

## THE SEVENTH SEAL AND THE LAST THREE TRUMPETS

### The Opening of the Seventh Seal

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.” Rev. 8:1-6.

In my personal reading and studying of the book of Revelation several years ago, the understanding opened up to me that **the contents of the seventh seal include ALL that is written from chapters 8 through 22 (the rest of the book)**. In consulting the writings of F. G. Smith, I found that he understood it the same way it was revealed to me. Here is what he wrote (I have added the words in brackets for greater clarification):

**“The remainder of the book [chapters 8 – 22] is embraced in the contents of the seventh seal.** This may appear a little singular at first, being so much larger than the preceding ones. But it is easily understood when we consider the [first] six [seals] as being a synopsis of the whole book, containing a history of the church apostate to the final consummation, and also the contemporaneous history of the true church of God; while **the seventh [seal] gives in detail** the account of these great persecuting powers, civil and ecclesiastical, and the trials and triumphs of the saints in the New Jerusalem – **developing more fully the events described under the [first] six [seals].”**

– *The Revelation Explained*, page 131

This was the same conclusion I came to in my personal studies. For years I was puzzled how anyone could perceive a special “seventh church age” described in the seventh seal. There’s nothing about the language or symbols that naturally suggests such an idea. **The opening of the seventh seal takes us back to the beginning of the gospel dispensation and picks up beginning events.** The contents of the seal then follow the events of the gospel dispensation from beginning to end through several series of prophetic visions that run parallel to each other, each series ever broadening the view of what was introduced in the first six seals.

The first thing that is stated concerning the opening of the seventh seal is that “there was silence in heaven about the space of half an hour.” F. G. Smith says, “Whether this interval of silence is intended to be symbolical of any event on earth I do not know ... ‘a half hour,’ according to prophetic time would signify only about one week, ... whether it has any special signification, I am unable to say; perhaps not.”

I personally believe it does have significance. Let's turn our minds back to the beginning of the gospel dispensation for a moment. This is where the seventh seal themes begin. We find in the Scriptures that Jesus stayed on earth 40 days after his resurrection, before He ascended back to Heaven and took His place at the right hand of God. Before ascending, He instructed His eleven remaining apostles to return to Jerusalem and wait for the promise of the Holy Spirit, which He said would come "not many days hence" (Acts 1:5). They were not to engage in any preaching or evangelistic efforts during this time but wait for the promise of the Father which would endue them with "power." It was to be a short period of "silence."

On a Thursday, 40 days following His resurrection, Jesus led His eleven Apostles out to Bethany, to Mount Olivet (not far from Jerusalem), where He ascended back to Heaven and out of their sight (see Luke 24:49-53; Acts 1:1-12). In obedience to His command, His Apostles returned to Jerusalem and went into an upper room where they "continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14), and with other disciples, numbering about 120 in all. On the day of Pentecost, just 10 days following Jesus' ascension back to Heaven, the promise of the Father, the Holy Spirit, came and **the silence was broken!** The Holy Spirit set the church in order and the gospel message began to be sounded, its message destined to reach all nations. But 10 days of silence ("about the space of half an hour," or about one week) preceded this glorious manifestation of the power of God that brought forth "voices" (the gospel proclaimed to many nations by the gift of tongues?), "and thunders, and lightnings, and an earthquake." Think about it. "And the seven angels which had the seven trumpets prepared themselves to sound." Rev. 8:6.

### **The Trumpets**

The first series of prophecies introduced by the opening of the seventh seal, following the breaking of the silence (which I believe signifies Pentecost), is the sounding of seven trumpets that portray events that are going to take place chronologically, from the morning of the Gospel Day, up to the evening time and final consummation of the church at the end of the age. There can be no time parallel with the sounding of the seventh trumpet and the opening of the seventh seal, for the sounding of the seventh trumpet is merely the final phase of the first of the several series of prophecies brought to view after the opening of the seventh seal. **Mark well, the seventh seal age covers the entire gospel dispensation.**

It is also folly to presume that the sounding of each trumpet represents some special "church age." There is nothing in all the Word of God that so much as hints at such a thing. Without delving into the signification of the symbols brought to view following the sounding of each trumpet, **let us observe that the last three trumpets are special "woe" trumpets, and signify terrible woes that must come to pass "to the inhabitants of the earth"** (Rev. 8:13). The fifth and the sixth trumpets have prophetic time periods allotted to the woes that they bring to the earth's inhabitants. The time period of the fifth trumpet woe was five months (Rev. 9:5), or 150 prophetic days, which equal 150 years.

The time period of the sixth trumpet woe was “an hour, and a day, and a month, and a year (Rev. 9:15) which, in prophetic time scale equals 391 years and 15 days. This conclusion is reached from the Biblical method of prophetic time calculation spoken by God Himself: “I have appointed thee each day for a year” (Ezek. 4:6b). The days are calculated according to Jewish calendar: 360 days per year, 30 days per month, etc. One hour equals 15 days out of a prophetic year.

Regarding the first woe, signified by the fifth trumpet, we have no trouble identifying the fallen star as Mohammed and the smoke he released from the bottomless pit as the false teachings of Islam that darkened the sun, or light of the Gospel, and beclouded the atmosphere. The “locusts” that came out of the smoke clearly represent the Saracen warriors who rallied to Mohammed’s standards and went forth for a period of 150 years (five months in prophetic time calculation) and tormented the apostate false professors of Christianity who had not the seal of God in their foreheads (the seal of the Holy Spirit). This came to pass from 612 A.D. to 762 A.D. On pages 151 – 163 of his book, *The Revelation Explained*, F. G. Smith explains how the symbols of this prophecy (Rev. 9:1-11) were fulfilled in detail within this time frame.

Regarding the second woe, signified by the sixth trumpet, F. G. Smith says, “With these specifications before us, we shall have no difficulty in identifying the power intended – the *Turkish*, or *Ottoman*, empire. Its agreement with the symbolic representations of the vision will be manifest from a statement of the facts of history.” – *The Revelation Explained*, page 165. After proceeding to show by quotation from history how the fierce conquests of the Ottoman Turks fulfilled the prophetic symbolism to a tee, he continues:

“Calculating now the time during which these horsemen were prepared to extend their conquests – ‘an hour, and a day, and a month, and a year’ – we find according to prophetic, or symbolic, time – thirty days in a month, three hundred and sixty in a year – that it signifies three hundred and ninety-one years and fifteen days. This is exactly the period of time that elapsed between their first victory in A. D. 1281 and their last conquest in A. D. 1672. I cannot verify the fifteen days, because no history at my command states the exact days of the month on which these victories occurred.

