



# LOS SIETE SELLOS Y SU INTERPRETACION HISTORICA

¿EN QUE SELLO ESTAMOS VIVIENDO?

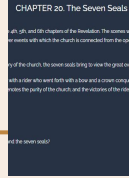
¿EN QUE SELLO VENDRA JESUS?

# Historicismo

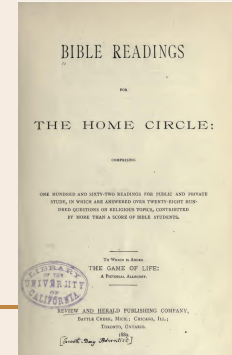
## LOS SIETE SELLOS



JAMES WHITE  
1865



LA VERDAD PRESENTE  
1884



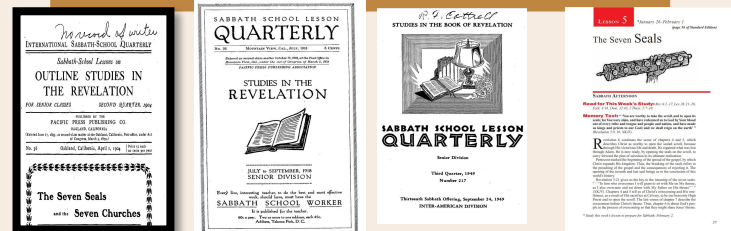
LECTURAS DE LA BIBLIA  
1889



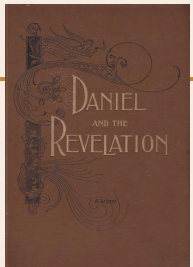
CONFLICTO DE LOS SIGLOS  
1911



ESCUELA SABATICA  
1904 – 1918 – 1949 - 2019



DANIEL Y APOCALPSIS  
1897



## 8TPI 311.2.

El enemigo procura apartar la mente de nuestros hermanos y hermanas de la obra que consiste en preparar un pueblo capaz de subsistir en el día postrero. Sus sofismas están calculados para desviar la atención de los peligros y deberes de la hora presente. Inducen a despreciar la luz que Cristo vino a comunicar a Juan para su pueblo. Enseñan que los acontecimientos que están por sobrecogernos no son bastante importantes para prestarles atención especial. Anulan la verdad de origen celestial, y despojan al pueblo de Dios de su experiencia pasada para sustituirla por una falsa ciencia.

## **8TPI 311.3.**

“Así dijo Jehová: Paraos en los caminos, y mirad, y preguntad por las sendas antiguas, cuál sea el buen camino, y andad por él, y hallaréis descanso para vuestra alma”. Jeremías 6:16.

## 8TPI 311.4

Nadie intente derribar los fundamentos de nuestra fe, que fueron colocados en el principio de nuestra obra por el estudio de la Palabra acompañado de oración y por las revelaciones. Sobre este fundamento hemos edificado durante los cincuenta años que han transcurrido. Los hombres pueden suponer que han encontrado un camino nuevo, y que pueden colocar un fundamento más sólido que el que se colocó; pero es un grave engaño. Ningún hombre puede colocar otro fundamento que el que ya existe.

# 8TPI 312.1

Muchos, en lo pasado, intentaron establecer una fe y principios nuevos; mas, ¿por cuánto tiempo permaneció en pie su edificio? Pronto cayó, porque no estaba fundado sobre la Roca.

## 8TPI 312.2

¿Acaso los primeros discípulos no tuvieron que hacer frente a las afirmaciones de los hombres?  
¿No tuvieron ellos que escuchar falsas teorías, y luego responder con firmeza: "Porque nadie puede poner otro fundamento que el que está puesto, el cual es Jesucristo"? 1 Corintios 3:11.

## **8TPI 312.3**

Así es como debemos mantener nuestra confianza hasta el fin. Poderosos mensajes han sido enviados por Dios y por Cristo a su pueblo, para apartarlo del mundo y conducirlo paso a paso en la clara luz de la verdad presente. Los siervos de Dios, cuyos labios eran tocados por el fuego sagrado, proclamaron el mensaje, y la declaración divina puso su sello sobre la autenticidad de la verdad proclamada.

# **The Review and Herald, 25 de mayo de 1905, OP 53,2**

En el futuro se levantarán engaños de toda clase, y queremos una base sólida para nuestros pies. Queremos pilares sólidos para la construcción. Ni una clavija ha de quitarse de lo que El Señor ha establecido. El enemigo introducirá falsas teorías, tales como la doctrina de que no hay santuario. Este es uno de los puntos acerca de los cuales habrá una desviación de la fe. ¿Dónde encontraremos seguridad a menos que sea en Las Verdades que El Señor nos ha estado dando en los últimos cincuenta años?

## OP 31.2

Permitamos que los pioneros identifiquen la verdad—Cuando el poder de Dios testifique acerca de la verdad, ésta permanecerá para siempre como verdad. No debe aceptarse ninguna suposición posterior contraria a la luz que Dios ha dado. Se levantarán hombres cuyas interpretaciones de la Escritura les parecerá la verdad, pero no será la verdad. Dios nos ha dado la verdad para este tiempo como fundamento de nuestra fe. El mismo nos ha enseñado qué es la verdad. Se levantarán uno y otro con nueva luz que contradecirá la luz que Dios ha dado con demostraciones de su Espíritu Santo.

# **Preach the Word, 5 (1905). OP 32.2**

No recibamos las palabras de los que vienen con un mensaje que contradiga los puntos esenciales de nuestra fe. Reúnen gran cantidad de textos de las Escrituras y los apilan como prueba de las teorías que sostienen. Esto se ha hecho una y otra vez durante los últimos cincuenta años. Mientras las Escrituras sean la palabra de Dios y deba ser respetada, si la aplicación de ellas modifica siquiera un pilar del fundamento que Dios ha sostenido estos cincuenta años, se comete un gran error. El que haga tal aplicación no conoce la maravillosa demostración del Espíritu Santo, que dio poder y fuerza a los mensajes pasados que llegaron al pueblo de Dios.

**“EN BUSCA DE  
LA VERDAD”**

# Isaías 28:9-10

[9] ¿A quién se enseñará conocimiento, o a quién se hará entender doctrina? ¿A los quitados de la leche? ¿a los arrancados de los pechos?[10] Porque mandamiento tras mandamiento, mandato sobre mandato, renglón tras renglón, línea sobre línea, un poquito allí, otro poquito allá:

# Lucas 24:27

[27] Y comenzando desde Moisés, y de todos los profetas, les declaraba en todas las Escrituras las cosas tocantes a él.

## **2 Timoteo 3:16-17**

[16] Toda Escritura es dada por inspiración de Dios, y es útil para doctrina, para redargüir, para corregir, para instrucción en justicia,[17] Para que el hombre de Dios sea perfecto, enteramente aparejado para toda buena obra.

# Isaías 8:20

[20] ¡A la ley y al testimonio! Si no dijeron conforme a esto, es porque no les ha amanecido.

# Lucas 10:25-26

[25] Y he aquí, cierto doctor de la ley se levantó, tentándole, y diciendo: Maestro, ¿qué haré para heredar la vida eterna?[26] Y él dijo: ¿Qué está escrito en la ley? ¿Cómo lees?

# Unidad en fe y doctrina

Mi esposo, junto con los pastores José Bates, Esteban Pierce, Hiram Edson, y otros que eran inteligentes, nobles y veraces, estaba entre aquellos que, después que pasó el tiempo en 1844, escudriñaron en procura de la verdad como un tesoro escondido.

Solíamos reunirnos, con el alma cargada, orando que fuéramos hechos uno en fe y doctrina; porque sabíamos que Cristo no está dividido. Un tema a la vez era objeto de investigación. Las Escrituras se abrían con reverente temor. A menudo ayunábamos, a fin de estar mejor preparados para entender la verdad. Después de fervientes plegarias, si algún punto no se entendía, era objeto de discusión, y cada uno expresaba su opinión con libertad; entonces solíamos arrodillarnos de nuevo en oración, y ascendían fervientes súplicas al cielo para que Dios nos ayudara a estar completamente de acuerdo, para que pudiéramos ser uno como Cristo y el Padre son uno. Muchas lágrimas eran derramadas.

Pasamos muchas horas de esta manera. A veces pasábamos la noche entera en solemne investigación de las Escrituras, a fin de poder entender la verdad para nuestro tiempo. En tales ocasiones el Espíritu de Dios solía venir sobre mí, y las porciones difíciles eran aclaradas por el medio señalado por Dios, y entonces había perfecta armonía. Éramos todos de una misma mente y de un mismo espíritu.

Poníamos especial cuidado en que los textos no fueran torcidos para acomodarse a las opiniones de hombre alguno. Tratábamos de hacer que nuestras diferencias fueran tan leves como fuera posible, no espaciándonos en puntos de menor importancia sobre los cuales hubiera opiniones variadas. Pero la preocupación de toda alma era producir entre los hermanos una condición que fuera una respuesta a la oración de Cristo de que sus discípulos fuesen uno como él y el Padre son uno.

