



BIBLICAL FOOTPRINT 4 —

THE SEVEN LAST PLAGUES AFTER ANTITYPICAL DAY OF ATONEMENT CLOSES

The seven last plagues of God's wrath being poured out in judgment are literal plagues with literal consequences, ending only when Jesus comes in all of His glory, and the glory of His Father and the glory of the holy angels, putting an end to all life as we know it on this earth. See: **Luke 9:26; Matthew 25:31**. They are poured out without mercy. **Revelation 15:8** is very descriptive of this fact when it says, "And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

Seven angels, carrying the seven last plagues in containers in their hands had just exited the temple, or the sanctuary in heaven. They were the last to leave. Jesus had already exited. Now, the verse says that the temple was filled with smoke from the glory of God. What had heretofore been kept hidden and concealed, veiled; was now in plain sight, and great is the sight thereof. His glory, as briefly described in **Isaiah 6**, which cannot be described as it really is but in the finite language of man, fills the temple to the extent that no being in heaven is able to go into that place until the plagues, their mission, their purpose, their eternal consequences were completed to the fullest.

Thus, these plagues are brought upon the earth without mercy. The Antitypical Day of Atonement is ended. That was the last opportunity for man to avail himself of God's mercy and His means of saving that soul to the uttermost. The Investigative Judgment has reached its conclusion. Jesus had made the final decision as to those who are deemed fit to be in the company of holy beings for eternity, and those who are not. He makes the declaration as found in **Revelation 22:11** where He states: "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.” This is in conjunction and happening at the same time as what is described in **Daniel 12:1** for this statement is made as He rises from the appearing before the mercy seat — having completed His priesthood on behalf of those who are redeemed, sealed, and engraved in the palms of His hands. And when He stands, **Daniel 12:1** clearly sets forth what is begun by saying, “...there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” This time of trouble, also known as the time of Jacob’s trouble, is the same as the seven last plagues of God’s judgment.

“What is the wine of the wrath of God? The next chapter clearly explains this point. “And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues: for in them is filled up the wrath of God. And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.” Verses 1, 7 of Revelation 15. It follows therefore that the wine of the wrath of God is the seven last plagues. This fact will be further apparent as we proceed to show that these plagues are future. That the plagues pertain to the future, we think can be established beyond controversy.

1. *The wrath of God as threatened by the third angel is poured out in the seven last plagues; for the first plague is inflicted on the very class that the third angel threatens. Compare **Revelation 14:9, 10; 16:1, 2**. This fact proves that the plagues must be future when the third angel’s message is given; and it also proves the identity of the wrath of God without mixture, and the seven last plagues.*

2. *We have shown that the plagues, and the wrath of God without mixture, are the same. And wrath without mixture must be wrath with nothing else; that is, wrath without mercy. God has not yet visited the earth with unmixed wrath; nor can He while our great High Priest ministers in the heavenly Sanctuary, and stays the wrath of God by His intercession for sinful men. When the plagues are poured out, mercy has given place to vengeance.*

3. *Hence it is that the seven angels are represented as receiving the vials of the wrath of God—the seven last plagues—after the opening of the temple of God in heaven. If we turn to **Revelation 11:15-19**, we shall find that the opening of the temple in heaven, is an event that transpires under the sounding of the seventh angel. And that account concludes with a brief statement of the events of the seventh vial or last plague. Now if*

we turn to **Chapter 15:5-8; 16:1-21**, we shall read an expanded view of the facts stated in **Chapter 11:15-19**, and shall find that the two accounts conclude in the same manner; viz., with the events of the last plague. These scriptures show that the seven angels do not receive the vials of the wrath of God to pour out upon the earth until the temple of heaven is opened. That temple is opened under the voice of the seventh angel. The third woe is by reason of the voice of the seventh angel. **Chapter 8:13; 9:12; 11:14**. The seven plagues are poured out under the sounding of that angel; hence the plagues are future, and constitute the third woe." **J. N. Andrews, The Three Angels of Revelation 14, pg. 119-120 (1855)**

"THE subject of the seven last plagues is another theme that demands examination in connection with the third angel's message; for they are brought to view in the message itself, and are intimately connected with it according to other prophecies, following immediately its close. The threatening which this message utters is expressed in these words: 'The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation.' The **first verse of chapter 15 (of Revelation)**, speaks of judgments in which 'is filled up the wrath of God.' This must certainly mean the same as the unmixed wrath threatened in the message. But here it is plainly said to be the seven last plagues.

