

The Structure of Revelation

[silence] Tonight, we're going to look at the structure of Revelation. The way the book is put together. There are many individuals who have attempted to do this before and they have tried to structure it one way and then another. But I found in The Great Controversy a statement which gave a very good clue as to how we should go about looking at the structure of Revelation. I'm looking at Great Controversy, page 428, I'm sorry, 438. It says "The line of prophesy in which these symbols are found begins with Revelation 12." Now, we're going to talk about timelines, outlines and major lines of prophesy.

Now, a timeline is exactly what it says it is. It's a line of time that is defined, such as 1260 days, 2300 days or 7 years or whatever the line that is indicated by specific numbers. There are also, in the book of Daniel and Revelation, simply prophetic outlines where it outlines, for example, the rise and fall of nations. Babel and Medo-Persia, Grecia, Pagan Rome, Papal Rome, and so on. So, then we have other things which are called major lines of prophesy.

Daniel, in his four visions, kept repeating over and over again that he had only one major line of prophesy on which those four visions were arranged. Now, that one major line started in his own day at 6:06 and went right on to the coming of Jesus. And so, we have only one major line of prophesy in the book of Daniel. But when we come to the book of Revelation, we do not simply start with Chapter one and go right through to Chapter twenty two, to the end of the book. But rather than that, we find here there is a clue that there is one line of prophesy that begins with Revelation 12.

So let me take a look at this. Again, at this statement here in the Great Controversy. It says "The line that is a major line of prophesy, the line of prophesy in which the symbols are found begins with Revelation 12." So, there is some kind of a line that extends from Revelation 12 and we need to look and see how far it goes. And by a simple reading of the Bible, Revelation 12, 13, 14, 15 as I did, I was trying to find where that line would end. And I found that it took me clear over to the end of the book. So then I wondered what to do with Revelation 1 through 11.

So, we're going to look at this today and see how this works. It says that it begins with Revelation 12 and then it says "it begins with the dragon that sought to destroy Christ at his birth. The dragon is said to be Satan."

Alright now, it's beginning with Satan, the dragon. But I have made a little chart here which I thought would be helpful to us as we trace this major line of prophesy all the way through from Revelation 12 clear over to the end of the book. Then we'll back up and then we'll do and consider chapter 1 through 11. I'm going to work with you mainly with the chart. And so, we are going to look now at the top of the chart, what it says here, the title is The Two Major Lines of Prophesy in Revelation.

Now we're going to study the first line, the one that we have been given a clue to here in Great Controversy. We're going to look at this line first and we're going to call it line one because this is where we get the clue first to know how to do this. Line one, it says it starts with Revelation 12 and it begins with the dragon, Satan. Now, this is the Great Red Dragon and he has seven heads and it says his tail drew a third part of the stars from Heaven. Here are the stars, up here on the chart. A third part of the angels were cast down to the Earth.

Now, if you want to read that, we'll come back over here to Revelation 12 where it says verse 4, "his tail drew the third part of the stars of Heaven and did cast them to the Earth." It also says in verse nine, "The Great Dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world. He was cast out into the Earth and his angels were cast out with him." So when we start this outline, this major line of prophesy, we

are going way back to the beginning of the Great Controversy. At the time when Satan was cast out of Heaven and his angels were cast out with him.

Then, as we go further into the book of Revelation, it tells us that there was a woman who brought forth a man-child and that is in verse 5, "she brought forth a man-child and her child was caught up unto God and to his throne." So we're looking here at the birth of the man-child and when he was caught up to God's throne, that is, as it were, his ascension to Heaven. So we can actually date this part of the book of Revelation because Jesus was born in 4 B.C. in the chart you see it shows the woman, it says she was clothed with a son, that's the righteousness of Christ, Christ our Righteousness, the Son of Righteousness, she was clothed with a son and she had the moon, the promises of God under her feet and around her head, 12 stars.