A veces uno o dos de los hermanos se empeñaban contra el punto de vista presentado, dando rienda suelta a los sentimientos naturales del corazón; pero cuando aparecía esta disposición, suspendíamos las investigaciones y postergábamos nuestra reunión, para que cada uno pudiera tener la oportunidad de ir a Dios en oración, y, sin conversación con otros, estudiara el punto de diferencia, pidiendo luz del cielo. Con expresiones de amistad nos separábamos, para reunirnos de nuevo tan pronto como fuera posible a fin de proseguir con la investigación. A veces el poder de Dios venía sobre nosotros en una forma señalada, y cuando una luz clara revelaba los puntos de la verdad, juntos llorábamos y nos regocijábamos. Amábamos a Jesús; y nos amábamos los unos a los otros.

Poco a poco fuimos aumentando en número. La semilla sembrada fue regada por Dios, y él dio el crecimiento. Al comienzo nos reuníamos para el culto, y presentábamos la verdad a aquellos que venían a escuchar en casas privadas, en cocinas grandes, en galpones, en bosques y en edificios escolares; pero no pasó mucho tiempo antes de que nos fuera posible edificar humildes casas de culto. TM 26.1



**La piedra de toque de todas las  
doctrinas y base de todas las  
reformas**

# CS 581.1

Pero Dios tendrá en la tierra un pueblo que sostendrá la Biblia y la Biblia sola, como piedra de toque de todas las doctrinas y base de todas las reformas. Ni las opiniones de los sabios, ni las deducciones de la ciencia, ni los credos o decisiones de concilios tan numerosos y discordantes como lo son las iglesias que representan, ni la voz de las mayorías, nada de esto, ni en conjunto ni en parte, debe ser considerado como evidencia en favor o en contra de cualquier punto de fe religiosa. Antes de aceptar cualquier doctrina o precepto debemos cerciorarnos de si los autoriza un categórico "Así dice Jehová".



# LOS SIETE SELLOS Y SU INTERPRETACION HISTORICA

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¿EN QUE SELLO VENDRA JESUS?

# Apocalipsis 6:1-17 RVR09

Y MIRÉ cuando el Cordero abrió uno de los sellos, y oí á uno los cuatro seres vivientes diciendo como con una voz de trueno: Ven y ve. Y miré, y he aquí un caballo blanco: y el que estaba sentado encima de él, tenía un arco; y le fué dada una corona, y salió victorioso, para que también venciese. Y cuando él abrió el segundo sello, oí al segundo ser viviente, que decía: Ven y ve. Y salió otro caballo bermejo: y al que estaba sentado sobre él, fué dado poder de quitar la paz de la tierra, y que se maten unos á otros: y fuéle dada una grande espada. Y cuando él abrió el tercer sello, oí al tercer ser viviente, que decía: Ven y ve. Y miré, y he aquí un caballo negro: y el que estaba sentado encima de él, tenía una balanza en su mano. Y oí una voz en medio de los cuatro seres vivientes, que decía: Dos libras de trigo por un denario, y seis libras de cebada por un denario: y no hagas daño al vino ni al aceite. Y cuando él abrió el cuarto sello, oí la voz del cuarto ser viviente, que decía: Ven y ve.

Y miré, y he aquí un caballo amarillo: y el que estaba sentado sobre él tenía por nombre Muerte; y el infierno le seguía: y le fué dada potestad sobre la cuarta parte de la tierra, para matar con espada, con hambre, con mortandad, y con las bestias de la tierra. Y cuando él abrió el quinto sello, vi debajo del altar las almas de los que habían sido muertos por la palabra de Dios y por el testimonio que ellos tenían. Y clamaban en alta voz diciendo: ¿Hasta cuándo, Señor, santo y verdadero, no juzgas y vengas nuestra sangre de los que moran en la tierra? Y les fueron dadas sendas ropas blancas, y fuéles dicho que reposasen todavía un poco de tiempo, hasta que se completaran sus consiervos y sus hermanos, que también habían de ser muertos como ellos. Y miré cuando él abrió el sexto sello, y he aquí fué hecho un gran terremoto; y el sol se puso negro como un saco de cilicio, y la luna se puso toda como sangre; Y las estrellas del cielo cayeron sobre la tierra, como la higuera echa sus higos cuando es movida de gran viento. Y el cielo se apartó como un libro que es envuelto; y todo monte y las islas fueron movidas de sus lugares. Y los reyes de la tierra, y los príncipes, y los ricos, y los capitanes, y los fuertes, y todo siervo y todo libre, se escondieron en las cuevas y entre las peñas de los montes; Y decían á los montes y á las peñas: Caed sobre nosotros, y escondednos de la cara de aquél que está sentado sobre el trono, y de la ira del Cordero: Porque el gran día de su ira es venido; ¿y quién podrá estar firme?

# **Apocalipsis 8:1 RVR09**

Y cuando él abrió el séptimo sello, fué hecho silencio en el cielo casi por media hora.

# The Advent Review and Sabbath Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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### THE STILL SMALL VOICE.

Thy winds the mountains tread apart,  
And break the flinty rocks;  
Thy lightnings through the heavens dart,  
These are the earthquake shocks.  
But not in these dost thou rejoice  
To make thy presence known,  
But, rather, in "a still small voice"—  
A gentle, soothing tone.

When it was heard in Beethlehem first,  
Though it was faint and low,  
Thine angels into glory stir,  
And glory fill the sky.  
With joy, thy men of lowly mind,  
Thy still small voice was heard  
In promise, comfort, counsel kind,  
And sweet, inviting word.

Nor ceased that voice save with his life,  
When men, thou camest to save.  
But on thy lips the seal of death—  
The silence of the grave.  
But through those gracious lips of thine  
Were sounded by our sin,  
Still speaks the Comforter divine—  
Thy still small voice within.

—Edward A. Childs.

### GOODS PURPOSE IN THE GIFT OF HIS SON.

MRS. E. G. WITTE.

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak."

In carrying out his plan for the salvation of man, Christ represented his Father in all things. The history of his life is an exact copy of the purposes of God toward man, and the instruction he desires man to have in the "manifestation of perfection in humanity." Christ took upon him the nature of man, that he might carry man with him, and place him in the domain of mercy, in the arms of the infinite God. Through disobedience, man had divorced himself from God, and had become an apostate against his government. But it

was God's design that man should be restored, and again have access to the tree of life. It is only by a clear discernment of spiritual things that the original apostasy can be understood. The controversy in heaven began with selfish strife for position, and strife among the nations of the earth, who are controlled by the power of Satan in entertaining the thought that at first seemed a small thing, but by dwelling upon this thought, it was strengthened. Step by step he misallocated the position that had been assigned him by God, so he maintained only in God, until he finally came to look with enmity upon everything coming from Jesus Christ. Satan rebelled against the laws governing the heavenly intelligences, and by resenting those in a deceptive light, by his unbelief and complaints, he drew others with him into rebellion.

Christ, as commander of heaven, was appointed to put down the rebellion. Satan and all his sympathizers were cast out of heaven. Then was begun the work which, before the foundations of the world were laid, Christ had engaged to do. At the appointed time he came to our world in human flesh, that he might become man's substitute and atone for his sins. Christ came to our world in human flesh, that he might become man's substitute and atone for his sins. Christ came to our world in human flesh, that he might become man's substitute and atone for his sins.

Christ lived not to please or glorify himself. He only to live and work in behalf of fallen man. Every moment of his life, every deed that he performed, was an expression of his unselfish love. That the Son of the infinite God should bind himself so closely with man was condescension and mercy so wonderful that its mysteries could scarcely be understood. Christ sought to teach the grand truth so needful for us to learn, that God is always with us, an inmate of every dwelling, that is acquainted with every action performed on earth. He knows the thoughts that are framed in the mind and indwelt by the soul. He hears every word that falls from the lips of human beings. He is walking and working in the midst of all our transactions in life. And yet by many his hand is not recognized, his wonderful footsteps are not discerned.

It is through the machinations of the enemy that men become disloyal to God, and are identified with Satan. They are deceived; and when temptation comes, they do not discern that it is temptation. Their mistake lies in falling to enter fully into sympathy with God's appointed agencies, in the accomplishment of the work assigned them by God. Did they strive to meet his royal standard of righteous-

ness, this would elevate their minds to a divine level, and bring them into beautiful sympathy with Christ. All heaven is looking upon God's command-keeping people of this age. Its inhabitants view the disension and strife among the nations of the earth, who are controlled by the power of the prince of darkness. Strife, strife, is on every hand. Men are striving for place and position in the world, and will use every means possible in their efforts to gain the end they seek. But shall they see this spirit permeating the church? Shall strife and disension hold every man that people who have seen great light? Shall corruption leave the people whom God has set to be the light of the world? Shall we, rather than pure, holy truth of God be cherished, and be kept burning upon the altar of every heart, and be diffused to the world?

In every institution in our ranks there are dangers threatening us. In every place where large interests are centered, Satan will work with all his deceiving power upon every mind that he can see to hinder the work that God designs shall be accomplished. This it has been in the past, and thus it will continue to be. The spirit of the world, the ambitious strife for the supremacy, will eventually bring every soul who cherishes this spirit to discord and division. Deception will come to human minds, paralyzing spiritual discernment, and the deceiver will succeed in mingling the common fire with the sacred, until sacred things are brought down to a level with common, earthly imaginations, and conducted after the manner of worldly maxims, meeting the world's standard, but having not the superintention of heaven.