“One more point of importance must be considered ... that is the **continuance of the Ottoman power**. The first, or Saracen, woe [of the fifth trumpet] had power to torment men ‘five months,’ or one hundred and fifty years, during which time they continued their ravages. The second woe [of the sixth trumpet] began when the command was given to loose the four angels, or [four Sultanies, the heads of which were at Bagdad, Damascus, Aleppo, and Iconium at] the beginning of the Ottoman conquests. ‘An hour, and a day, and a month, and a year,’ or three hundred and ninety-one years, marked the time during which they were ‘prepared’ to extend their conquests. **But it is not stated that the woe itself, or the Ottoman power, would then cease; for it is not represented as ending until after the death and resurrection of the [two] witnesses (chapter 11:14)**, immediately following which the coming of Christ and the general judgment, or the third woe, is described (verses 15-18). ... **It furnishes us a waymark by which we**

**can determine our position along the pathway of time; for when it [the Ottoman empire] falls, we may rest assured that the coming of Christ is imminent.** – *The Revelation Explained*, pages 170, 171.

F. G. Smith wrote this in the year 1906. At that time the Ottoman empire was still intact and had not yet fallen. But in 1922, following World War I, it fell and passed out of existence forever. That marked “the second woe is past,” Revelation 11:14 **Take special note of this, as this is a point of great significance and marks just where we are right now in the onward stream of time.** The second woe of the sixth trumpet ended in 1922. And immediately the announcement is made, “Behold, the third woe cometh quickly.” **The third woe will be ushered in upon the inhabitants of the earth with the sounding of the seventh trumpet!** But before we focus on that, let’s go back and focus on what the Revelation shows happened during the sixth trumpet woe period, between 1281 A. D. and 1922 A. D. Within the same time frame there came also a complete triumph for the two witnesses, the Word and Spirit of God!

In reading from the ninth chapter of Revelation on into the tenth, the scene changes from the 391-year time period of Ottoman conquests portrayed in the second woe, or sixth trumpet woe, to something beautiful and glorious, which would also take place BEFORE the second woe would completely pass. An angel comes down from Heaven, clothed with a cloud: and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire: AND HE HAD IN HIS HAND A LITTLE BOOK OPEN! (See Rev. 10:1-2.)

What does this represent? It represents a glorious revival and opening of the truth of God’s Word to mankind. Following this 391-year period of the Turkish Ottoman (Muslim) scourge that God used to punish apostate Christians throughout Europe, there was going to come a world-wide revival of true Christianity! (Read the entire 10<sup>th</sup> chapter of Revelation.) The “little book,” the Word of God was going to be prophesied (preached) “again before many peoples, and nations, and tongues, and kings.” This great revival should not be misconstrued by endeavoring to apply it to any particular “movement,” “reformation,” or “group” of people. This is where some have made a great mistake. God is not interested in that. He’s interested in seeing the “little book open” – the complete prophesying of His Word.

Now, here is where it gets really interesting! The rainbow angel brought to view in this chapter “set his right foot upon the sea, and his left foot on the earth,” and cries “with a loud voice, as when a lion roareth,” and seven thunders utter their voices. John was about to write what they uttered, but he was then commanded to seal those things up and write them not. Why? My speculation is, had he written them they would have revealed TOO MUCH DETAIL regarding the remaining history of time. It would have made the time of Christ’s second coming too obvious.

Instead of allowing John to write those things, the angel lifted up his hand to Heaven and swore by Him that liveth for ever and ever “that there should be time no longer. But

in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (verses 6 & 7).

For a clearer understanding of this passage, it is necessary to consult the original Greek text. In consideration of the clause that says, “in the days of the voice of the seventh angel, when he shall **begin** to sound,” the direct translation from Greek to English says, “in the days of the voice of the seventh angel, **when he may be about to sound.**” In other words, the message is this: in the days when the seventh angel is “about to sound” the mystery of God is going to be finished, or wrapped up, as it was revealed to God’s servants, the prophets. The text is not necessarily teaching that the sounding of the seventh trumpet will be what finishes the mystery of God, but that the mystery of God is going to be finished “when he may be about to sound.”

Now, what is the mystery of God? The Apostle Paul speaks very clearly in the book of Colossians about it. Let’s take a close look.

“And he [Christ] is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. For it pleased *the* Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil **the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:** Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” Col. 2:17-28. (Emphasis is mine.)

Here we have it spelled out plain and simple – the mystery of God, the precious Word of the gospel of Jesus Christ and His fullness now made available to all mankind by its proclamation to all the world. This is the mystery that was to be “finished,” or completed, when the seventh trumpet “may be about to sound.” This is the whole focus of the tenth chapter of Revelation. It is letting us know that the gospel is once again going to go forth in its fullness. It is going to happen **BEFORE the second woe is past** – the woe signified by the sixth trumpet. Despite the terrible woe, all “peoples, and nations, and tongues, and kings” are going to have an opportunity to eat and digest the “little book,” the Word of God. The “little book” will taste sweet in their mouth but,

when they digest it, it will become bitter in their belly as they, in obedience to the Word, enter into the fellowship of Christ's sufferings for His body's sake, which is the church.

Some have implied that the vision revealed to John in the tenth chapter of Revelation is specifically significant of the "evening light" reformation of 1880 and the gospel in its fullness being proclaimed to the world during the great revival that swept the world at that time. Although that is definitely included, to so interpret the prophecy of Revelation chapter ten is, in my opinion, a far too narrow view. In this way, some have mistakenly applied the sounding of the sixth trumpet to D. S. Warner specifically, and the "evening light" ministry. W. S. Goodnight interpreted the entire sixth trumpet era of time as beginning in 1880 and ending in 1930, a period of only 50 years. He sought to interpret all prophecy as signifying things "altogether spiritual," which has greatly misled many well-meaning people in their basic understanding of the prophecies themselves. The prophecies were never intended by God to signify things that were "altogether spiritual." As we have already observed, there is a 391-year prophetic time period related to the second woe introduced by the sixth trumpet. Neither does the second woe of the sixth trumpet have any particular relevance to the opening of the "little book" in chapter ten, or the spreading of the gospel to all "peoples, and nations, and tongues, and kings." This was something that was to take place **within the same time frame – between the beginning and the ending of the second woe of the sixth trumpet**. In consideration of the evidence that the second woe began in 1281 A. D. and ended in 1922 A. D., we must look for the fulfillment of the opening of the "little book," and all that is relevant to it, within this period of time. Since 1880 is very late in the stream of time, we must begin our search much earlier than that.