"This is still further proved by the chronology of these plagues. They are still future; for they cannot be poured till the work in the sanctuary is finished. John says in **Revelation 15:5-8** that the temple of the tabernacle in Heaven was opened. This brings to view the work of Christ in the Most Holy Place. From that temple then came forth seven angels with the seven last plagues, and while they were pouring them out, the temple was filled with the glory of the Lord so that no one was able to enter therein, till the seven plagues of the seven angels were fulfilled. This brings us to the time when the priesthood of Christ has closed; for till then there will be some one ministering in that temple. Being thus future they must be that unmixed wrath threatened in the third message, which is the last judgment to be inflicted on men before the Lord appears.

"The chronology of these plagues is shown more fully still by the language of the first plague itself. **Revelation 16:1**. This first messenger of wrath pours out his vial upon the earth, and there falls a noisome and grievous sore upon those who have the mark of the beast and upon those who worship his image. But this reception of the mark and worship of the image, is the very thing against which the third angel's message warns us.

These plagues, therefore, do not fall till the third angel's message is concluded.

*“Now if we say that these plagues have been poured out in the past, ages in the past as some contend, or that they even commenced to be poured out then, it follows that the third angel's message accomplished its work ages in the past. But the third message warns us against two antecedent powers brought to view in **Revelation 13**: the leopard beast and the two-horned beast. These could not have existed and acted later than the message which warned against them.*

*“But if, in order to have the first plague poured out ages in the past, we place the third message there, we throw the second and first still further back. But the first message, identical with the angel of **Revelation 10**, is based upon the fulfillment of the prophetic periods. Hence we thus throw all prophetic interpretation ages away from our own time, where it is having its fulfillment. But we have shown that the two-horned beast is now on the stage of action, preparing to perform his last work, and that the third angel's message is now going forth, and beginning to be heard in power. The plagues which follow it are therefore future, the last manifestation of God's wrath upon the last generation of men, after the third angel has ceased his warning, and the work in the sanctuary is ended, and a mediator no longer stands between God and men to stay from them the vials of His indignation.*

*“These plagues will be literal. A parallel is found in the plagues inflicted upon the Egyptians, as recorded in **Exodus chapters, 7-10**, which no one thinks of regarding other than literal. The terrible nature of these judgements is sufficiently learned from the record given us in **Revelation 16**.*

“As the result of the first plague, a terrible and grievous sore breaks out upon the men which have the mark of the beast.

“As the result of the second plague, the sea becomes as the blood of a dead man, the most infectious and deadly substance known. If the sea here means the oceans of our globe, as it probably does, we leave the reader to imagine as far as he can the terrible effects of this plague. It is no wonder that John says that every living soul died in the sea.

“At the pouring out of the third vial, the rivers and fountains of waters become blood. This touches the human family in a still more vital point. Probably these two plagues will be of short duration; for otherwise it would seem that all flesh must perish from the face of the earth. John heard the angel say, as this plague was poured out, ‘Thou art righteous, O Lord; for they have shed the blood of saints and prophets, and Thou hast given them blood to drink.’ The query may arise how the last generation of the wicked, who are not permitted to slay the saints, can be said to have shed the blood

of saints and prophets. The answer is, They designed to do it determined to do it, tried to do it, **Revelation 13:15-17**, and are therefore just as guilty as if they had done it. It is no virtue in them that God restrains them from their evil intentions, and they meet the just fate of the actual transgressor.

“The fourth angel pours out his vial upon the sun, and it scorches the earth with unwonted heat, thus most fearfully intensifying the effects of the preceding plagues. In the result of this plague we doubtless find a fulfillment of **Joel 1:14-20**.

“The fifth angel pours out his vial upon the seat of the beast, and darkness like that which overspread Egypt pervades his kingdom. This judgment is inflicted especially upon the papacy, the seat of the beast being Rome, and his kingdom being his subjects wherever they are found. In the description of this plague we find an expression which shows that all these plagues fall upon the same generation; for it says that they blasphemed God, because of their pains and their sores. These sores must be the ones brought to view under the first plague. Those upon whom the first vial was poured, many of them at least, are thus shown to be still living under the fifth plague, and still suffering from the effects of the first plague.