Christ was appointed to be the light of the world; and if those who are in darkness will receive that light, will permit themselves to be enlightened; if they will no longer walk in the sparks of the fire of their own kindling, but in the light of him who is to lighten every man that cometh into the world, they will shine amid the darkness of the world. Observe the Christian who is walking in that light, and you will see Jesus Christ manifested in his every act. Looking into Jesus, the author and finisher of his faith, he becomes divested of self-seeking and self-glorification. He does not flash about him the sparks of human inventions, but he is light kindled from the altar of sacred sacrifice. John declares: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The disciples of Christ are bound by their character to reveal him to the world. Their obligation to God in this respect is imperative. God has given his Son to the world as an entire offering, and the object of this sacrifice was that his disciples might be one with him, as he is one with the Father. We are not to fix our eyes upon man, and take our position with him in his defective character and move-



## THE BOOK OF REVELATION, CHURCH HISTORY.

A. V. JONES.

Open your Bibles to Revelation this morning. What is this book?—"The revelation of Jesus Christ." The revelation of him, that God gave to him; and then sent and signified it by his angel unto his servant John. So, first of all, over all, through all, we are to consider the book of Revelation as the revelation of Jesus Christ—Jesus Christ revealed in the world.

Christ in the world is his church, and he is the head of it. Christ is in the world, in the form of the church. Once he was in the world personally in human form, as a man among men. That is individually true to-day; he is with each one of us. And he is personally in the world yet, in the form of his body which is his church. Then when the book of Revelation is the revelation of Jesus Christ, and the church is the body of Christ, why what does the revelation deal with? With the church. It is the history of the church. The book of Daniel is a history of the ruling of the Most High among the kingdoms of men; the book of Revelation is a history of the ruling of the Most High in the church. Daniel is national history; Revelation is church history.

In Revelation there are some kingdoms dealt with, national powers, but they come in subordinate to the church history; in Daniel there is some church history; but it is subordinate to the great subject of national powers. In the ninth verse of the first chapter of Revelation (Revised Version) we read: "I, John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book, and send it to the seven churches."

What does the word "seven" signify?—Fulgens; completeness; all there is of a subject. Then, first, as we come to study the book of Revelation, it is a study of the different phases, or conditions, of the church of God from that time on till the close. There is much in a name. When God chose a name for him who had been Abram, his new name was given because of its meaning. The same with Jacob: the change was made because of his character. Then when God chooses names representative of the different phases of the full, complete church, it is done in order to represent the character of that church from the time of the giving of this book till the close of time.

All that John saw was written to the seven churches:—"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven golden candlesticks which thou sawest are the seven churches." Rev. 1:20.

The angels are the angels of the seven churches. And the seven candlesticks are the seven churches. And where is Christ seen, and what is he doing?—Walking about in the midst of the candlesticks. But the candlesticks are the seven churches. Then do you not see, right on the face of the book of Revelation, that the book of Revelation is church history?

And, as with national history and the book of Daniel, so with church history and the book of Revelation: we can not correctly read church history until we can read the book of Revelation. We can not know church history until we know the book of Revelation. We may read the books that pretend to be, and are, in fact, that phase of, church history; but we do not get the history, the truth of history, until we read the book of Revelation. Then we have church history as it is in truth; even as in Daniel we have national history as it is in truth.

First, there are the seven churches. In the second and third chapters there is a line of instruction on the seven churches. That is followed in chapters 4-7; 8:1, by a line of reading straight through the seven seals. That is followed in chapters 8-11 by a line of reading straight through on the seven trumpets. The seven churches, the seven seals, and the seven trumpets occupy the first eleven chapters of the book of Revelation. That is the first division of the book of Revelation, as the first six chapters are the first division of the book of Daniel. The last half of the book of Revelation is another combination of affairs altogether, and is all one, from the first verse of chapter 12 until the last verse in the book. The seven churches reach to the end of the world.

Turn to the last verses of the sixth chapter, and see to what point the seven seals reach. (Voices: It is to the second coming of Christ.)

To what point do the seven trumpets reach?—This also reaches to the end of the world. Rev. 11:15-18. So here are three treatises, all ending only with the end of the world,—two of them reaching from the first advent of Christ to the end of the world, and the third one covering nearly all of the same period as the first two.

The seven churches, you will see if you look carefully, are seven definite epistles to the true church in its seven periods. The seven seals are composed of seven steps marking the apostasy, the Reformation, and the events connected with the coming of the Lord. The seven churches are seven instructions to Christ's church itself.

The seven seals take the church of God at the beginning, and show a step away, and another step away toward the world, and another step away toward the world, until the apostasy is complete; then the result of the apostasy is marked in the slaughter of the saints of God; and after that the vindication of the saints, the signs of the Lord's coming, and the sealing and deliverance of the remnant.

The seven trumpets are seven phases of the history among the nations of the world, as they are connected with the church history. Each of the trumpets is directly connected with the church history; particularly the first four come as a consequence of the apostasy that is shown in the seals.

When you have searched out and carefully read the full history of the book of Daniel, especially the ten kingdoms, it is easy to read, in the eighth chapter of Revelation, the whole history of the first four trumpets, because the history is there.

The first four trumpets occur in the same period as does the rise of the ten kingdoms. And the rise of the ten kingdoms was upon the fall of Rome. But what caused Rome to fall?—The union of church and state; the covering of all the iniquity of paganism, with only the forms and the profession of Christianity. The forms of Christianity, filled with the life and spirit of Satan,—it was that which caused the ruin of the Roman Empire.

When Jesus was born, Rome stood at the point where Satan, angels, and men could see no remedy but that it must be swept out of existence because of its wickedness. But they were only wicked; that was all. They were not hypocritically wicked. That was all that they pretended to be. The Lord could send his gospel to teach such people as that, to show them the beauty of righteousness and the joy of salvation, and to save them from their wickedness. So Rome did not perish then. God sent the gospel, and multitudes accepted it; but when the forms of the gospel, and the mere profession of the gospel, were put upon men, and worn only as a cloak, and the life underneath was only the life of Satan, the character of Satan, and the inspiration of Satan; when this same wickedness that had been in the days of the apostles was, at this time, thus covered with the form of godliness, and knew only the inspiration of Satan,—when the gospel was taken and perverted to sustain all this, how could the Lord save them in that condition?

The only means of saving people in the gospel. The Lord can not save people any other way. Then when the gospel is taken out of his hands by its being made a mere profession, filled with the life of Satan, and used only to cover up an abominable and apologetic for iniquity in the life, you see all means of salvation is taken entirely out of God's hand. When persons get to that point, the only thing to be done is for them to perish; for the only means of salvation, they have perverted to sustain iniquity. That is the danger, where even the remnant have stood. Thank the Lord, we have seen it; and he will lead us out of it, and away from it.

The Roman Empire was the same in character when Christ was born, and when the apostles went forth, as it was when it was destroyed; but in the time of Christ it was simply wickedness, while in the days of its ruin it was the same in character, but covered with the cloak of godliness; and then it had to perish. Thus it was the union of church and state, a perversion of religion, and the false pretensions of godliness, that ruined the Roman Empire. The ten kingdoms rose upon the ruins of that empire. When you understand the history in Daniel, and the seven seals, read the first four trumpets, and you will see the whole of the history right in the book of Revelation itself.

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Thus, by three separate treatises in the first half of the book of Revelation, we are brought to the coming of the Lord and the end of the world.

(Continued next month.)

\* Bible lesson given at General Conference, Monthly, N. Y., February 12.



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Christ in the world is his church, and he is the head of it. Christ is in the world; in the form of the church. Once he was in the world personally in human form, as a man among men. That is individually true to-day; he is with each one of us. And he is personally in the world yet, in the form of his body which is his church. Then when the book of Revelation is the revelation of Jesus Christ, and the church is the body of Christ, with what does the revelation deal?—With the church. It is the history of the church. The book of Daniel is a history of the mingling of the Most High among the kingdoms of men; the book of Revelation is a history of the ruling of the Most High in the church. Daniel is national history; Revelation is church history.

In Revelation there are some kingdoms dealt with, national powers, but they come in subordinate to the church history. In Daniel there is some church history; but it is subordinate to the great subject of national powers.

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The angels are the angels of the seven churches. And the seven candlesticks are the seven churches. And where is Christ seen,

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And, as with national history and the book of Daniel, so with church history and the book of Revelation: we can not correctly read church history until we can read the book of Revelation. We can not know church history until we know the book of Revelation. We may read the books that pretend to be, and are, in fact, that phase of church history; but we do not get the history, the truth of history, until we read the book of Revelation. Then we have church history as it is in truth; even as in Daniel we have national history as it is in truth.

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Turn to the last verses of the sixth chapter, and see to what point the seven seals reach. (Voices: It is to the second coming of Christ.)