We will do well to turn our focus back to as early a time as the life and labors of John Wycliffe, who translated the Scriptures into English so that the common people could read the Word of God for themselves. Consider these facts from Wikipedia:

"John Wycliffe (/ˈwɪklɪf/; also spelled Wyclif, Wycliff, Wiclef, Wicliffe, Wickliffe; c. 1320s – 31 December 1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. He became an influential dissident within the Roman Catholic priesthood during the 14th century and is considered an important predecessor to Protestantism.

"Wycliffe questioned the privileged status of the clergy which had bolstered their powerful role in England and the luxury and pomp of local parishes and their ceremonies. Wycliffe advocated translation of the Bible into the common vernacular. In 1382 he completed a translation directly from the Vulgate into Middle English – a version now known as Wycliffe's Bible. It is probable that he personally translated the Gospels of Matthew, Mark, Luke, and John; and it is possible he translated the entire New Testament, while his associates translated the Old Testament. Wycliffe's Bible appears to have been completed by 1384, additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395.

“Wycliffe's followers, derogatorily nicknamed Lollards, followed his lead pondering ideas such as theological virtues, predestination, iconoclasm, and the notion of caesaropapism, while questioning the veneration of saints, the sacraments, requiem masses, transubstantiation, monasticism, and the existence of the Papacy.

“From the 16th century, the Lollard movement is sometimes regarded as the precursor to the Protestant Reformation. Wycliffe was accordingly characterized as the evening star of scholasticism and as the morning star of the English Reformation. Wycliffe's writings in Latin greatly influenced the philosophy and teaching of the Czech reformer Jan Hus (c. 1369–1415), whose execution in 1415 sparked a revolt and led to the Hussite Wars of 1419–1434.”

Wikipedia has this to say regarding the execution of Jan Hus (or John Huss):

“When Alexander V was elected as a pope, he was persuaded to side with Bohemian Church authorities against Hus and his disciples. He issued a Papal bull that excommunicated Hus; however, it was not enforced, and Hus continued to preach. Hus then spoke out against Alexander V's successor, Antipope John XXIII, for his selling of indulgences. Hus' excommunication was then enforced, and he spent the next two years living in exile. When the Council of Constance assembled, Hus was asked to be there and present his views on the dissension within the Church. When he arrived, he was immediately arrested and put in prison. He was eventually taken in front of the council and asked to recant his views. He replied, **‘I would not for a chapel of gold retreat from the truth!’** When he refused, he was put back in prison. On 6 July 1415, he was burned at the stake for heresy against the doctrines of the Catholic Church. He could be heard singing Psalms as he was burning.”

It is also said that the last words of John Huss were, **“O, holy simplicity!”** And as his executioners were about to burn him, he told them that they were now getting ready to roast a goose (that was what his last name meant in Bohemian) but that, in one hundred years, there would come a swan that they could neither roast nor boil! This was a prophetic utterance of the coming of Martin Luther and the sixteenth century reformation. The Catholic Church tried to do away with Martin Luther also, but the providence of God did not allow them to succeed.

There were thousands in the course of history who laid their lives on the line as well as literally laid their lives down to eat the “little book.” Like John Huss, they “would not for a chapel of gold retreat from the truth!” The “little book” became bitter in their bellies, but they loved and ate it anyway. Among these were a great number of what came to be called “Anabaptists.” They were so called by their enemies because of their rejection of infant baptism by the Catholic Church and their obedience to the Word of God to be “baptized again” in answer to a good conscience toward God which they received through a real “born again” experience. This was considered a criminal offense by the authorities of the day and was punishable by death. Many gave their lives for simply obeying God’s Word on this line and rejecting the tradition of the Catholic

Church. These people were real saints, members of the church of God by spiritual connection with Jesus Christ. They were our brethren.

**The opening of the “little book” of Revelation chapter ten includes a progressive series of events (great spiritual revivals and reformations) that began as early as 14<sup>th</sup> century and culminated in the 19<sup>th</sup> century, just prior to the passing of the second woe of the sixth trumpet. The “evening light” reformation was merely a climax of the entire series. That reformation alone is NOT singularly portrayed by the sounding of the sixth trumpet. Consider well this quotation from the late church historian, Charles E. Brown:**

“As a matter of historic fact, D. S. Warner stood rather in the historic tradition of radical [fundamental] Christianity, extending from the dissidents from Roman Catholicism in the eleventh century down through the Anabaptists into the radical Christianity of modern times. It was with this school of historic Christianity that Warner had deepest affinity. ...

“Actually, as the historian of theology can show, every doctrine *save one* which D. S. Warner taught had been taught in large groups of Christians at one time or another throughout Christian history. ... Men like Luther, Wesley, and other reformers did not introduce novelties into the church’s theology. They set old and neglected truths in a fresh, new light. They changed the arrangement of some themes and placed fresh emphasis upon old and forgotten truths. This is what Warner did. ...

“In a foregoing paragraph we reserved one point of Warner’s teaching as a novelty. This was **his doctrine concerning the identity, or at least the possible identity, between the visible and the invisible church.** When we say that the doctrine of the identity of the visible and invisible church is a novelty, we mean in modern theological thinking. **IT WAS THE DOCTRINE OF THE CHURCH DURING THE FIRST CENTURY THAT THE NORMAL CHURCH IS BOTH VISIBLE AND INVISIBLE AT THE SAME TIME.** ... It is easy for the historical student to verify this assertion by study of the ancient patristic literature.

“Numerous authorities concur in the statement that Augustine was the first authoritative writer in the church who drew the distinction between the visible and the invisible church, and this he did to contrive a defense against the Donatists, a widespread sect of his time and country who said that the Catholic Church could not be the church of God because it was composed so largely of sinners. Augustine countered this attack by the defensive claim that there was a visible and invisible church, and many false professors had found their way into the visible church.

“When the Protestant reformers were accused of dividing the church they fell back upon the arguments of Augustine and maintained that they had divided the visible church only but had done no injury to the unity of the invisible church of Christ. From that time forward the doctrine of a visible and invisible church was prominent in Protestantism,

being regarded as one of its foremost dogmas, since upon it rested the primary defense against the charges of Roman Catholicism concerning dividing the church.

“In the beginning of the Friends movement under George Fox there was for a short time a vision and acceptance of the principle of the identity of the visible and invisible church, and the Quakers practiced this doctrine for a short time. It was not long, however until the exigencies of their struggles with the courts, their persecutions, and their efforts to hold property and carry on Christian work caused them to drop this doctrine. Warner preached this doctrine assiduously from the first issues of *The Gospel Trumpet* throughout his life.