“The sixth angel pours out his vial upon the great river Euphrates. This is a symbol of the Ottoman empire, and the drying up of its waters denotes the utter consumption and overthrow of that power. And the way seems to be even now preparing for that consummation. Under this plague three unclean spirits go forth from the dragon, beast and false prophet, that is, Paganism, the Papacy, and apostate Protestantism. In this we behold the work of spiritualism which has already made such headway in the world. Some have even concluded that we are already under this sixth plague because of the decline of the Turkish power, and the work of spiritualism. But before the Euphrates can be entirely consumed, there must be a process of the drying up of its waters, and before the spirits can go out of the mouth of the dragon, beast and false prophet, they must win their way into the hearts of these powers. We now see the preparatory work going forward: the strength, resources, influence of the Turkish power are growing less and less, and the spirits of devils are making their way into the high places of the earth. Under this plague we behold the completion of this work; and it cannot, from present indications be far distant.

“The work of the spirits when they thus go forth with authority is to gather the kings of the earth and of the whole world to the battle of the great day of God Almighty which is then impending. They are gathered into a place called Armageddon. The spirits gather them there. In our English version it reads, ‘he gathered them;’ but in the Greek a neuter plural subject

can regularly take a verb in the singular number; and the subject of the singular verb 'gathered' in **verse 16**, is the neuter plural spirits (pneumata) of **verse 14**.

"The seventh angel pours out his vial into the air. The effect of this is all-pervading. A great earthquake such as never before was known rends the earth from center to circumference. The cities of the nations fall. Great Babylon receives her cup of wrath. The islands and mountains flee away; and great hailstones, about the weight of a talent (57lbs.) each, fall upon men. Here are seen the treasures of hail which God has reserved against this day of trouble and battle and war. **Job 28:22, 23**. This plague brings us into scenes which are intimately connected with the coming of Christ. See **Revelation 6:14-17**. Christ soon appears; and those who have survived through all these judgments, are slain by the spirit of His mouth and the brightness of His coming. **Revelation 19:21; 2Thessalonians 2:8**.

"For some of the gracious promises which are given to the people of God during this time of fearful trouble, was a time of trouble on the nations, such as never was, **Daniel 12:1**, read **the 91st Psalm**." **Uriah Smith, The Bible Institute, Chapter 18 (1878)**

"The inner veil of the earthly sanctuary was rent in twain when Christ on Calvary uttered the words, 'It is finished.' These words announced to all the waiting universe, that the service in types and shadows was forever at an end; for type had met antitype. When Christ rises from the judgment throne in 'the temple of the tabernacle of the testimony in heaven,' the holy of holies, and cries so that His voice reaches the utmost bounds of creation, saying, 'It is done,' the Father's glory fills the temple, and all other beings are excluded. Men on earth may continue to plead for forgiveness; they may still think there is time to make peace with God; but like the Jews, who did not see in Christ the antitype of the lambs they had slain, and continued to minister in the temple, there is no longer any virtue in their service. Neither will prayer avail after Christ says, 'It is done.' His declaration is final; probationary time will then be at an end. For thousands of years men have heard the voice of God, but they have passed on without regard. All men hear the preaching of the everlasting Gospel, but many turn a deaf ear to Jehovah's voice.

"Humanity takes all its physical life, all its power and energy from God; for 'in Him we live, and move, and have our being; **Acts 17:28**; and yet while every pulse beat is under the direct control of the God of life, and He knows about and makes possible, every breath that is drawn, men will deny His very existence; or, while feebly acknowledging that there is a Supreme

Power, they claim that they are wholly independent of that Power, and have the right to follow the dictates of a perverted intellect. Time will be given for these philosophers to prove their theory. When grace and mercy cease to reach earthward, the prince of this world will have full control of the wicked.

“When man says by word and act that he will not obey, and those who do obey are gathered into little companies overshadowed by the glory of God, then the restraint is removed, and man feels the effect of a life without Christ. Having waited to the extreme limit of time given for mercy, God calls at last from the temple to the seven angels having the seven vials full of the wrath of Jehovah, and bids them go forth. The seven angels come to the earth one at a time; that is, God's overruling Spirit is withdrawn from one element after another, until utter destruction results. Her Plagues [shall] come in one day, the prophet says, or one year of literal time.