To what point do the seven trumpets reach?—This also reaches to the end of the world. Rev. 11:15-18.

So here are three treatises, all ending only with the end of the world,—two of them reaching from the first advent of Christ to the end of the world, and the third one covering nearly all of the same period as the first two.

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(Continued next week.)

Primero, están las siete iglesias. En el segundo y tercer capítulos hay una línea de instrucción sobre las siete iglesias. Siguiendo en los capítulos 4-7:8: 1, mediante una línea de lectura recta están los siete sellos. Seguido a esto están en los capítulos 8-11 por una línea de lectura directa sobre las siete trompetas. Las siete iglesias, los siete sellos y las siete trompetas ocupan los primeros once capítulos del libro de Apocalipsis. Esa es la primera división del libro de Apocalipsis, ya que los primeros seis capítulos son la primera división del libro de Daniel. La última mitad del libro de Apocalipsis en otra combinación de asuntos en conjunto, y todos uno, , desde el primer versículo del capítulo 12 hasta el último versículo del libro.



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(Continued next week.)

Las siete iglesias llegan al final del mundo. Vaya a los últimos versículos del capítulo sexto, y mira hasta qué punto llegan los siete sellos. [Voces: Es a la segunda venida de Cristo.] ¿Hasta qué punto llegan las siete trompetas?—Esto también llega hasta el fin del mundo. Apocalipsis 11: 15-18. Así que aquí hay tres tratados, todos terminan con el fin del mundo: dos de ellos desde la primera venida de Cristo hasta el fin del mundo, y el tercero cubre casi todo el mismo período que los dos primeros. Las siete iglesias, verás si miras con cuidado, son siete epístolas definidas a la iglesia verdadera en sus siete períodos.

Los siete sellos se componen de siete pasos que marcan la apostasía, la Reforma y los eventos relacionados con la venida del Señor.

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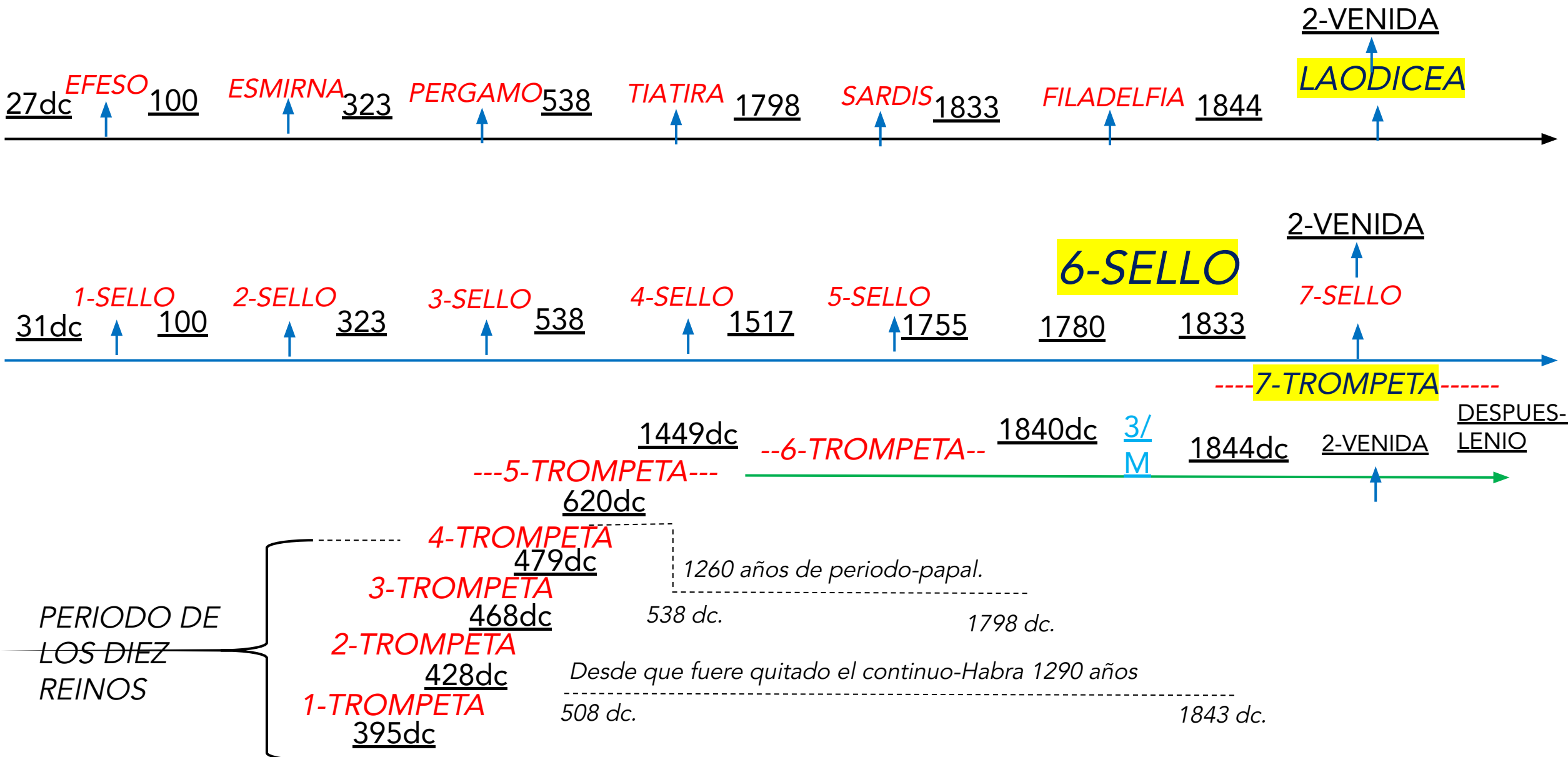
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Thus, by three separate treatises in the first half of the book of Revelation, we are brought to the coming of the Lord and the end of the world.

(Continued next week.)

**Los siete sellos** toman a la iglesia de Dios al principio y muestran un paso hacia atrás, y otro paso hacia el mundo, y otro paso hacia atrás y otro hacia el mundo, **hasta que se complete la apostasía**; entonces el resultado de la apostasía se marca en la matanza de los santos de Dios; y después de eso la reivindicación de los santos, las señales de la venida del Señor, y el sellamiento y liberación del remanente. **Las siete trompetas son siete fases de la historia entre las naciones del mundo, como están conectados con la historia de la iglesia.** Cada una de las trompetas está directamente relacionada con la historia de la iglesia; particularmente las primeras cuatro vienen como consecuencia de la apostasía que se muestra en los sellos. Cuando haya buscado y leído cuidadosamente la historia completa del libro de Daniel, especialmente los diez reinos, es fácil leer, en el capítulo octavo de Apocalipsis, **toda la historia de las primeras cuatro trompetas**, porque la historia está ahí.

# TRES LINEAS DE PROFECIA-BIBLICA HISTORICISTA



The Seven Seals

... that sat on the throne, a book written within and on the back side, sealed with seven seals...

... contents are hidden. It was said to Daniel, "Shut up the words, and seal the book, till the time of...

... olizes God's purposes, to be unfolded during the Christian age on loosing its several seals.

... tion seems to be a grand introduction to the subject of the seven seals which is given in the...

... Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts...

... t on him had a bow; and a crown was given unto him: and he went forth conquering, and to...

... onquering and to conquer symbolizes the victories of the gospel as preached in its purity a...

... life of the primitive church. {ARSH April 25, 1865, page 161.11}

... ened the second seal, I heard the second beast say, Come and see. And there went out an...

... peace from the earth, and that they should kill one another: and there was given unto him...

... d carnage, and has reference to those times of persecution of the followers of Jesus Christ.

... page 161.13}

... ened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black...

... oice in the midst of the four beasts say, A measure of wheat for a penny, and three measure...

... il 25, 1865, page 161.14}

## ent Review, and Sabbath Herald, vol. 25

Adventist Pioneer Library / Periodicals / The Advent Review and Sabbath Herald, Volumes 1-27 / Advent Review, and Sabbath Herald, vol. 25 ▾