And she brought forth the man-child. Now, that bringing forth of the man-child, we date it at 4 B.C. And also, he was caught up to his throne 31 A.D. Now, this is a good thing that we can begin to date this line of prophesy and this is where we begin here with the Great Rebellion in Heaven, moving fast forward, right here, to the birth of Christ, the man-child and then immediately, in verse 6, it says "the woman fled into the wilderness where she had the place prepared of God. Where they should feed her there a thousand, two hundred and three score days." So, here we have the woman fleeing into the wilderness from 538 to 1798. That's A.D.

You see, this has moved. In this chapter, it has moved fast -forward from the rebellion right to the birth of Christ, the ascension of Christ, right down immediately to the woman in the wilderness and has carried us right through the whole one thousand, two hundred and sixty years. And so we're moving at a very fast rate through the history of this Great Controversy. And then we come down, in verse 17, and it says "the dragon was routh with the woman and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Now, this has moved us, by verse 17, clear down to the remnant. Now a remnant of course is the last part of anything, the last piece of cloth on the bolt or the last part of whatever is left over. And so, it says that this remnant that keeps the commandments and have the faith of Jesus, that they are brought forth and that brings us, we know that the church emerged out of the wilderness and began to be formed in 1844. But it also tells us that the dragon was routh with the woman and went to make war with her. The war part of this is still ahead. He has been making war against commandment keepers. But this war will escalate and continue until we come clear down to the place where he, where there will be a Final Crisis at the end of time.

Now we're going to go right on to Chapter 13. Now, you may realize that these chapter headings, such as chapter 12, chapter 13, chapter 14, chapter 15, these were all put in to our Bible by the translators who are helping us to be able to find the chapters and the verses, they numbered the verses as well so that it makes it easy for us to study as we go along. We can work together as a group and we can say the chapter number, the verse number and we can find these things easily. But this was not in the original.

So what we need to look at now is the fact that we are moving from chapter 12 into chapter 13 without any kind of a break. And when it says "there is war that is to be raged against the remnant people" down at the very end, your first question would be "well, who is going to make war against the remnant people?" And so as we look at chapter 13, in verse 2, I should say one and two, Paul saw the Great Persecutor rising up. He says "I stood on the sand of the sea" and he saw a beast coming up and he, this beast had seven heads and so he is looking at a succession of empires that have been persecutors of God's people down through the centuries.

So we look at this and it says "this beast had the mouth of a lion" and, of course, a lion's mouth belongs in a lion's head and we have met this lion before in Daniel 7 where there was a lion with eagle's wings and it represented Babylon. So we go from the lion to the bear. And the bear, it said it has bear's feet and the bear represented Medo-Persia. Then we come to the leopard-like body and the leopard, with a leopard-like body, would have naturally, a leopard's head. The leopard in Daniel 7 represented Grecia. Then we come to the fourth beast of Daniel 12, 7 and we see there, there was an indescribable beast, and he represented Pagan Rome. Then there is a fifth head and after Pagan Rome, Papal Rome took the scepter. So that was Papal Rome that existed from 538 to

1798. And then it says in verse 2, that the beast, one of its heads was wounded. That is this head right here, the Papal head was wounded and the date, of course, is 1798, when the pope was taken prisoner. We have the two more heads but the interesting thing is that it describes here the one who is going to finally come at the end of time, the seventh head, which will last only a short space of time.

So we have the seventh head, the new world order, of which Pope John Paul II desires to be the head of that new world order. So here is the Persecutor, the Final Persecutor, the seventh head persecutor that is brought to view.

Now, as we change then, over from Revelation 13 to Revelation 14, we discover that there is a message that will identify this head, this seventh head and tell the world who it is. So, we have three angels brought to view in Revelation 14. And these three angels, there's the first angel's message saying "Fear God, give glory to Him, for the hour of His judgment is come. Worship him that made Heaven and Earth and Sea." Calling attention to the creator God and bringing attention to his memorial of creation, which is the seventh day Sabbath.

Then we have the second angel that follows, saying "Babylon is fallen, exposing all the sins of Babylon" and then there is the third angel's message which identifies this head. It says "if any man worship the beast and his image, and accepts his mark, receives his mark, the same shall drink of the wine of the Wrath of God" which is poured out without mixture. Now, the wine of Wrath of God is the 7 last plagues. And so these three angels, with the third angel in particular, warns of a coming 7 last plagues.