“The first angel went, and poured out his vial upon the earth. Ever since the divine fiat uttered on the third day of creation week, the earth has been an obedient servant; and since the creation of man, she has never refused to respond to his call for food. Whatsoever a man sowed that he expected to reap; and the grains and the herbs have been for the service of man and beast. The foods which the earth brings forth nourish the human frame, and disease is repelled. But the first angel poured out his vial upon the earth. “Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.’ **Joel 1:15.** ‘The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.’ **Joel 1:17.** Habakkuk says that ‘The fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls.’ **Habakkuk 3:17.** ‘The heaven over you is stayed from dew, and the earth is stayed from her fruit.’ **Haggai 1:10.**

“A short drought, over a small area, has caused untold suffering and disease on the earth. What will it be when the earth ceases to yield her fruits, or when the trees and all vegetation are so full of disease that the cattle starve for lack of pasturage, and man is in no better condition?

“‘There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.’ Before the first angel, holding his vial, left the temple, all men had been divided into two classes,—those who are sealed with the seal of the living God, and those who worship the beast, or his image, and bear his mark. The grievous sores come upon those having the mark of the beast. When disease is abroad in

the land, it is rebuked only by a strong spiritual atmosphere. Christ was fully charged with life, which is the result of soul union with the fountain head; and as He could touch the leper and cause health to flow from Him to the diseased man, so in the time of the first plague, those who are clothed with spiritual life will resist disease. Even the physical man will be protected by the strength of the soul union with the Father. Their bread and water will be sure, and habits of simple diet have become so fixed during their time of probation that though there may be a drought, God can feed them as He did Israel in the wilderness. In the midst of this terrible suffering, the little companies will sing and rejoice. 'I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places.' **Habakkuk 3:18**. 'Thou shalt not be afraid . . . for the pestilence that walketh in darkness. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.' **Psalms 91**.

"As the Lord put a division between Israel and the Egyptians after the first three plagues had fallen upon the land of the Pharaohs, so in the time of trouble He says, 'Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.' **Isaiah 26:20**. 'The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for above all the glory shall be a covering.' **Isaiah 4:5**.

"The vial of the second angel was poured upon the sea, and the creatures of the sea died, for what was once life became poison. There is but a step between life and death. A change of a few degrees in temperature, would kill all life, both animal and vegetable; deprive an animal of the life-giving oxygen, and in a few moments, life is extinct.

"The deliverance of Israel from the land of Egypt, and their guidance through the wilderness, is a type of God's care for His sealed ones during the year when the plagues are falling. This will be a time of trouble such as never was since there was a nation, and the strength of God's people will consist in their pressing close to Him. Deep anguish will often oppress them, but as the light of the promises breaks in, they sing praises for their deliverance.

“During the falling of these plagues, men of science, who have advocated the power of the human intellect and the wisdom of man, will doubtless offer scientific reasons for the disease on land and sea. The magicians of Egypt first imitated the wonders which came by the hand of Moses; and when they could no longer do that, they gave a reason for each miracle, assigning some natural cause; and as soon as the plague was removed, Pharaoh would say in his heart, ‘I thought for a time it was a divine providence upon the land, but doubtless, as the magicians say, it was due to such and such a cause,’ and Pharaoh hardened his heart. As men did then, so will they do in the end of time; for men's hearts are the same in all generations. The repentance of Pharaoh was like that of Cain,—it was sorrow for suffering, not sorrow for sin. This will be the same in the days of the last plagues.

*“The third angel withdraws the life-giving spirit from the rivers and the fountains of water, and they become blood. Since the days of creation, God has, by the flowing streams and the wells of water, typified salvation, which is full and free. As a teacher on earth, Christ used the waters of Jacob's well, to illustrate the life of the Spirit, which wells up into everlasting life. The smitten rock in the wilderness, from which flowed the water for the thirsty millions in Israel's camp, was God's voice saying, ‘Come unto Me and drink.’ In the sanctuary service, on that last great day of the feast, the silver trumpets called the people together in the early morning; and the priests, bearing flagons of water from the brook Kedron, ascended the steps of the temple singing, ‘Our feet shall stand within thy gates, O Jerusalem.’ **Psalm 122:2.** ‘Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.’ **Isaiah 12:2, 3.** These words will again be sung by those who are preserved in the time of the third plague. Those who have exchanged life for death, will see the rivers turned to blood,—a type of the blood of Christ, which they have spurned; and the lives of saints which they have lightly regarded.*

“Heaven is bending near the earth, even through its time of trouble; and angels, having watched the workings of evil, uphold the purpose of God, and pronounce His judgments true and righteous. The sun, which has shone alike upon the just and the unjust, which, in its very beams, is a reflection of the smile of God, becomes, when His Spirit is withdrawn, a heat which scorches men as with fire. God, whose countenance is life to those who are in harmony with Him, is a consuming fire to His enemies.