22 / 27

Previous

Next

April 25, 1865 

RH, Vol. XXV. Battle Creek, Mich., Third-Day, No. 21

James White


ADVENT REVIEW,  
AND SABBATH HERALD

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

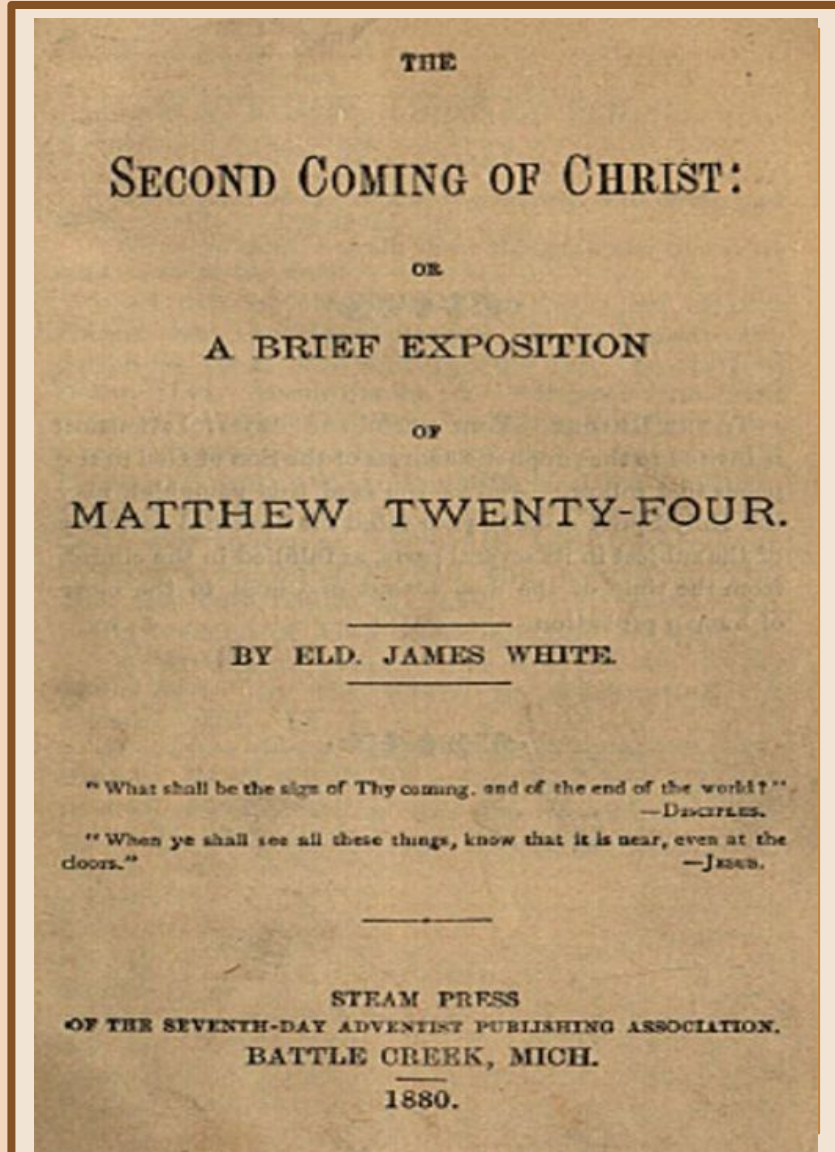
VOL. XXV. BATTLE CREEK, MICH., THIRD-DAY, APRIL 25, 1865, No. 21.

The Advent Review & Sabbath Herald

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The Seventh-day Adventist Publishing, Association.

ELD. JAMES WHITE, PRESIDENT 

# 1880



## LAS ESTRELLAS CAERÁN DEL CIELO.

Damos aquí un extracto de un artículo escrito por Henry Dana Ward, con respecto a la caída de las estrellas del 13 de noviembre de 1833, publicado en el Journal of Commerce, 15 de noviembre de 1833: "Al grito, 'mira por la ventana', salté de un...

24

*Mateo veinticuatro*

sueño profundo, y con asombro miré el oriente iluminado con el amanecer y los meteoros. El cenit, el norte, y el oeste, también, mostraron las estrellas fugaces, en la imagen misma de una cosa, y solamente una, nunca escuché hablar de algo así. Llamé a mi mujer para que contemplara; y mientras se vestía, exclamó: 'Mira cómo las estrellas caen, y Respondí: '¡Esa es la maravilla!' y nosotros sentimos en nuestros corazones que era una señal de los últimos días. Porque, en verdad, las estrellas del cielo cayeron sobre la tierra, como la higuera echa sus prematuros higos, cuando es sacudida por un fuerte viento'. Apoc. 6: 13. Este lenguaje del profeta siempre ha sido recibido como metafórico. Ayer, se cumplió literalmente. Los antiguos entendieron por aster, en griego, y stella, en latín, las más pequeñas luces del cielo. El refinamiento de la astronomía moderna, ha hecho la distinción entre las estrellas del cielo y meteoros del cielo. Por lo tanto, la idea del profeta, tal como se expresa en el griego original, se cumplió literalmente en el fenómeno de ayer. "¿Y cómo cayeron? Ni yo, ni uno de la familia, escuchó algún reporte; y si tuviera que buscar en la naturaleza un símil, no podría encontrar uno tan apto para ilustrar la apariencia de los cielos, como el que usa San Juan en la profecía antes citada".

Las estrellas cayeron, como el árbol echa sus higos cuando es sacudido por un viento recio. Aquí está la exactitud del profeta.

Search...

## CHAPTER 20. The Seven Seals

The 4th, 5th, and 6th chapters of the Revelation. The scenes which these chapters portray are broad and comprehensive, covering events with which the church is connected from the opening of this dispensation to the

history of the church, the seven seals bring to view the great events of its external history.

The first seal (chapter 6:2), showing a white horse, with a rider who went forth with a bow and a crown conquering and to conquer, represents the church during the apostolic age. The whiteness of the horse denotes the purity of the church; and the victories of the rider, the marvelous successes of the church.

and the seven seals?

## Synopsis of the Present Truth

Historical Pioneer Library / Pioneer Authors / Smith, Uriah /

Synopsis of the Present Truth ▾

23/35

## CHAPTER 20. The Seven Seals

The efficacy of the seven seals is presented in the 4th, 5th, and 6th chapters of the Revelation. The scenes which these seals portray are broad and comprehensive, covering events with which the church is connected from the opening of this dispensation to the close of the present dispensation. They evidently cover events with which the church is connected from the opening of this dispensation to the

history of the church, the seven seals bring to view the great events of its external history. {SYNPT 202.3}

The first seal (chapter 6:2), showing a white horse, with a rider who went forth with a bow and a crown conquering and to conquer, represents the church during the apostolic age. The whiteness of the horse denotes the purity of the church; and the victories of the rider, the marvelous successes of the church.

# 1889

## BIBLE READINGS

FOR

### THE HOME CIRCLE:

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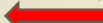
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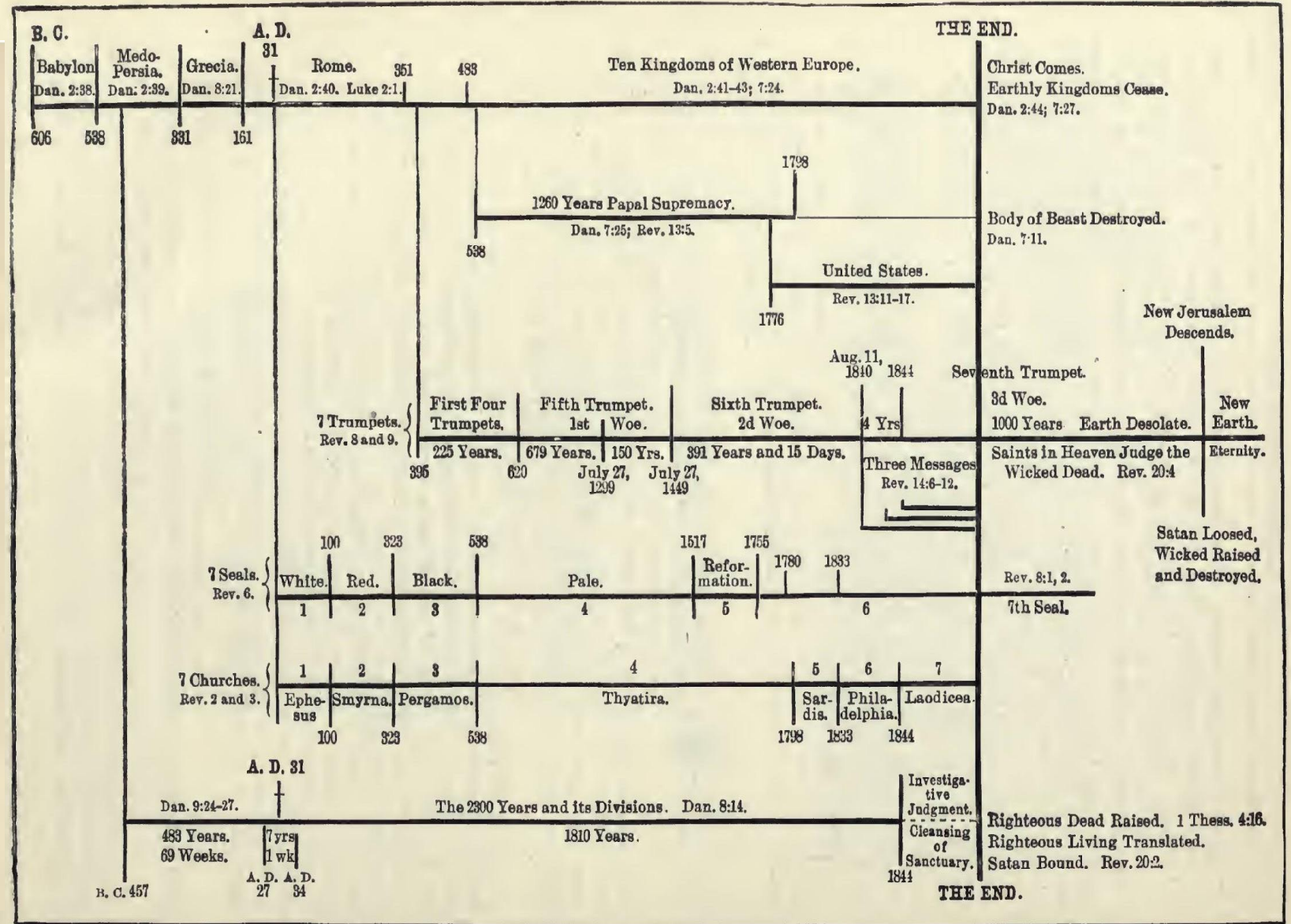
To Which is Added


THE GAME OF LIFE:  
A PICTORIAL ALLEGORY.