Then, we find in that same chapter, that there is a loud cry that is given, there is a loud cry by three more weeping angels in chapter 14, verses 15, 16 and 18. Let's take a look at that. Chapter 14, verses 15 "Another angel came out of the temple crying with a loud voice." This is the loud cry and it says "He said thrust in thy sickle and reap, for the time has come for thee to reap." That is, "the hour is come for thee to reap for the harvest of the Earth is ripe." And we look at the angel's message that comes in verse 18 - "another angel came out which had power over fire and cried with a loud cry."

Now, we have been looking forward to the loud cry for a long time and we know that it will be given in the power of the Holy Spirit and it is referred to as the latter reign. This is to come just before the close of probation and you'll notice here, it says "the loud cry was to him that had the sharp sickle, saying thrust in thy sharp sickle and gather the clusters of the vine of the Earth, for her grapes are fully ripe. And the angel thrust in his sickle into the Earth and gathered the vine of the Earth and cast it into the great winepress of the Wrath of God."

Now, these last angels are the weeping angels and with the loud cry, they bring about the sealing of God's people, the hundred forty four thousand. The hundred forty four thousand are brought to view as the objective of the work that shall be done by the three angels' messages. That's found in Revelation 14:1. I'll read it here. 14 - "I looked and lo, a lamb stood on the Mount Zion with him a hundred forty and four thousand, having the Father's name written in their foreheads." So we come down to, with the information that is given here and we identify the beast, we know who the people of God will be - those who keep the commandments of God. The first angel says "worship him, the Creator. Babylon is fallen. The true and the false will be in direct contrast." And so we finish up the hundred forty four thousand, then we come to the next chapter, chapter 15.

And if we look at the last verse of chapter 15, we discover that it is speaking of the closing up of the judgment, where there will be no mediator in the temple. It says "and the temple was filled with smoke from the glory of God", I'm reading from 15:8, "and from his power and no man was able to enter into the temple until the 7 plagues of the 7 angels were fulfilled."

So, this is in chapter 15, the close, the closing up of probationary time. Every case will have been decided, the hundred forty four thousand will be made up. And so we have the close of probation. And it says that the temple will remain in this condition until the seven last plagues have been poured out. Now I would like to point out so far, that we have been moving steadily forward in time from the Rebellion to the birth of Christ, to his ascension,

to the fleeing into the wilderness, to the remnant, the 1844, down to the last generation to where the beast of Revelation 13 will persecute again. The three angels' messages of warning, the loud cry, the sealing, the hundred forty four thousand, the close of probation. Now, this has been so far, a perfect progressive picture of the Great Controversy and the work of God's people. And the work of their opposers.

Now we come to chapter 16 and here it tells a description one plague right after another. They are numbered. And, by the way, we are told that everything that has been in the past, predicted in the past, has been fulfilled. And everything in the future will be fulfilled in its order. So, we have a very orderly progression in this line of prophesy. Now we come here in chapter 16 to the 7 last plagues. And we enumerate those and we have done that in a past video, and then we come to chapter 17, and chapter 17 adds detail to the sixth and seventh plague. It tells us first of all, about a one hour period, and that's written and couched in symbolic language so the one hour is symbolic time. Because we keep it all in context.

There is this one hour and let's turn to it, it's Revelation 17, verse 12. "And the ten horns which thou sawest are ten kings." Now this is bringing us down to the last events. Where all the kings of the earth in the whole world are gathered together. This is described over in chapter 16, verse 14, where it says "the evil spirits go forth to gather the kings of the Earth, and of the whole world together to the battle of Armageddon. To the day of the battle of God Almighty." It says "they have received no kingdom as yet." This is still future. But they receive power as kings. Now, if they receive power as kings, this is a reign, it is an exhaltant reign. It is one in which it says "these have one mind", this is verse 13, "and shall give their power and strength unto the beast."