“The lightning has been chained, and when kept within its circuit, is the obedient servant of man, even administering to his physical being; but

uncontrolled, it is an instrument of instant death. Thus the sun becomes an agent of destruction, and under the fourth plague its rays scorch men. In the wilderness a cloud overshadowed the camp by day. God was as a 'shadow of a great rock in a weary land.' **Isaiah 32:2.** 'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.' **Psalms 91:1.** But those without a shelter, who suffer from the intense heat, which withers every living thing, and prostrates man and beast, blaspheme God and repent not.

"As long as probation lingered, God dealt with men in various ways to cause them to repent, He sent warnings by the prophets, He spoke through His providences, He gave blessings and then removed them, He gave health, and when that did not bring repentance, He sought by a bed of sickness to gain recognition. When probation has closed, it will be seen that no power in heaven or in earth, could have turned the worldly-wise to the source of all true wisdom. 'Ephraim is joined to his idols: let him alone.' **Hosea 4:17.**

"Signs of the coming of the Son of man were given in the earth, the sea, and the sky. Those were unheeded, and in the plagues, terrors come from those same places.

"The fifth vial was poured upon the seat of the beast. The developments in the last days, reveal the persecuting spirit of the beast and his image. All the world wondered after the beast, and looked to his man-made power in preference to the God of light and love. Thick darkness covered all the land of Egypt for three days, so that men could not leave their homes. This was a type of the darkness of the fifth plague. Men scoffed when they heard that the darkening of the sun in 1780 was a token of the approaching day of God. Some of these men will be living, when the sun refuses to shine upon the whole earth. They blaspheme because of the heat of its rays; and then gnaw their tongues in anguish during the bitter night which settles upon the earth.

"The great day of the Lord is near, it is near, and hasteth greatly. . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land.' **Zephaniah 1:14-18.** Terrible is the wrath of God; He has but to hide His face, and all men are put to confusion. Satan, once light bearer in the

heavenly court, claimed that light dwelt in him. This will be a time for him to manifest his power; but the world finds that its prince, with all his followers, is enshrouded in the same dense gloom. The light shines only upon the houses of Israel. Each little company is still overshadowed by that cloud which is a protection from the heat and a light in the night. It is the same cloudy pillar which guided ancient Israel.

“The wonderful records of deliverance, scattered through the holy Word, are types of the final deliverance of God's people when the earth itself is destroyed, together with the workers of iniquity. Each overthrow of nations is a symbol of the final destruction of all things at the second coming of Christ. These three witnesses,—individual experience, national life, and the written Word, have spoken constantly; but though an angel from heaven should speak in thunder tones, men would not change.

“Even during the falling of the plagues, men go on in the way of the world. Governments do their business, men seek gold and fame, nations prepare for war, and the controlling powers of earth,—the beast and his image—still plan the extermination of the hated, persecuted sect upon whom they lay the blame of the famine and the pestilence. As Elijah, the prophet, was called the troubler in Israel, so the commandment-keeping people are pointed out as the cause of tribulation.

“The beast and his image seek to control all nations. Satan works in a way never before known. The principles which made Rome the most oppressive government, are revived and strengthened. The miracle-working power of Spiritualism adds strength to the oppression. Paganism (the dragon), the papacy (the beast), and fallen Protestantism (the false prophet), join hands. Urged on by the unclean spirits, deadly decrees are issued by this threefold union, and Satan himself appears in person. The angels loose the winds of strife; and marshaled by the great commander of the legions of darkness, the nations gather for the great battle of Armageddon. Hitherto the hand of God has controlled in battle. His voice has said, ‘Thus far, and no farther;’ and although His hand was not recognized, it has guided even heathen armies. This is a truth plainly shown in the wars of Israel, recorded in the Old Testament.

“But when the sixth plague is poured out, there is no restraining hand. The Turkish power designated as the River Euphrates, which has separated between the East and the West, gives way; and like the rushing together of mighty storm clouds, the armies of the earth, striving for the territory, meet in the valley of Jehoshaphat,—the ancient meeting place for Egypt and Assyria, known in the Hebrew as Megiddo, and in Greek as Armageddon. The word itself means ‘the place of the troops,’ and the history of battles

fought there, typifies the last great contest between nations under the sixth plague. In the days of Deborah, the prophetess, the armies of Israel fought against Jabin, the king of the Canaanites whose captain was Sisera. God wrought for Israel, and the victory called forth the song of Deborah and Barak. 'The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera.' **Judges 5:18, 19**. In the valley of Megiddo, Josiah, king of Israel, was slain by Pharaoh Nechoh, who was passing by that valley to the stronghold of the Abyssinians on the Euphrates. The death of the Jewish king caused great lamentation, called 'the mourning of Hadadrimmon'; **2Chronicles 35:20-25**; and looking forward to the time of the end, the prophet Zechariah says, 'In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo.' **Zechariah 12:11**.