REVIEW AND HERALD PUBLISHING COMPANY,  
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1889.   
[Seventh-Day Adventists]

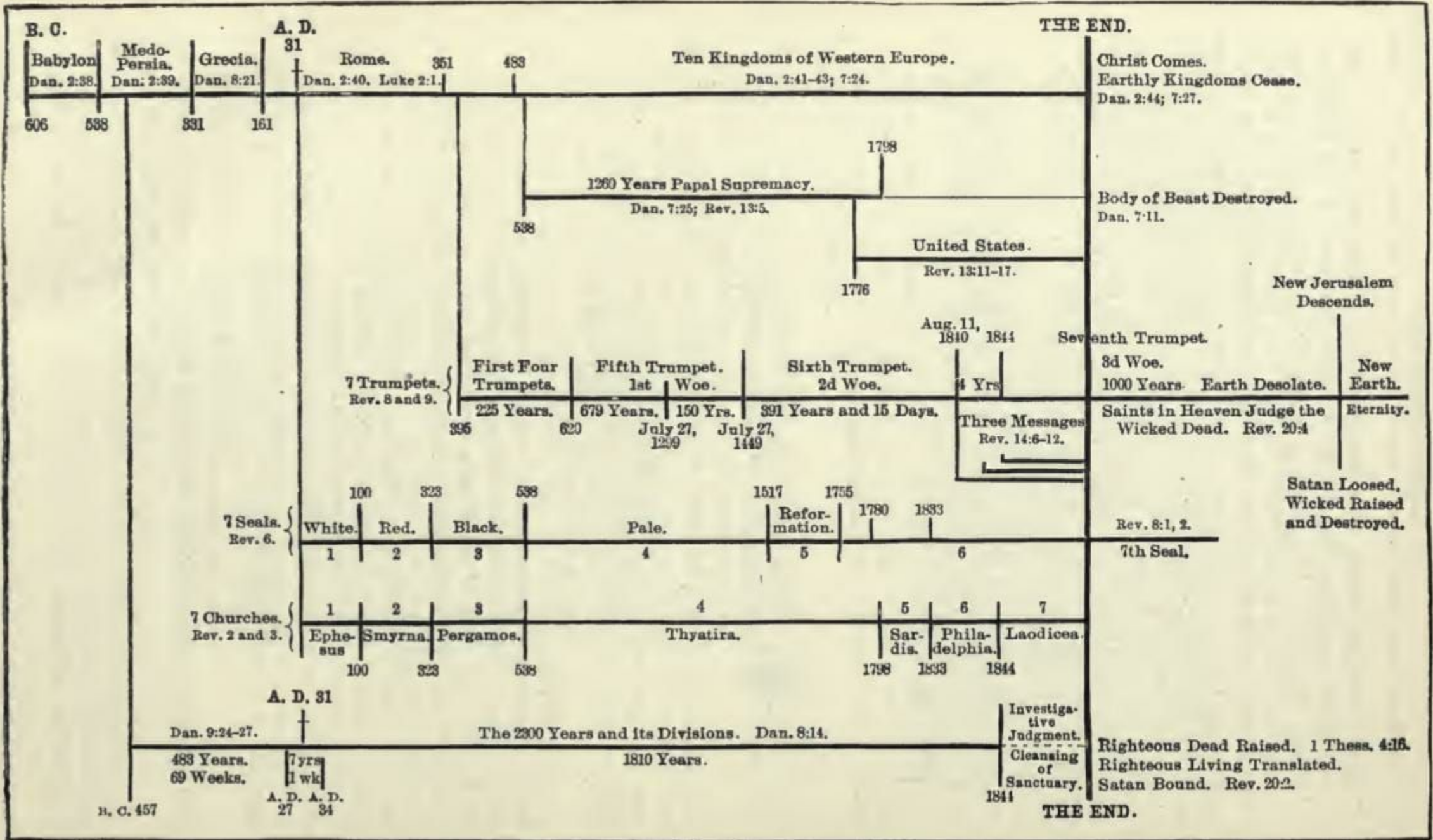




BIBLE  
READINGS for the  
HOME CIRCLE

A. D. 27.	100.	323.	538.		1798.	1833.	1844.
73 Years.	223 Years.	215 Years.	1260 Years.		35 Years.	11 Years.	To the End.
EPHESUS.	SMYRNA.	PERGAMOS.	THYATIRA.		SARDIS.	PHILA- DEL- PHIA.	LAODICEA.
First, or Desirable.	Myrrh, or Sweet- smelling Savor.	Hight, or Elevation.	Savor of labor, or Sacrifice of contrition.		Song of Joy, or that which remains.	Broth- erly Love.	A just people, or judging the people.
Pure.	Bloody.	Corrupt.	Death.		Lack of Zeal.	Love.	Lukewarm.

THE messages to the seven churches are prophetic, and cover the entire Christian age. The diagram is designed to show the probable time covered by each. Beginning with A. D. 27, the time of the Saviour's baptism, and the opening of his earthly ministry, the first church, "Ephesus," meaning *first*, or *desirable*, began its history. This covered the lives of the early apostles, and gave way to the next state of the church about the beginning of the second century. This church was called "Smyrna," meaning *myrrh*, or *sweet-smelling savor*, because of the pagan persecutions that beset them. About the year 323 the church was *elevated*, or lifted above its persecutions, by the conversion of the Emperor Constantine to Christianity. In 538, another change took place, when the Bishop of Rome was made head over the churches, and constituted the corrector of heretics. For 1260 years that power bore sway over God's people, condemning whom it would, and during this time millions were put to death for their adherence to the Bible. Passing the time when the power of Rome over the church of God was broken, in 1798, the church then entered its time of rejoicing, and received a name signifying *song of joy*. After the sign of the falling stars appeared, which was to mark the time of the Lord's coming near (1833), the church passed into that expectant period; and while waiting for the Lord they distributed their goods to the needy, in a *brotherly* way, as did the apostles of old. Coming to 1844, when the great High Priest in heaven passed into the most holy place for the cleansing of the sanctuary, the investigative judgment opened, and this state of the church is to continue till the Lord comes to gather the faithful of all ages.



1889

# BIBLE READINGS

FOR

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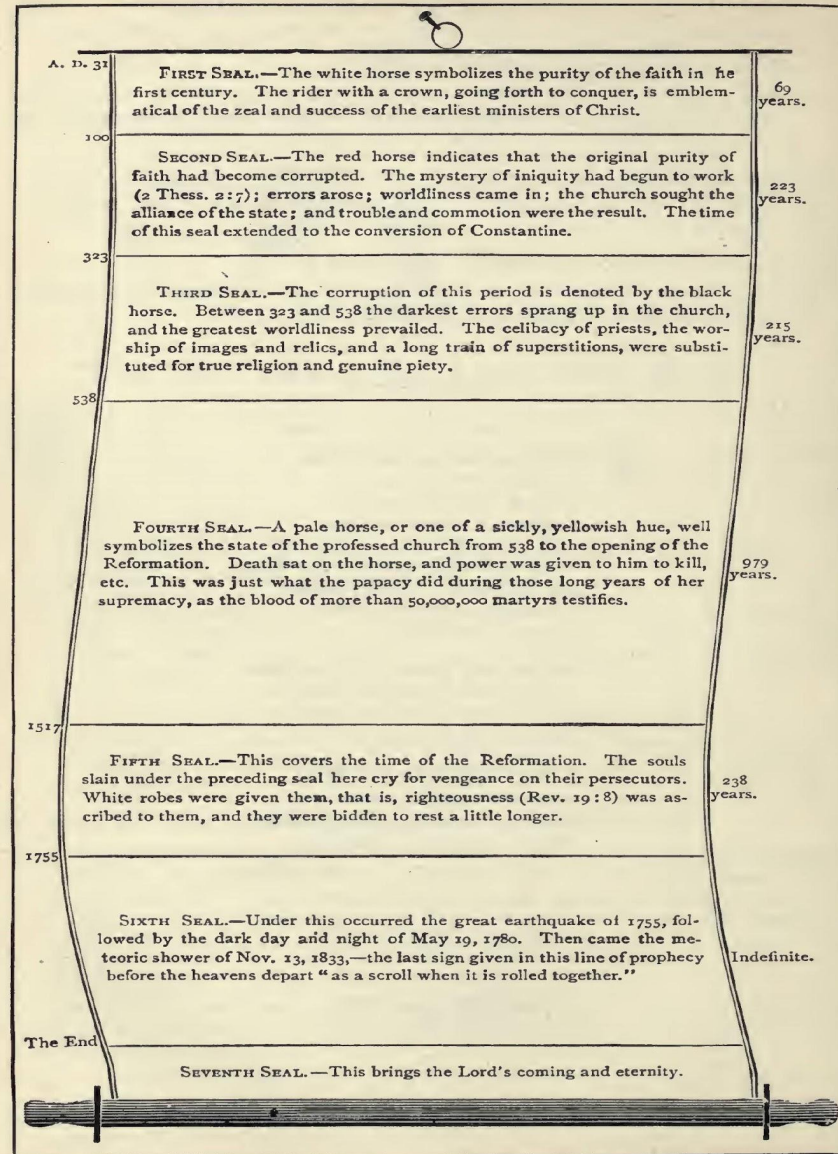
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TORONTO, ONTARIO.