“While D. S. Warner spent a great deal of time in a fresh study of Christian doctrine from the Bible direct, it must be repeated that he was not a technical theologian, neither was he a dogmatist. In fact, the chief accent of his preaching was not dogmatic and didactic, but evangelical and evangelistic. In other words, he was more interested in getting people saved, sanctified, and healed of their afflictions than in any other aspect of his work. He was concerned about the doctrine of the church and the great principles of Christian living, not because he was obsessed with a theory, but because he believed that the doctrine of a pure church intelligently preached and earnestly practiced would actually tend to the salvation of souls and the increase of the kingdom of God.”

– *When the Trumpet Sounded*, see pages 83 – 87

The one thing that gave the “evening light” reformation its special unique character was, as C. E. Brown said, the emphasis it placed on the “doctrine concerning the identity, or at least the possible identity, between the visible and the invisible church.” The reformation message proclaimed it was time for the uniting of all Christians into one body in Jesus Christ, led, directed and controlled by the Holy Spirit, to the exclusion of all ecclesiastical systems led, directed, and controlled by men. This message had never been maintained by any other body, or group, of Christians since the original apostasy. D. S. Warner saw this unity, or gathering together unto Christ alone, as the ultimate desire of Christ for his followers and that it is only made possible through the Christian’s receiving of the “fullness of Christ,” or the grace of “entire sanctification.”

Now, in the eleventh chapter of Revelation, John is given “a reed like unto a rod” whereby he could measure “the temple of God, and the altar, and them that worship therein.” Again, this reed represents the Word of God. It is by the Word of God that the temple, or church, of God is measured, including them that worship therein and the sacrifices they offer to God. (See also Eph. 2:18-22.) Revelation chapter eleven focuses on God’s “two witnesses,” the role they play in the operation of His kingdom work on earth, and their treatment by apostate ecclesiastical powers. By comparing what the prophet Zechariah says about these two witnesses in Zechariah chapter 4, we have conclusive evidence that they signify the Word and the Spirit of God.

In Revelation chapter eleven, verses 11 – 12, we find life from God enters into these two witnesses and they stand upon their feet, then ascend up into the ecclesiastical

heavens in the sight of their enemies. **THIS HAPPENS JUST PRIOR TO THE PASSING OF THE SECOND WOE OF THE SIXTH TRUMPET!** (See verse 14.) In the resurrection of the two witnesses is where the “evening light” reformation comes into the picture – the reformation that gave the Word and the Spirit of God complete and full right-of-way to operate unhindered by the straps and yokes of men’s creeds and organizations.

Contrary to the misperceptions of some, **this reformation was NOT the result of the leadership or thought processes of any individual, such as D. S. Warner.** It was rather the result of a world-wide moving of the Spirit of God upon Christendom. It was the result of a spiritual awakening that took place because of the moving and enlightening of the Holy Spirit in conjunction with the Word. As one songwriter of that era put it:

“There’s a sound of a going in the mulberry trees, [2 Sam. 5:24]  
News of nations awaking borne upon every breeze.”

One has but to read the literature of that era of time to get the big picture of what was taking place. D. S. Warner happened to be a brother in Christ upon whom the Holy Spirit moved to publish a paper called *The Gospel Trumpet*, which God used mightily to spread His light and truth around the world. That publication proved, in the long term, to be the most effective one, no doubt, but **it was not the ONLY one!** There were others that D. S. Warner himself advertised and recommended in *The Gospel Trumpet* for his readers to subscribe to and read. Take note of this:

“*The Sword*”

“We feel it our duty to recommend to all our readers *The Sword*, a solid, pure and straight, 16-column monthly, published by T. P. Dolan. 50 cents per year. 142 Eighth St., Washington, DC. Each *Sword* has a cut designed for the paper, and strikingly illustrating the popular sins and living issues of the day.

“*The Sword* is jousting steel, something that really cuts – hews Agag to pieces before the Lord. From its present unsparing sweep, we think it will yet deal definite blows upon sectism, the root of all church sin. The editor says, ‘There is not a denominational journal in the world that dare publish all the truth that its denomination need to know.’ *The Sword* needs and deserves help, and we hope many of our readers will send in their names.

– *The Gospel Trumpet*, November 15, 1881

“We Praise God for *The Sword*”

“It cuts better and better. May the Lord continue to send Bro. Dolan hundreds of subscribers. God bless the *Sword*. We rejoice in its prosperity, and in its cutting and slashing upon the works of the devil.”

“*The Radical Christian*”

“On most all points of present needed reform and radicalness is true to its title. We recommend that paper to our readers as good solid food. God bless Bro. Sims. Send for the *Radical*, Galt, Ontario.”

“Alluding to the sword of the Spirit, which is the Word of God, the *Vanguard* (another publication) says, “a sword cannot be used for the purpose of whitewashing.” That is true, but a sword is an excellent thing to knock off old whitewash scale.”

– *The Gospel Trumpet*, December 15, 1882

The spirit of the *Evening Light Reformation*, as it came to be called, was by no means a “we are it” spirit, but it was altogether a “**Christ is it**” spirit. The message was not, “come out of Babylon and be gathered unto us,” but “come, let us be gathered together unto Christ.” “Now **IN CHRIST** we’ve found a freedom, which eternally shall last.” “Quickly sound the proclamation of the glorious jubilee.” It was a glorious time in the history of God’s people! The jubilee proclamation was welcomed by thousands of God-hungry souls world-wide. They came out from Catholics, Lutherans, Baptists, Methodists, Mennonites, Adventists, Cambellites, Winebrennerians, and many other backgrounds and all found their identity in Jesus Christ through “entire sanctification” – complete abandonment of themselves to the Holy Spirit. They wanted the whole world to experience the love, the joy, the peace, the freedom, and the oneness that they found in Jesus Christ simply by drinking into His Spirit in its fullness. Think about this good article:

“That They May Be One”

“It is very manifest that God wants His people to be one. Such was the prayer of Jesus, and such has been, and is the desire of all good men. But there has been a good many mistaken efforts to bring about this result. **One of the most common blunders that has been made on this subject is that of trying to unify God’s people by making them one sect who accept one creed.** A rallying cry has been made of some dogma or of ecclesiasticism, or yet again of some ritualistic observances. But all these efforts, instead of securing unity, have only resulted in division.

“It has been manifest in every age that the efforts to unite God’s people on dogma, or on rites, has been futile and divisive. How zealous some have been about baptisms, close communion, and apostolic succession. But alas, what bigotry and division has this zeal ‘but not according to knowledge’ begotten. All efforts to unify on this plane have only resulted in adding another sect to the many existing divisions, and unity has been really hindered by those who professed to promote it.