These kings of the Earth and of the whole world give their power to this beast that we have seen over here. Here is the beast and these kings give their strength and their power to the beast in order that they may set up and establish a universal death decree to annihilate God's people and to wipe them off the face of the Earth. Just as it was in the days of Queen Ester. When it was determined in one day that all the Jews should be destroyed all over the whole kingdom, the then-known world where the Jews lived. And this is a very similar kind of a decree. It's a death decree and it's mentioned in Revelation 13:15 that such a decree will be established. These kings reign together for one hour. This is a very interesting advancement here. Revelation 17 also talks about the personation of Christ by Satan. And it also shows how false religion is carried along by Satan himself. These are the pictures that we see in Revelation 17.

Now then, we come to Revelation 18 and here is another one hour period. In this one hour period of Revelation, we see it here in Revelation 18:10, it says that the merchants or the kings of the Earth saying "alas, alas, that great city, Babylon that mighty city. For in one hour is thy judgment come." Three times in Revelation 18 it mentions this fall of Babylon because when these kings set up a death decree, that is to go into effect in one night, and at the midnight hour it reaches its effective date, when it is to go into effect. At that very midnight, God chooses to deliver his people. Therefore, it is at midnight that the voice of God is heard from the Heavens saying "it is done" and declares the day and hour of the coming of Jesus. This is not the coming of Jesus, this one hour between these one hour periods, it is the voice of God, deliverance from the death decree. So, we have this one hour or fifteen day period which then describes the fall of Babylon. Revelation 18:10, 17, and 19. All of them say that it takes one hour for Jesus... I'm sorry, one hour for the voice of ... for the fall of Babylon.

Now we come to Revelation 19. And this describes Jesus. He says "I saw the Heavens opened" and he saw Jesus on the white horse, coming with his armies. And so this brings us to the second coming. Second coming of Jesus. Now, after the second coming of Jesus we know that there will be a thousand years. So we look at Revelation 20, let's take a look. We'll open our Bibles to this. And it says [silence] "I saw an angel come down from Heaven having the key of the bottomless pit and a great chain in his hand. He laid hold on the dragon, that old serpent which is the Devil and Satan and bound him a thousand years." Now, if you'll go back to Revelation 19, you will see that when Jesus comes, it's a description here, verse 11: "I saw Heaven opened, behold a white horse" and the horse always represented judgement. This is executive judgement. "He that sat upon him was called Faithful and True and in Righteousness he doth judge and make war."

So, he comes with a destruction , for the destruction of the wicked. And in verse 13, "he was clothed with a vesture dipped in blood and his name is called the word of God. And his armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean." And in verse 16, "he hath on his vesture and on his thigh a name written King of Kings and Lord of Lords ." I mentioned that chapter 19 is a description of the coming of Jesus , chapter 20 describes the one thousand years where Satan will remain here on Earth, captive and he will be able to look at the planet which he has devastated, he has time to sit down and think about what his whole rebellion has caused and at the end of the thousand years. And then it says Let us read Revelation 20, It says, verse 7, "when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the Earth, Gog and Magog to gather them together to battle. The number of room is as the sand of the sea and they went up on the breadth of the Earth and compassed the camp of the saints about and the beloved city ."

Now here is brought to view the beloved city, the new Jerusalem. Which.. "and fire came down from God out of Heaven and devoured them". So here we see in chapter 20 the thousand year period, and in 21 and 22 here is the description of the holy city after sin, sinners are destroyed. And it says that "she comes down from Heaven." Let's read it, verse 1 of chapter 21, "And I saw a new Heaven and a new Earth, the first Heaven and the first Earth were passed away and I, John, saw the Holy City, New Jerusalem coming down from God, out of Heaven, prepared as a bride adorned for her husband."

So the rest of the book is a description of the Holy City, New Jerusalem and the new Earth. Here is the New Jerusalem, the woman. The same woman that was introduced back over here . She is the same woman ,here she was mother of the man-child, she is the universal church of all the ages. Here again, she is brought forth. New Jerusalem which is above, is free, is mother of us all. All of these symbols , all of the symbols, are a web of truth which ties the whole scripture together. You find these same symbols back in the Song of Salomon . You find them woven through the parables of Jesus . They appear through the whole of the book of Revelation and all the Old Testament prophets used these symbols. The New Testament apostles used them as well.

