 27, 1890. {LDE 210.1}

Every morning at 6:15 EST on weekdays and 7:15 weekends and Holidays Br. Garrick Augustus has an online Bible Study; he is going through the whole Bible verse by verse. Feel free to join in.

Please join our Sabbath online Studies too. You can either join using a browser or downloading the app for either phone or computer.

Call in number is (563) 999-5105 PIN is 944823#

Sabbath Studies:

11:30 AM and 5:00 PM EST.

Adjust according to YOUR time zone.

Free Conference Call Services

FreeConferenceCall.com

If on the web look on the menu for JOIN put in the ID

heraldingking

Studies may be found Online at bitchute:

https://www.bitchute.com/channel/NRNN2uGFa3E6

or on YouTube at:

https://www.youtube.com/@4ABNTV-ey5dn

There are more sermons listed on Bitchute due to YouTube's censorship of our content. We appreciate it when you help to drive others to these channels.

Please check out our other YouTube channels

(2) Heralds of The King Ministries - YouTube

(2) Heralds of the King Ministries 2 - YouTube

Please check out the new music videos

Jehovah Jireh--Abraham and Isaac

Let No Man Judge You --Inspired by Colossians 2

Oct 1844--Day of Atonement

The Seven Trumpets of Revelation

The Restored Kingdom Becomes a Light to the Nations. The restored people, renewed by the Spirit, become a witness to the world. The restored land becomes a testimony of God's faithfulness. The restored Kingdom becomes the launching point of the gospel to all nations.

Garrick Augustus

Gaugustus336@gmail.com

Barbara Eustace

Imbabs4532@protonmail.com

Heralds of the King Ministries

3808 County Road 150

Brixey, MO 65618