"While the nations are gathering for this great contest, the seventh angel pours out his vial in the air. The elements, which had heretofore mingled in giving life to man, clash together; and above the tumult, the mighty peals of thunder, and the flashes of lightning, the voice of Jehovah Himself is heard saying, 'It is done.' 'All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For My sword shall be bathed in heaven. . . . For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.' **Isaiah 34:4-9**. 'The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers. . . . The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? And who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him.' **Nahum 1:3-6**. 'For, behold, the Lord cometh forth out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israel.' **Micah 1:3, 4**

"Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire.' **Psalms 46:9**. 'A great earthquake, such as was not since men were upon the earth,' shakes the earth to its very foundation. 'And every island fled away, and the mountains were not found.' **Revelation 16:18, 20**.

"When the wicked have no shelter, then are heard songs of deliverance from the little companies. 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. **Psalms 46:1-3**.'

"In the midst of the trouble, a peace which passeth all understanding rests upon the people of God; for they have heard the voice of God, proclaiming the hour of the Saviour's coming. 'Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.' **Isaiah 30:29, 30**. And yet with it all, when 'there fell upon men great hail out of heaven, every stone about the weight of a talent,' men still 'blasphemed God because of the plague of the hail.' **Revelation 16:21**.

"The wicked, with hearts like adamant, see not the signs of His coming, but blaspheme, and to them He comes as a thief.

"During these closing scenes, heaven is active with preparations for the second coming. Christ gathers His host about Him. After the Father's voice is heard saying, 'It is done,' His throne moves. Upon the earth preparations are still going forward to destroy the saints. The decree has been passed, and the time is fast approaching, when with one uprising, the followers of God are to be put to death in one [literal] day. As the voice of God echoes through the earth, the earth trembles; the graves open, and those who have fallen asleep under the sealing message, come forth glorified, ready to receive the touch of immortality when Christ appears. Some of the wicked also come forth; for they who pierced Him shall see Him when He comes as King of kings.

"It is at midnight that God chooses to deliver His people. Suddenly the storm ceases, the darkness disappears, and the sun bursts forth in all its glory. With blanched faces the wicked behold the small cloud in the east,—a

cloud about the size of a man's hand, which gradually increases. Songs of triumph arise from the waiting ones. 'The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him.' **Nahum 1:7**. 'The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.' **Zephaniah 3:17**.

"The advancing cloud is greeted with the words, 'Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.' **Isaiah 25:9**.

"Babylon, the nation of the earth which has long made nations drunk with the wine of her fornication, comes in remembrance before God in her threefold nature, as paganism, papacy, and apostate Protestantism, and is made to drink of the wine of the wrath of God.

"Our God is a consuming fire,' **Hebrews 12:29**, to all who are out of harmony with Him, but those who are spiritually one with Him, are caught up to meet the Lord in the air, 'And so shall we ever be with the Lord.' **1Thessalonians 4:17**.

"This time of trouble is but a short distance ahead of us. A soul longing to-day to be near the Saviour, will insure a hiding place beneath the wing of the Almighty during that time." **S. N. Haskell, Story of the Seer of Patmos, pg. 273-288 (1905)**

"The seven last plagues—the vials of God's unmingled wrath—are soon to be poured out upon a perishing world. Though myriads of voices are heralding down the stream of time, declaring the coming doom; yet, men do not stop to think, neither do they consider as they journey through life's rugged pathway, what terrible calamity is coming upon the world. Little do they realize that eternity is knocking at the door, and that soon, very soon, God's great clock of time will strike the hour of setting sun. The day of woe, the day of wasting, the day of destruction, is fast approaching; but it is a deplorable fact to perceive that the children of men are unprepared.