“But God proposes unity. Shall it not come to pass? What then of the existing *isms*? Must they not pass away? Must there not in the nature of the case come in a new order of things? **Our beloved *ism* must be set aside.**

“That God never intended unity on the plane of the rudiments of Christianity is manifest from the fact that He commands, ‘Therefore *leaving* the principles of the doctrine of Christ, let us *go on* unto perfection’ (Heb. 6:1). **We are to ‘LEAVE’ them and ‘go on,’ because unity is one of the chief elements of perfection and that [unity] is not in these rudiments.** How many, instead of obeying God and *leaving* ‘the doctrine of baptism’ and ‘going on,’ have halted; just halted right there and begun to wrangle over *into* and *out of*. Had all who came to these rudiments, after meeting their demands according to the light God gave them, left them, and *gone on* to perfection, what divisions and heart burnings might have been avoided.

**“On this advanced line God has provided ‘for the perfecting of the saints;’ and it is to result in our coming to ‘the unity of the faith,’ and ‘the knowledge of the Son of God’ (see Eph. 4:11-13). This unity is reached only when the saints, having begun in the Spirit (Gal. 3:3), ‘go on’ until they reach the unifying baptism of the Holy Spirit (1 Cor. 12: 13). This baptism comes when the believer is sanctified wholly (Rom. 15:16).**

“We have attended holiness camp meetings where four kinds of Methodists, two kinds of Presbyterians, Congregationalists, United Brethren, Catholics, Quakers, and Christians [also known as ‘Disciples,’ or ‘Campbellites,’ or more commonly today as ‘Church of Christ’], have been worshipping together as one. They had been baptized by one Spirit into one body and were drinking into one Spirit. The fact that they belonged to different sects, and not to one, was unknown until called out by someone who desired to show, to the glory of God, how holiness united the children of God and destroyed all sect lines and isms.

**“Now it is just here we come to ‘the unity of the faith, and the knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fullness of Christ.’** Now what would the multiplication of such meetings be but the destruction of sectism and the unifying of the body of Christ? Well, *that is just what holiness does.* And it is destined to increase in its influence and power. If people say holiness will break up the churches, meaning the sects, we say, “yes.” But it will save THE CHURCH. **The divisions, the tall-steepled ecclesiasticism, the pride of our beloved isms, must pass away; they ‘shall not be remembered nor come into mind.’”**

Written by the editor of *Good Way*, another anti-sectarian holiness publication.  
Published and shared in *The Gospel Trumpet*, November 15, 1882

When God’s two witnesses, the Word and the Spirit, stood upon their feet, and then ascended to their rightful place in the ecclesiastical heavens, as a result of the great holiness movement of the latter 1800’s, it drew great attention from Christendom world-wide. It was not something that merely happened in a corner and went unnoticed. It got the attention of friends and foes alike. God confirmed His Word with signs following. Great grace was upon all those who set themselves apart to God in entire sanctification. Many miraculous healings took place in answer to their prayers, such as the opening of

blind eyes, and healing of many incurable diseases. At this time, God restored all the spiritual gifts listed in 1 Corinthians, chapter 12, to the church and manifested His great power through His people in a mighty way. The earth was lighted with His glory! It was the light of the evening time! **This manifestation of God's glory must needs take place just prior to the passing of the second woe of the sixth trumpet.** (Rev. 11:11-14.) But there is *one more great event* that must also take place before "the second woe is past," and it is portrayed in verse 13. Let us now take a close look at it.

"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." Rev. 11:13.

Notice that this is the last great event to take place just before the second woe passes away (verse 14). Also take note that the symbolism here is drawn from both the realm of nature as well as human life. This indicates that **it has both a political and spiritual significance**. Where shall we look for a great world-wide upheaval (earthquake) that produced both political and spiritual ramifications just as the Word and the Spirit reached the height of their testimony in the ecclesiastical heavens, or church realm? I believe we find it demonstrated very clearly when we turn our focus on the decade of 1910 to 1920 A. D.

What happened in this remarkable decade of world history? The first great World War took place! World War I was a world-wide political upheaval that shook governments and nations out of the places they had held for centuries! (World War II was no doubt an aftershock of this great "earthquake.") Now, observe carefully this quotation from Wikipedia:

"The Ottoman entry into World War I along the Central Powers occurred on 11 November 1914. The Middle Eastern theatre of World War I ended with the signing of the Armistice of Mudros on 30 October 1918. The Occupation of Constantinople by British, French and Italian forces occurred on 13 November 1918. ... **The abolition of the Ottoman Sultanate by the Grand National Assembly of Turkey (GNAT) on 1 November 1922 ended the Ottoman Empire, which had lasted since 1299.** On 11 November 1922, at the Conference of Lausanne, the sovereignty of the GNAT exercised by the Government in Ankara over Turkey was recognized. The last sultan, Mehmed VI, departed the Ottoman capital, Istanbul, on 17 November 1922. The legal position was solidified with the signing of Treaty of Lausanne on 24 July 1923."

Now, let's read what F. G. Smith wrote in 1906:

"At the time the witnesses reach their greatest exaltation, a great earthquake takes place upon earth, and the tenth part of the city falls. **The nature of the symbol would point us to some political upheaval.** Since the great city of Babylon is composed of different divisions ... it is a matter of doubt as to which part of the city is here referred to; but most probably that of the hierarchy as embraced in one of the ten divisions or kingdoms. Since the fulfillment of this prediction is yet future [he didn't know in 1906

just how close it really was!] I speak with hesitation and wait for the event to make all clear. It is probable, however, that either in this political revolution, or about that time, the Ottoman power will be overthrown . . .” – *The Revelation Explained*, pages 209, 210.

It was the great earthquake of World War I that brought about the overthrow of the Ottoman Empire which led to its complete dissolution in 1922. Notice the very next announcement that followed the description of the great earthquake in Revelation 11:13, is, “The second woe is past; *and*, behold the third woe cometh quickly.” Rev. 11:14. But before we proceed to consider the third woe, which is ushered upon the inhabitants of the earth by the sounding of the seventh trumpet, let’s take a closer look at the details of the great earthquake that ended the second woe. The following quote is again taken from Wikipedia:

“World War I (or the First World War, often abbreviated as WWI or WW1) was a global war originating in Europe that lasted from 28 July 1914 to 11 November 1918. Contemporaneously known as the Great War or "the war to end all wars," it led to the mobilization of more than 70 million military personnel, including 60 million Europeans, making it one of the largest wars in history. It is also one of the deadliest conflicts in history, with an estimated 9 million combatant deaths and 13 million civilian deaths as a direct result of the war, while resulting genocides and the related 1918 Spanish flu pandemic caused another 17–100 million deaths worldwide, including an estimated 2.64 million Spanish flu deaths in Europe and as many as 675,000 Spanish flu deaths in the United States.”