So, we have a wonderful web , a network that ties all the scripture together and that's quite reasonable because we have one source from which the Bible comes, and that's from God himself. And his language of symbolism is one which ties all the books of the Bible together because the church , as a woman, was first understood to be Eve, the mother of all living. And so, from Genesis 3, the mother of all those who shall live forever, Jerusalem, mother of us all. These symbols are rooted in literal events but they are spiritual and they bring these descriptions of how God will win in the controversy all the way through the scripture. So now, what we have looked at is a very orderly progression from chapter 12 all the way through to chapter 22. The events are all connected with each other , they are all cause and effect relationships. They all follow in a perfect succession, they have a continuity that is not broken. And they come right down through and they help us. This helps us to understand the events that are portrayed here in this book.

Now we're ready to look at the line number two. We're going to go back now to Revelation, chapter one. And it was to my delight that I discovered chapter one through eleven to be another line of prophesy that is just as orderly and just as plain and perfect in its succession of events as was the line up here. So, we're going to look at Revelation 1 and come along through that line clear over to chapter eleven. So now, as we look at Revelation 1 through 3, all of you are good bible students and you know that in Revelation 1 to 3 we have a picture of the seven letters to the seven churches of Asia. Now, it is true that there were literally seven churches in Asia to which these messages were most appropriate. But when you look at the historical history, the history of God's people, that these characteristics of those seven churches can be applied also to seven periods of church history.

And as we look at this, we see that in chapters one through three, those seven churches and with laodicea. And laodicea began in 1844 as I mentioned, it was , it was beginning then to be organized into what we know as remnant church. Now, it is true that the top line up here goes clear back to the time of the rebellion, it goes clear

back to the beginning and goes clear to the end. But right here, in 4 B.C. and A.D. 31, we have this as the era of Christ's Ministry and the beginning of the churches. Ephesus was the first church. It was a pure white church. It was called desirable, it was the church that was organized by Jesus and his apostles and it was a pure church. So it started with Ephesus, Smyrna, Pergamus, Diatryra, Sardis, Philadelphia and last we come to Laodicea, which was the remnant. So here you have the remnant, here you have the remnant Laodicea beginning in 1844. That is the same as 1844 here, and that was the beginning of the work that we speak of as the cleansing of the Sanctuary or the investigative judgement. Where the books, the judgement was set and the books were opened. That's from Daniel 7.

Now, as you look at chapters 4 and 5 of Revelation, we discover that they are a picture of the investigative judgement. Where God is sitting on his throne. There are ten thousand times ten thousands of angels, just as in Daniel 7. Here again, it shows the angels surrounding the throne. Back in Daniel 7, the books were opened. Here they're in 4 and 5, in the father's hand is a book, which cannot be opened until the son of Man comes in and opens the book. So here we have the investigative judgement scene that is portrayed in chapters 4 and 5. Then, if this is all in succession, we come to chapter 6 which gives us a basic historic outline of the 7 seals. It begins with seal number 1 at the time of the investigative judgement, where the church was likened to a white horse. And went forth conquering and to conquer. And to the church of 1844, right after the disappointment in Revelation 10, verse 11, it said "thou must prophesy again to many kindreds, tongues and peoples."

So, the church went out to all the world to give the three angels' messages to every kindred tongue and nation and people. And then we come to the chapter 7 and here we find that in chapter 7 there is the sealing of God's people. Let us look at chapter 7. It says "after these things, I saw 4 angels standing on the 4 corners of the Earth" and in verse 2 "I saw another angels ascending from the East, having the seal of the living God." And then in verse 4, "I heard the number of them which were sealed, and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Now, it is an amazing thing that not only could we link the 1844 from both lines together, there is an alignment that goes between these two major lines of prophesy, it's a vertical line here. And not only that, we come to chapter 14 of the first line that we studied and we look straight down at chapter 7 and here again is the sealing of God's people and the loud cry and the formation of the hundred forty four thousand.

So, what we are looking at here is really two major lines of prophesy and they are interlocking. They are aligned with each other. And that will help us to pigeon hole or to place into its proper setting, each one of the events such as trumpets and plagues and seals and all of those which have seemed so fragmented as to where we should put them in the past.