"On the rocky isle of Patmos the prophet John in holy vision foresaw the terrible wrath of God,— seven angels having the seven vials of the wrath of God, **Revelation 15:1**, awaiting the final command to go forth and pour them out upon the impenitent. Prior to this the Lord has in His infinite mercy given His people a threefold message to prepare themselves and to warn the world against the worship of the beast and his image. **Revelation 14:6-12**. And when this message shall have been preached to earth's remotest nation, **Matthew 24:14**, when Christ shall have finished His mediatorial work in the

heavenly sanctuary, **Revelation 15:8**; and the decree shall go forth—he that is unjust let him be unjust still, he which is filthy let him be filthy still. **22:11**. Then the plagues will begin to pour.

“Without doubt and beyond contradiction, it can be clearly seen from the foregoing Scriptures that the pouring out of the plagues will not be until after the close of probation,—when the gates of mercy are closed and the heaven is left without an intercessor. **Revelation 15:8; Isaiah 59:16**. Immediately after the culmination of this solemn drama; the fearful mandate will go forth from the temple to the seven angels saying, ‘go your way and pour out the vials of the wrath of God upon the earth.’ The first went, and poured out his vial, and there fell a noisesome and grievous sore upon the men which had the mark of the beast; and upon them which worshiped his image. (**Revelation 16:1, 2**.) The mark of the beast and the worshipping of his image, as everybody knows, is the homage paid to the papacy, and the acknowledged worship on the venerable day of the sun (Sunday) a manmade rest day. Doc. Catch p.174, as against the true Bible Sabbath, a God-made rest day. **Exodus 20:8-11; Isaiah 56:2; 58:13-14; Ezekiel 20:12, 20; Mark 2:28**. Hence, the message of the third angel is to cry against this false worship. **Revelation 14:9, 10**.

“The consuming sores will be as extensive as was the plague which the Lord plagued the men that fought against Jerusalem; their eyes shall consume away in their holes, and their tongue shall consume away in their mouths, and their flesh shall fall off their bodies while they stand upon their feet. **Zechariah 14:12**. As will be the plague of men, so also will be the plague of all the beasts. **Verse 15**.

“The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. **Revelation 16:3**. The term ‘living soul’ is not applicable to mortal man as is recorded in **Genesis 2:7**; but this is applied to imbecile or irrational animals, such as the fish, leviathan and the living creatures of the sea.

“And the third angel poured out his vial upon the rivers and fountains of waters and they became blood. . . .’ The angel of the waters declared, ‘Thou art righteous, O Lord. . . because Thou hast judged thus; For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy.’ **Revelation 16:4-6**. Query: Why are these charged for shedding blood, when as, it is predicted that none of the saints in this generation will be killed? The reason is quite obvious, while they will not be permitted to perform the action of shedding the blood of the saints. Notwithstanding, in motive and purpose they have, as will be determined by

the following Scriptures: **Matthew 23:34, 35; 1John 3:15**. Hence they are guilty every whit as if they had carried out their wicked intentions. For guilt is attached to motive the same as action.

“The fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory. **Revelation 16:8, 9**. Just picture the terrible scene of this great catastrophe; men will be covered with putrifying sores, inflicting in their veins its feverish influence,—the sea, river and fountains of waters are all turned into blood, and within them are the remains of the dead creatures of the waters. Just imagine how its offensive odor will affect mankind. Then again the sun will scorch men with great heat—a flood of liquid fire, and all they have to quench their burning thirst is blood. What a time of anguish! What a time of woe! What a time of wailing! Yea, the word of God declared ‘the cup must be drained to the dregs.’ **Psalm 75:8**.

“The voice of inspiration thus speaks, as a result of this burning liquid. ‘The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered ... because joy is withered away from the sons of men How do the beasts groan! The herd of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry; for the fire hath devoured the pastures of the wilderness and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee; for the rivers of waters are dried up. ...’ **Joel 1:12-20**.

“During this fourth plague the reader will note that there will be a great famine and drought such as never was ... No water, no food nor fruits. What a terrible time of anguish! Man and beast will suffer this horrible torture and hunger. And because of this great famine, men will eat their own flesh for food. **Isaiah 49:26; 9:20**. The question now arises, where will the righteous be during this time of anguish? The answer is, the Lord will hide them and make sure their bread and water. **Isaiah 33:16**. For says He: ‘they shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.’ ‘Come My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.’ **Psalm 37:19; 91:10; Isaiah 26:20**.