Now, **here is where this subject gets extremely interesting to me!** With the “great earthquake” (a phenomenon from the department of *nature*) described in Revelation 11:13 came also the slaying “of men seven thousand” (objects from the department of human life). “Slain of men seven thousand” would naturally signify a massive, wholesale slaughtering of men, “seven” standing as a symbol of completeness. Obviously, there was a *literal* historic record of unprecedented destruction of human life during World War I. But this symbol, being drawn from the department of “human life,” may also signify a massive *spiritual* slaying of souls! It signifies, to me, that something takes place at the same time this great political upheaval transpires that affects the state of affairs in the ecclesiastical heavens, or church realm! There comes with the great earthquake, a slaying of the spiritual lives of men. In looking back on history, we find that this was EXACTLY what happened.

World War I took place during the years 1914 – 1918. What else took place during those same years? The Gospel Trumpet Company, the greatest voice and influence in the earth for radical Christianity was shaken out of its place also! These gospel publishers compromised several of their fundamental Christian teachings during the very time World War I was taking place. Not only was the Gospel Trumpet publishing work affected, but the entire realm of Christendom was affected. **The second decade of the 20<sup>th</sup> century not only changed the course of political affairs and nations, but it also changed the course of spiritual affairs and churches.** Nothing was ever the same after that. **That decade set the course for the ending of the gospel age.**

In the year 1999, *Time-Life Books* released a series of ten books covering the major events of each decade of the 20<sup>th</sup> century. How would you suppose they titled the book that covered the events of 1910 to 1920? It was titled, “**The End of Innocence.**” While that decade brought an end to political establishments (which included the overthrowing of the Ottoman power – the second woe of the 6<sup>th</sup> trumpet), it also brought an end to established landmarks, standards, and sacred Biblical traditions that had been held in the ecclesiastical realm for centuries. The spiritual course of religious institutions was altered in that turbulent decade, as well as the political course of nations. This set the stage for the liberalization and moral corrupting of society in general. In other words, the way was opened for the moral decline and decay that Jesus prophesied would take place just before His second coming, when conditions would become “as it was in the days of Noah” and “as it was in the days of Lot” (Luke 17:26-30). Who cannot see the steady progress of moral corruption that has taken place throughout the world ever since the time of World War I? It has progressed steadily from then until now. This is bringing about the quick approach of the third woe, the sounding of the seventh trumpet. Referring to the state of affairs He foresaw would be prevailing at this time, Jesus said, “When the Son of man cometh, shall he find faith on the earth?” Luke 18:8.

An anonymous writer from China very accurately pinpointed the time in which we now live in an article titled, “Just Before Jesus Comes.” Think about this:

“It would be noticed in the scriptures that the apostasy is not concerning education or fine churches or able ministers or large congregations or the progress of intellectual and material prosperity. **But it would be a breaking down of faith and a denial of the power of God in Holy Ghost experience.** There is at present well-nigh a universal landslide toward higher criticism which is lower infidelity. There is also a denial of the supernatural working of God in regeneration, definite answers to prayers, and the revelation of divine things to the soul by the Holy Spirit, which make up the religion of the apostles and their successors.

“We are then to expect great deceptions and delusions, deceiving if it were possible the very elect. We may also expect great advances in *forms* of godliness in the last days. **Faith will not become low through worldliness and the denial of the Scriptures only, but also through the remarkable *imitative faiths* which will work on in their deceptive power.** These movements will become an unseen influence in the air around us and the atmosphere will be peopled with evil spirits and heavy with the depression of hell. These evil spirits will do their utmost to injure, mislead, confuse, and depress the children of God. Our bodies will be afflicted. It will press in on our minds and becloud our souls. All kinds of strange feelings and new and peculiar trials will come to us, a surprising lack of desire and energy Godward, a spiritual deadness, a mental heaviness, a lethargy of soul; an alarming desire for forbidden things and a peculiar delight and fascination in any of the world’s pleasures we dare to taste.

“It will be very difficult to preach the Word in liberty and power. It will be very difficult to give attention to the Word when it is preached. It will be very difficult to get

real earnest and continue in prayer. This is the atmosphere in which we must battle as the last days darken around us. Oh, **let us be strong in the Lord, for Satan will no doubt bring a mysterious power to bear on our minds and wills which will make it exceedingly difficult to walk closely with God and very easy to live in the flesh.**

“We will be amazed at the power he can use against us, and it will become very hard to serve God faithfully and to pray earnestly for it will seem as if everything without us and almost everything within us has conspired to keep us from following Christ all the way, and to influence us to compromise. We will be surrounded by a worldly atmosphere that will draw us away from God, that will render prayer half-hearted and that will deaden our spiritual senses to the realities of heavenly things and the glorious presence of our Lord. It will become very easy to slip out of communion with God, and harder than ever to keep communication open between our souls and Heaven.

“Already we feel the beginning of the influence of the inrush of these things upon us. [This was written several decades ago!] Worldliness in various forms weaves the ever-expanding power over many congregations. Things are not only allowed but are unblushingly organized, yes, organized now, which would not have been possible a generation ago. The craze of the drama and the exciting round of pleasure is catered to in connection with many places of worship to the destroying of deep spirituality and bringing to an end of revivals and also the furtherance of the spirit of compromise with doubtful things and associations.

“There is a terrible decline of faith and true religion all over the world at this moment. We do not deny that there may be here and there a few exceptions. But looking at Christendom as a whole, it presents a sad picture. Reviewing these matters, do they not constitute a loud call to the servants of Christ to arise and seek during the intervening short period to make the most of this the day of opportunity before their Lord and Master summons them to give an account of their labors at the Judgment Seat of Christ?”

What solemn truth this anonymous writer from China has set before us! Apostle Paul prophesied of this very time, saying, “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.” 2 Tim. 3:1-6. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables.” 2 Tim. 4:2-4.

We are now in the time when the preaching of the unadulterated Word is “out of season” as far as society in general is concerned. Fabulous religion is what most people are attracted to today, if they are inclined toward any religion at all. When it comes to the

true religion of Jesus Christ, which involves denying oneself, taking up the cross daily, following in His steps, and sacrificing all that pertains to one's own life for His sake and the gospel's (Luke 9:23-24), you can scarcely find one among ten thousand who is interested in doing that. But what brought our society to this place?