Alright, we come to chapter 7 - the sealing of God's people, the loud cry, the formation of the hundred forty four thousand and in chapter 8, let's look. Just like in chapter 15 we have the closing of probation which immediately follows. Let's look at chapter 8 and see this. It says in verse 3, "...I'm sorry, verse 4, "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." This is a picture of God's people praying and Jesus officiating. But then the scene changes, and it says, verse 5, "the angel took the censer and filled it with fire from the altar and cast it into the Earth."

So, in Early Writings, page 36, we are told that Ellen White saw Jesus standing for the Ark of the Covenant and he took the censer and put fire in it and cast it to the Earth and said "It is done." That the work was finished. And we got every case had been decided. So, here the casting down of the censer is the close of probation, which comes like a marker right through both of these major lines of prophesy.

Now then, we look at chapter 8 and here we see that the main part of the structure has to do with verse 6, the seven angels which had the seven trumpets prepared themselves to sound. So here, this is an introduction to the seven trumpets. So we look at chapters 8 and 9 which follow, and these seven trumpets following the close of probation, line, or I should say align directly with the 7 last plagues. So if we look at them in this way, we

discover then that they're , these are also spoken of as woe number 1,2 and 3. That is the last three of these trumpets are spoken of as woes because they pertain to terrible, devastating action

. Now we come to the last two chapters. Chapter 10 and chapter 11. Now, as we have been doing with these things, we have been looking for end time applications of these. The way that Daniel and Revelation were understood by our pioneers, they thought that most of these prophecies applied to the beginning of the investigative judgement in 1844. And they applied them in that way. But the investigative judgement has been going on a long time and what is more important today is that we are coming to the closing up or the finishing of the investigative judgement. And many of the things that were applied back then at the beginning can also be given what I would call a major or a primary application. Now, a primary application is one which is most important to the person concerned. So, if I were to say today, which is more important? What is primary to me today? The beginning of the investigative judgement or the closing up of it? I would say that, to me, today, and to you, it would be the closing up of the judgement because that pertains to us. To the last generation that lives on the Earth.

So now, we're going to look at chapter 10 and 11, and look at them in the aspect of a final application in the closing up of the judgement. Alright, let's look at Revelation 10. "One of the ways by which we can know that this does have a major application is that ..." [silence] it says here in verse 6, [silence] "I'm sorry, I want to... yes, it's verse 5. "And the angel which I saw stand upon the sea and upon the Earth lifted up his hand to Heaven and swear."

So, here is an angel taking an oath. And it says, verse 7 "but in the days of the voice of the seventh angel...". Now, we have seven angels here of these seven trumpets. We have looked at all six of the trumpets and then we come to what we call an interlude, and then we know that the seventh trumpet is not brought to view until we get over here to 11. But it says it is pointing forward and it says "when he shall begin to sound...", that is the seventh trumpet, "when it begins to sound, the mystery of God should be finished." Now, let me ask you a question. What is the mystery of God? The Bible tells us plainly that the mystery of God is Christ formed within us.

So, it says here that Christ will be formed within his people and that that mystery of perfecting his people, making them ready for Heaven , that that will all be finished as he hath declared unto his servants, the prophets. So, we are looking here, and it also says that this angel says in verse 6, that "there should be time no longer." Now, in 1844, that was applied to the 2300 day prophesy and that it was, we are told that it's not historical time, it was not probationary time, but it was the end of the 2300 day timeline, prophetic time. That is the prophesy of the 2300 days was prophetic and it dealt with time, so it was prophetic time. And we are told that that applied back there at the beginning in 1844. But if we look at this now with a primary meaning at the end of time we see that this angel will finally say that the mystery of God is finished and that time, that is literal time, will be no longer.