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and sores, and

repented not of their deeds.’ **Revelation 16:10, 11.** The seat of the beast is here used as a symbol, and could be applied to nothing else but the papal See—the man of sin, the son of perdition; **2Thessalonians 2:3, 4;** in other words, Rome, where the seat of his government is. His kingdom is symbolic of the subjects of the Pope in his ecclesiastical point of view. The phraseology, ‘his kingdom was full of darkness,’ is similar to the darkness in the plagues of Egypt. While it was darkness to the Egyptians it was light to the people of God—ancient Israel. **Exodus 10:21-23.** So will it be in these last days, while it will be darkness: to those who worship the beast and his image, it will be light to those who worship on the Seventh Day Sabbath—modern Israel. **30:1; 28:15**

“The sixth angel poured out his vial upon the great River Euphrates: and the water thereof was dried up, that the way of the kings of the East might be prepared. **Revelation 16:12.** This does not mean the literal drying up of this river. Or if it meant thus, what bearing would it have on the drama of preparing the way of the kings of the East? When hundreds of battleships, dreadnaughts, submarines, etc., are being prepared in the maritime world, and have times without number crossed this great body of water. It is therefore apparent that the River Euphrates is here used as a symbol to represent the territory or nation watered by this river; and that nation is the Ottoman or Turkish Empire. The drying up of the River Euphrates means in the literal sense, the wasting away of the Turkish Empire, **Daniel 11:44, 45,** to prepare the way of the kings of the East for their mighty rush to Armageddon— where they’ll meet their final doom.

“For says the prophet: ‘I saw three unclean spirits like frogs come out of the mouth of the dragon, (paganism) and out of the mouth of the ‘beast, (Catholicism) and out of the mouth of the false prophet (Protestantism).’ (What are they?) ‘For they are the spirits of devils, working miracles. which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty ...’ (Where will they be gathered?) ‘And he gathered them together into a place called in the Hebrew tongue Armageddon.’ **Revelation 16:13-16.** Here the kings of the East as well as all the nations of the earth will meet on this gory battlefield to settle the final account with the sword.

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne saying: It is done.’ **Revelation 16:17.** This voice is the voice of God. **Jeremiah 25:30.** And there were voices, and thunders, and lightnings; and there was a great

earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts. **Revelation 16:17-19**. The voice of God will cause this terrible earthquake. **Hebrews 12:26; Joel 3:16**. The dividing of the great city into three parts are the three divisions of the false and apostate religions of the world, namely, paganism, Catholicism, and relapsed Protestantism. The Lord will appoint them their portion separately.

“And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. This Babylon is the mother of harlots and abominations of the earth. **Chapter 17:5**. And all the so-called Protestant churches have been made drunken with this abominable wine or doctrine. Hence they all will drink the cups of God's unmingled wrath, with the exception of the commandment-keeping people who are the only true Protestants. **Revelation 14:12**.

“And every mountain and island fled away. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.’ **Revelation 16:20, 21**. We are here called into the armory of the Lord—the weapons of His indignation. **Jeremiah 50:25**; and for centuries ago the patriarch Job was asked if he had seen the treasures of the hail, which the Lord has reserved against the time of trouble, against the day of battle. **Job 38:22, 23**. A talent is over fifty pounds avoirdupois. And the record says, ‘Every stone about the weight of a talent shall fall upon man.’ **Revelation 16:21**. Here they'll try to hide themselves into the mountains and rocks, but the prophet says, ‘the islands were fled away and the mountains could not be found.’ **Verse 20**. Query: How will the Lord regard them during that time? ‘I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.’ **Proverbs 1:23-31**.

“No place of shelter, no place of refuge for the wicked—and tho' Satan claim to shelter them under his false covering, **Isaiah 30:1; 28:15**, the word of the Lord declared, ‘Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.’ **Isaiah 30:30; 28:17-20**. The voice declared, ‘It is done.’ The cup of human guilt has been filled up—all is finished. Here Christ burst the clouds of heaven, the dawning of the golden morning appears, and the wicked fall dead at His glorious appearing. **2Thessalonians 1:7-9; 2:8**; awaiting their final doom in the lake of fire.

“Dear Reader: Are you sensing the time in which we are living? Don't you know that we are just at the brink of eternal woe? What are you doing? Are you preparing for what is coming upon the world? If not, then turn to the Lord now, while the gates of mercy are yet opened, while Jesus still intercedes—and with contrition of heart, have your sins blotted out ere it be eternally too late.” **J. B. MOSLEY, *The Banner*, November, December 1923 issues.**

See also *Bible Readings for the Home Circle*, 1914 Edition: “The Seven Last Plagues,” and “The Mystery of God Completed.”