1889.  
[Seventh-Day Adventist]



[ 406 ]

THE SEVEN SEALS. Revelation 6.

**PRIMER SELLO (31-100 d.C.)-** El caballo blanco simboliza la pureza de la fe en el primer siglo. El que lo monta con una corona, sale a la conquista, es emblema del celo, éxito y triunfos del evangelio y de los primeros ministros de Cristo de esa época. **SEGUNDO SELLO (100-323)-** El caballo rojo indica que la pureza original de la fe se había corrompido. El misterio de la iniquidad había comenzado a trabajar (2 Tesalonicenses 2: 7.); surgieron errores; la mundanalidad entró; la iglesia buscó la alianza del estado; y problemas y conmoción fueron el resultado. El tiempo de este sello se extiende probablemente hasta la conversión de Constantino, cuando una completa unión de la iglesia y el estado se efectuó.

**TERCER SELLO (323-538).**-La corrupción de este periodo se denota por el caballo negro. Entre el 323 y 538 los errores más oscuros surgieron en la iglesia, y mayor mundanalidad prevaleció. El celibato de los sacerdotes, el culto de imágenes y reliquias, y una larga serie de supersticiones, sustituyeron la verdadera religión y la verdadera piedad. Este tiempo se caracteriza por el surgimiento y establecimiento del papado.


**CUARTO SELLO (538-1517)-** Un caballo amarillo, o de un color enfermizo, color amarillento, bien representa el estado de la iglesia profesa desde el 538 hasta el inicio de la Reforma. La muerte iba sentada sobre el caballo, y se le dio poder para matar, etc. Esto fue justo lo que el papado hizo durante aquellos largos años de su supremacía, tal como testifica la sangre de más de 50, 000.000 de mártires.

**QUINTO SELLO (1517-1755)-**Este cubre el tiempo de la Reforma. Las almas muertas bajo el sello anterior claman por venganza sobre sus perseguidores. Ropas blancas les fueron dadas, es decir, la justicia (Apocalipsis 19: 8) se les atribuyó, y les fue ordenado que descansaran un poco más.

**SEXTO SELLO (1755-FIN)-**Bajo éste ocurrió el gran terremoto de Lisboa en 1755, seguido por el día y la noche oscura del 19 de mayo de 1780. Entonces vino la lluvia de meteoritos del 13 de nov. de 1833, la última señal dada en esta línea de la profecía sin tiempo de término definido. Antes de que los cielos se aparten "como un pergamino que se enrolla."

**SÉPTIMO SELLO (FIN).**-Este trae la venida del Señor y la eternidad

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For the Senior Division.  
Second Quarter, 1893.

PUBLISHED BY  
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**LECCIÓN VII.**

Mayo 13, 1893.

**SEÑALES DE SU ACERCAMIENTO.****1. Preguntas de revisión:**

(a) ¿Quiénes son llamados hijos de la luz? ¿Por qué? \_\_\_\_\_

(b) ¿Qué hemos aprendido acerca de la profecía y su interpretación? \_\_\_\_\_

(c) ¿Dar prueba de que Cristo habló a través de los profetas? \_\_\_\_\_

(d) ¿Cuán definidas son las profecías en cuanto al tiempo concerniente a la segunda venida de Cristo? \_\_\_\_\_

2. ¿Dónde dijo Jesús que habría señales? Lucas 21: 25. \_\_\_\_\_

3. ¿Qué señales dijo Jesús que se verían en el sol, la luna y las estrellas? Mate. 24: 29. \_\_\_\_\_

4. ¿Cuándo dijo que el sol se oscurecería? versículo 29; Marcos 13: 24. \_\_\_\_\_

5. ¿Qué se dice del carácter de esta tribulación? Mate. 24: 21. \_\_\_\_\_

6. ¿Qué otro gran evento dijo Jesús que precedería al oscurecimiento del sol? Apocalipsis 6: 12. \_\_\_\_\_

7. ¿Qué está relacionado con la gran tribulación que nos ayuda a ubicarla?

Ver Nota 1. \_\_\_\_\_

8. ¿Qué persecución del pasado cumplirá estas especificaciones?

Ver Nota 2. \_\_\_\_\_

9. ¿Cuándo terminarían "los días" de la gran persecución?

Ver Nota 3. \_\_\_\_\_

10. ¿Cómo habla Marcos de la tribulación y los días? Marcos 13: 24. \_\_\_\_\_

11. ¿Qué cierra primero, la "tribulación" o los "días"? \_\_\_\_\_

12. ¿A qué hora cesó la tribulación? Ver Nota 4. \_\_\_\_\_

13. Entonces, ¿entre qué dos fechas tendría que venir el oscurecimiento para ser señal? **Respuesta.**—Entre 1776 y 1798.

14. ¿Se oscureció el sol en este momento? **Ver Nota 5.** \_\_\_\_\_

15. Dé una descripción del oscuro día de 1780. **Ver Nota 5.** \_\_\_\_\_

16. ¿Qué gran terremoto se sintió antes de 1780? **Respuesta.**—El terremoto de Lisboa, en 1755. Véase "Pensamientos sobre Daniel y el Apocalipsis", capítulo 6.

17. ¿Cuándo se cumplió la señal de la luna? **Ver Nota 6.** \_\_\_\_\_

18. ¿Qué exhortó Jesús a hacer a su pueblo cuando vieron que estas cosas comenzaban a suceder? Lucas 21:28. \_\_\_\_\_

#### NOTAS.

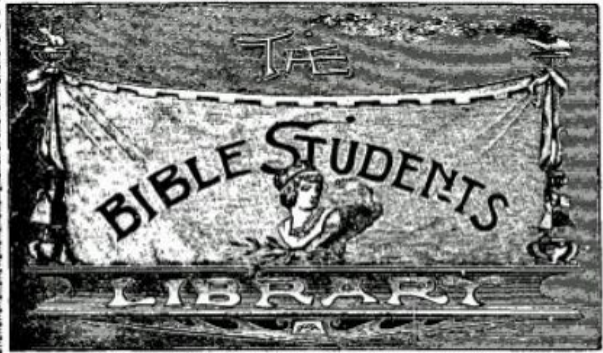
**I. Ha** habido muchísimas tribulaciones por las que ha tenido que pasar el pueblo de Dios. Si el Salvador solo hubiera hablado de una tribulación, no hubiéramos sabido a cuál se refería. Pero conecta con ella tres especificaciones que la sitúan fuera de toda duda; primero, es una gran tribulación; segundo, nunca hubo uno igual antes, ni volverá a haber otro igual; tercero, se le asigna un cierto tiempo llamado "días".

**2. HAY** una persecución, y sólo una, que satisface las demandas de las palabras del Salvador, y se encuentra en la persecución papal, desde el año 538 hasta 1798 d. C. Fue grande en extensión y severidad. Nunca hubo un tiempo en que tantos del pueblo de Dios sellaron su testimonio con su sangre. Cerca de cincuenta millones de personas sufrieron martirio a manos de este poder. Según otras profecías, tendría autoridad sobre los santos por "tiempo, tiempos y medio tiempo" (Daniel 7: 25; Apocalipsis 12: 14); mil doscientos sesenta días (Ap. 12: 6); o cuarenta y dos meses (Ap. 13: 5), que literalmente significa mil doscientos sesenta años. Véase "Pensamientos sobre Daniel y el Apocalipsis".

**3. LOS** días comenzaron con el sometimiento de los ostrogodos en el año 538 d. C., y, continuando mil doscientos sesenta años, terminarían en el año 1798 d. C., cuando el Papado como perseguidor fue derrocado.

**4. LA** emperatriz de Austria fue la primera gobernante europea en emitir un edicto...

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de tolerancia hacia el cristianismo, que tuvo lugar en el año 1776 d. C. Debido a la obra de los reformadores, la persecución cesó en los demás estados casi al mismo tiempo.

5. "EN el mes de mayo de 1780, hubo un terrible día oscuro en Nueva Inglaterra, 'cuando todos los rostros parecieron ennegrecerse', y la gente se llenó de miedo. Hubo gran angustia en el pueblo donde vivía Edward Lee. , 'los corazones de los hombres desfallecieron por temor' de que el día del juicio estaba cerca; y todos los vecinos se congregaron alrededor del hombre santo, que pasó las horas sombrías en ferviente oración por la afligida multitud".—American Tract Society, Tract No. 379, Life of Edward Lee. "Se encendieron velas en muchas casas, los pájaros callaron y desaparecieron, las gallinas se retiraron al gallinero. era la opinion general de que el día del juicio estaba cerca".—Presidente Dwight, en Connecticut Historical Collection.