During World War I, women found themselves moved out of the place they had traditionally held as "keepers at home" (Tit. 2:5) and taking their place in the work force to replace the men who had gone to fight the war. The "long hair" that had been for centuries traditionally esteemed as a woman's "glory, given to her for a covering" (1 Cor. 11:15), began to be regarded as a nuisance in the workplace. So, they cast that old godly tradition aside and began to cut off their long hair. But that was only the beginning! By the next decade, the 1920's, women of the world, in general, had taken on a completely different look. Departing from traditional standards of "modest apparel," they began to expose their flesh in a bolder manner than previous generations would have dared. (Remember, women are the sex model, and "the hand that rocks the cradle rules the world!") There was also a fashion trend in the 1920's toward apparel that exhibits the pride of life and promotes the lust of the eyes. The popular attitude toward past traditions became: "Those were merely cultural standards of an older society – we have progressed and advanced beyond that now – those old customs were just merely 'traditions of men.'"

The fact is all men endorse traditions of some sort. There are good traditions and bad traditions – godly traditions and ungodly traditions. In the beginning of the gospel age, Apostle Peter told the Gentile converts that they were redeemed by the precious blood of Christ from the vain conversation, or conduct, they had *received by tradition* from their fathers (1 Pet. 1:18-19). Salvation through the blood of Jesus introduced a new manner of life and new traditions to them. The new Christian traditions were wholesome, godly ones, that encompassed all aspects of their lives, including their manner of dress, as Peter states in chapter three of this same epistle. It takes the leadership and guiding light of the Holy Spirit to direct a Christian into behaviors and practices that are pleasing to the Lord and in harmony with the spirit of holiness and the principles of the Word of God.

But what manner of spirit is it that causes people to cast aside wholesome, godly traditions based on godly principles in exchange for traditions that give license to the lust of the flesh, the lust of the eyes, and the pride of life? We can be sure it is NOT the Spirit of Christ! The Spirit of Christ always directs men and women to "make not provision for the flesh to fulfill the lusts thereof" (Rom. 13:14). As I have said before, I say again, **it only takes a little sowing to the flesh to reap a bountiful harvest of corruption!** "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7-8. **We are now reaping the harvest of seeds that were sown to the flesh a hundred years ago when professed Christians made compromises regarding those "little things" the Holy Spirit had given them a sensitivity in their consciences about.**

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron.” 1 Tim. 4:1-2.

Who would have thought in 1915 that a hundred years later such a thing as “gay marriage” would be made legal in the United States of America, a nation founded on, and that once practiced, “Christian” principles. The consciences of men and women have become “seared,” “Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” Eph. 4:19. “Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: ... And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient [not proper].” Rom. 1:24, 28.

The corrupt tree has taken deep roots and is now loaded with ripened fruit. Times have indeed become “as in the days of Lot!” The corruption and moral decay of our present-day society seems to be getting just about as “full-blown” as it can get, or as God has ever allowed it to go in the history of past societies. The cup of iniquity is very near full to the brim! Not only have the “nations” been shaken out of their original places; so have the so-called “Christian” denominations. Some denominations are even condoning homosexuality now to the point of allowing those who practice this gross sin to officiate in positions of church leadership! How much farther will God allow things to go? We don’t know. But this we do know: “ ... now he hath promised, saying, Yet once more I shake not the earth only, but also heaven (the ecclesiastical [church] heaven). And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made [all denominations are man-made], **that those things which cannot be shaken** [the real, faithful followers of Jesus Christ] **may remain.**” Heb. 12:26b, 27. Jesus also said that before His second coming “the powers of the heavens shall be shaken.” (Matt. 24:29). Thank God, there is still a faithful “remnant” who, though “affrighted” by the shaking, are remaining steadfast and holding on to the faith that was once delivered to the saints, giving glory to God.

We are now at the time when, as portrayed in Revelation 20:7-9, the hosts of Gog and Magog are gathered together, “the number of whom is as the sand of the sea,” and have gone up on the breadth of the earth and compassed the camp of the saints about on every side. We are now passing through that little, short span of time just before fire comes down from God out of heaven and devours them.

Now, just as it was in the days of Noah, **few souls are responding to the wooing call of God’s tender Spirit.** God said then, “My spirit shall not always strive with man.” And, as then, God is seeing now that the wickedness of man is becoming GREAT in the earth. The thoughts and imaginations of men’s hearts in general are only evil continually. The earth is corrupt and full of violence, and the end of all flesh is coming up before Him (see Gen. 6:1-13). Television and Hollywood’s movies are hastening the process right along! The time is fast approaching when, as in the days of Noah, God’s Spirit will no longer be able to strive with man. Fornication, adultery, lasciviousness, multitudes of

children being born to parents out of wedlock, with no one to teach them anything about morality or righteousness; no one to lay any basic foundation in their hearts or minds for God to work with – these are the things that have created a society of morally calloused, spiritually insensitive souls; seared consciences that God’s holy, tender Spirit cannot penetrate or work with. And it is because of these very things that God’s wrath comes upon the children of disobedience (see Eph. 5:3-6). As God looks on the rapid corruption and violence that is now filling the earth, time is winding down, and He is *finishing* the mystery of His redemptive plan for mankind; getting ready to wrap things up very shortly! Just as when, in the days of Lot, God could not find enough righteous people in Sodom to justify sparing the city any longer, so it will be throughout the whole world at the ending of this gospel age. Think once more about the words of Jesus: “When the Son of man cometh, shall he find faith on the earth?” Luke 18:8. **Indeed, the seventh angel is “about to sound!” When he does, time will be no longer, and the last of the last three woes will come!**

“And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” Gen. 6:13.

### **The Seventh and Last Trumpet – The Third and Final Woe!**

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.” Rev. 11:15-18.

The third and final woe comes with the sounding of the seventh and last trumpet, at which time the kingdoms of this world become the kingdoms of our Lord and of His Christ, who will dispose of them all according to His righteous judgment. He will resurrect the dead of all ages in an instant, in the twinkling of an eye, at the last trump (I Cor. 15:52); and will show Himself “the blessed and only Potentate, the King of kings, and Lord of lords” (I Tim. 6:15). Every knee shall bow and every tongue shall confess at that time that He “is Lord, to the glory of God the Father” (Phil. 2:9-11). That number will include all the scribes and the Pharisees, those who smote Him in the face and spit upon Him, and those who nailed Him to the cross and pierced Him. The third woe of the seventh trumpet will bring the whole world of those living at that time, as well as every soul that was ever created from the time of Adam, to stand before the tribunal of the supreme King. It is “the time of the dead, that they should be judged,” that awful and final “hour ... in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:28-29).