So, we come here to 10. Time shall be no longer. And the mystery of God shall be finished. And we look over at chapter 11 and it tells us there that there is a chorus in Heaven that begins to sing. And we look at verse 15, we've talked about this seventh angel , that when he sounds, this will happen. It says, verse 15, "The seventh angel sounded. And there were great voices in Heaven saying that kingdoms of this world are become the kingdoms of our Lord." Now, where, what time in history are we looking at here? Where it says the kingdoms of this world are become the kingdoms of our Lord. That is the second coming of Jesus. It says "And he shall reign for ever and ever ." It says, verse 17, "We give thee thanks, oh Lord God, which art and wast and art to come, because thou has taken to thee thy great power and hast reigned."

So, this is past tense now. This has already been an accomplished fact. Jesus has come and has reigned and has taken control. Then it says, in past tense, "the nations were angry and thy wrath is come", that's present tense, "and the time of the dead , that they should be judged." So, that is future tense, that they should be judged. So it puts the coming of Christ in the past, the nations were angry and then it says that "he has taken great power and reigned" and that, it says that , verse 18, "and the nations were angry and the time for the dead to be judged."

Now, this is speaking of the dead, the wicked dead who will be judged during the millennium. It says "the books were opened."

Let's look at Revelation 20 and make sure that we have that here. Revelation 20 says, verse 12, "I saw the dead, small and great, stand before God and the books were opened. And another book was opened which was the book of Life and the dead were judged out of those things which were written in the books according to their works." This is not according to the righteousness of Christ, which we may take. But it is according to their works. In verse 13, they were judged "every man according to their works." So, here we have the time when this judgement is to begin. It's the beginning of the millennium, the millennial judgement. And it says that "thou shouldst give reward to thy servants, the prophets and to the saints and to them that fear thy name, small and great, and shouldst destroy them which destroy the Earth."

So, this is an end time application. This pertains to none other than the end of time. Then it says "the temple of God was open in Heaven and there was seen in his temple the Ark of his testament." In other words, when we're all through with the whole line of prophesy, the one thing that we see is the great ten commandments of God, written by his own finger. They could not be broken, not even to prevent the death of Christ. And so, here we see this great exalted 10 commandment law and it says "there were lightnings and voices and thunderings and an earthquake and great hail." That brings us right down to the very end of time. So, we have, of Earth's history that is.

So here we have this Revelation 1 through 11 that covers a shorter time than the first great line of prophesy up here. This goes from the rebellion in Heaven, clear to the New Jerusalem, after the millennium. But here, the second line goes only from the time of Christ, down from his first coming down to his second coming. But in each case, where you have the second coming, you have the second coming that locks right into it. You have the 7 plagues that lock in with the 7 trumpets. You have the close of probation that locks in the top line and the bottom line. You have the hundred forty four thousand, the sealing of God's people locking in both lines.

And so, when we have this kind of a structure of the book, it makes it much easier for us to understand how to put the book together. And when we read it, to read it with real understanding. And so, I would like to just say that it was a real pleasure and a real happiness to me to find that in the spirit of prophesy, Ellen White, the prophet of God, gave us the cue by which we could do this kind of structure and I'll read it again. "The line of prophesy in which these symbols are found begins with Revelation 12 with the dragon." Yes.

In chapter 13, is described another beast. And so she goes down and continues. And she talks about the symbols here, one by one. Then she talks about, on page 440, the beast with the lamb-like horns which was seen coming up out of the Earth. And if we had enough space on here, we could insert that beast where he belongs, draw a picture of him. And then she goes on through, and you'll find that this book, the Great Controversy, is written in a most orderly manner. It takes us from the coming of Christ, his first coming down to the final wonderful conclusion of the whole great controversy. And I'm going to read the last paragraph to you here. The last paragraph of this book. What it says is this, looking at this up here. "

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From him who created all flow life and light and gladness throughout the realms of illimitable space. From the minutest atom to the greatest world. All things, animate and inanimate, in their unshadowed beauty and perfect joy declare that God is Love. " Let us close with prayer. "Heavenly father, We thank thee for bringing to our attention those things which help to make your word more understandable. We pray also that you will help us to bow before you as we see these wonderful things advancing, even in our own day, that you will give us eyes to see, give us the eye salve that was promised to Laodicea. That we might be able to see the spiritual things that are needed, that they are given for our blessing.

So we thank thee, dear Father, for all of this, in Jesus, your name, and for his sake. Amen. [silence] [silence]