Verse 17 clearly shows that **the redemptive reign of Christ is ended when the seventh trumpet sounds** – “thou hast taken unto thee thy great power and *hast reigned*” – **past tense**. Also, the beginning of verse 18 reads: “And the nations **were angry [past tense]**, and **thy wrath is come [now present tense – at the sounding of the seventh trumpet]**.” In other words, the sounding of the seventh trumpet brings Christ’s wrath upon the nations because of their reaction toward Him in the dispensation of time wherein He took unto Himself His great power and reigned. What dispensation of time was that?

After His resurrection, Christ said to His disciples, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you ... .” Matt. 28:18-20. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:16. David also prophesied in Psalm 110:1, “The LORD (Jehovah) said unto my Lord (Jesus Christ), Sit thou at my right hand, until I make thine enemies thy footstool.” In Ephesians 1:17-22, Apostle Paul speaks of the great and marvelous power that God gave to Christ when He “set him at his own right hand in the heavenly places” and “put all things under his feet.” And in Eph. 4:8 he says, “When he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men.” This is speaking of Christ’s redemptive reign – the time when He became Mediator between God and man, and the gift of salvation and all the benefits that accompany salvation (see Psa. 103:2-5 for insight to those *benefits*) became freely offered to the entire world. It is in the present dispensation that all men have the privilege of being made “complete in him, which is the head of all principality and power” (Col. 2:10). In reference to this wonderful dispensation, Paul says, “For he (Christ) must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” I Cor. 15: 25-26. Jesus Christ proclaimed to His servant, John, on the isle of Patmos, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and **have the keys of hell and of death.**” Rev. 1:18. Jesus Christ is the only King in history who ever gained control and power over hades (the realm of departed spirits) and death, and holds their “keys” in His own hand. And He will sit and reign triumphantly at His Father’s right hand until the appointed time for the last enemy, death, to be destroyed.

The sounding of the seventh trumpet marks the destruction of this last enemy. It also marks the end of the redemptive reign of Christ and His office as Intercessor and Mediator on behalf of man’s salvation. It is the time when all who despised His gospel and free offer of salvation that was extended to them during His redemptive reign will be subdued and made his “footstool.” He will leave His seat at the right hand of the Father and will come to judge the world at that time. The gospel dispensation will be over. Opportunity for repentance and hope of mercy and forgiveness of sins will be forever past. All who refused, or neglected, to “kiss the Son” (Psa. 2:12) in this present day of grace will then fall beneath His awful wrath (the entire 2<sup>nd</sup> Psalm actually parallels with Revelation 11:15-18). The Stone that the builders rejected will then fall with fury on every soul who refused to fall on Him and be broken, and “will grind him to powder”

(Matt. 21:42-44). Those who heard the gospel message, but responded in their hearts, “we will not have this man to reign over us” (Luke 19:14, 27), will then fall prostrate before Him, pleading for mercy, only to hear Him say, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25:41). So shall Christ, the Judge of the whole earth, put all His enemies under His feet as He ushers in the final and GREATEST WOE ever known to humanity since the beginning of creation!

Thus, committing all His enemies to eternal destruction, “according to the working whereby he is able even to subdue all things unto himself.” (Phil 3:21), “then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.” I Cor. 15:24. This delivering up of the kingdom to God, the Father, will take place when Christ, the Son and the King, *returns from His “far country”* (see Luke 19:11-28) to take account of His servants and *receive the kingdom His Father gave Him during His redemptive reign*, while seated at His right hand. This is the kingdom that men have been pressing into since the days of John the Baptist (Luke 16:16) – the one of which Jesus said to Nicodemus, “except a man be born of water and of the Spirit, he cannot enter ...” (see John 3:3-8). All who thus did enter and, like the apostle John, were *faithful* “in tribulation, and in the kingdom and patience of Jesus Christ” (Rev. 1:9), He will deliver up at this time to God, even His Father, “in a moment, in the twinkling of an eye, at the last trump.” And, at this same moment all His enemies, and all who refused to allow Him to reign over them, will be *instantly* subdued for all eternity! **As surely as all opportunities for entering Noah’s ark ceased at the moment God shut the door, so will all further opportunities for entering into the kingdom of God cease at the moment Christ returns to this planet earth.** “... Behold, **NOW is the accepted time; behold NOW IS THE DAY OF SALVATION**” (II Cor. 6:2), while Christ is yet seated for a little while at His Father’s right hand, interceding for the lost, “not willing that any should perish, but that all should come to repentance” (II Pet. 3:9). Friend, if you are still outside the kingdom, will you not hasten and enter by being “born of the Spirit,” before the redemptive reign of Jesus Christ ends? If you wait until He leaves the right hand of the Father and comes in the clouds of heaven, it will be too late!

So just where are we in the stream of time right now? The second woe of the sixth trumpet passed in 1922, when the Ottoman Empire was totally abolished. We are now passing through that little, short space of time just before the seventh trumpet sounds and the third woe comes. Could the third woe follow the ending of the second by approximately one century? Other great prophetic and historic events have followed one another at century intervals. This is a sobering thought to ponder! The times and seasons are in God’s hands, but He has warned us that **the third woe (the sounding of the seventh trumpet) will come “quickly,” after the second woe is passed.**

“Lo! The angel now is standing  
On the sea and on the land;  
How his voice the air is rending,  
As to God he lifts his hand! [Rev. 10:5-7]  
What an awful, awful message! Help us, Lord, this truth to see:  
When the seventh trumpet thunders,  
Then shall time no longer be.

“One more trumpet yet to summon  
Us before the judgment seat;

Then the time of our frail planet Will be said to be complete.  
 How the wicked will be wailing, And the righteous overjoyed,  
 When with fire the heavens are burning, And the earth shall be destroyed.”

– W. G. Schell, *Evening Light Songs*, #398

“We tread upon the awful verge Of judgment’s great and dreadful day;  
 It’s flames shall all the world submerge, And sweep the sinner’s hope away.

“In all the earth, and in the sky, The hand of God His tokens writes;  
 The coming of the Lord is nigh, O sinner, wake while love invites.

“If God commanded men of yore, Behold, He cometh; watch and pray,  
 To us He speaketh much the more, As we approach the solemn day.

“We hear the rumbling of a crash, The crisis of eternity;  
**The instant of that lightning flash Will fix fore’er thy destiny.”**

– D. S. Warner, *Truth In Song*, #125