6. LA noche que siguió al día oscuro que debería haber tenido la luz de la luna llena, estaba envuelta en una oscuridad total. En la última parte de la noche, la luna era visible, pero tenía la apariencia de sangre. Véase Apocalipsis 6: 12.

Notas: \_\_\_\_\_

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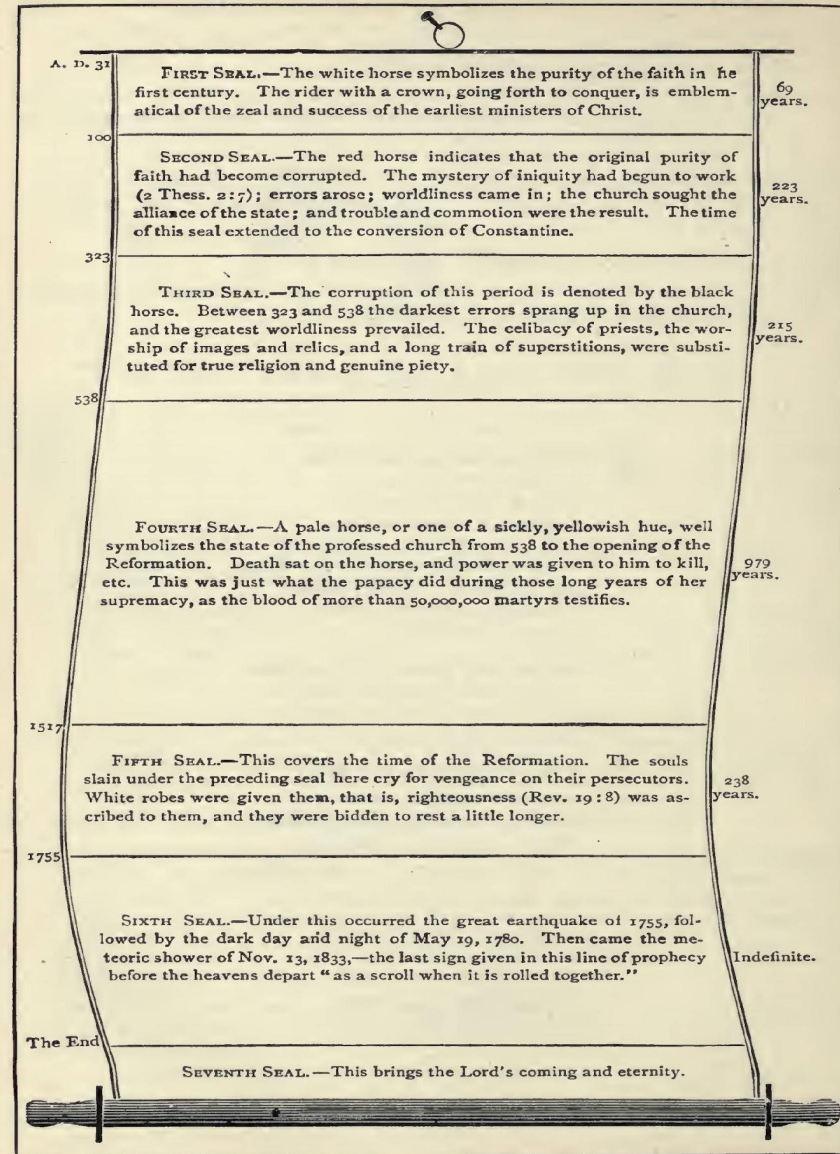
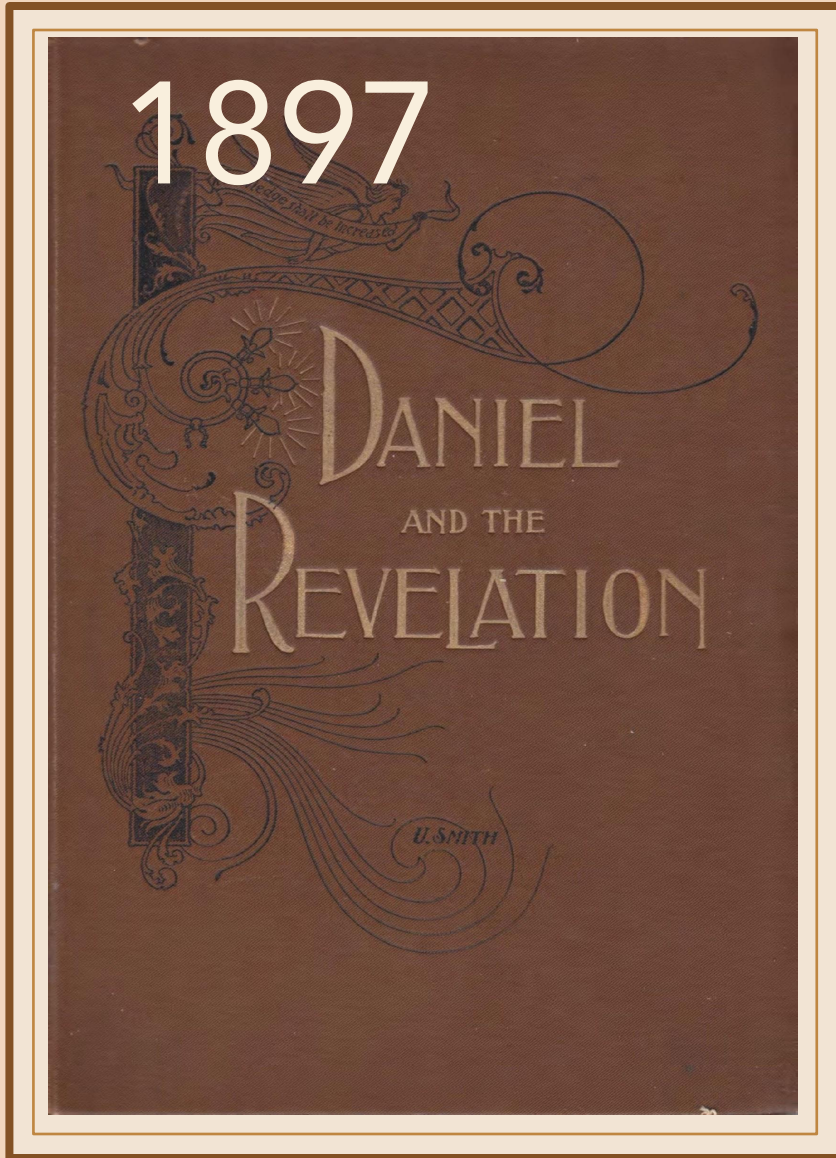
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THE SEVEN SEALS. Revelation 6.

# 1904


*No record of writer*  
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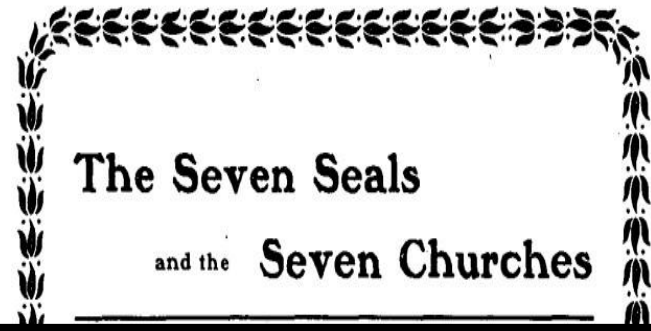
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No. 36  Oakland, California, April 1, 1904      { Price 5c each  
20 cents per year



**The Seven Seals**  
and the **Seven Churches**

\*  
DIAGRAM OF THE SEVEN SEALS. REV. 6; 7; 8:1.

<p><b>7th Seal. Rev. 8:1.</b> Heaven departs as a scroll. Silence in heaven. Matt. 25:31.</p> <p>The _____ end _____</p>
<p><b>6th Seal. Signs of the Second Advent.</b></p> <p style="text-align: center;"><b>THE SEALING WORK.</b> Rev. 7:1-8.</p> <p>Earthquake at Lisbon, 1755. 90,000 souls perished. Sun and moon darkened, 1780, May 19. Stars fell, Nov. 13, 1833. Matt. 24:29; Mark 13:24, 25.</p> <p>1844 to the end _____ The judgment hour and the sealing of the 144,000.</p>
<p><b>5th Seal. Reformation Era.</b> Souls under the altar cry for vengeance. Gen. 4:10.</p>
<p><b>4th Seal. Papal Supremacy.</b> Pale horse—death. Martyrs Slain. Rev. 13:7; Dan. 7:25.</p>
<p><b>3d Seal. 4th and 5th Centuries.</b> Black horse—corrupt church. Pagan rites come into the church.</p>
<p><b>2d Seal. 2d and 3d Centuries.</b> Red horse—perverted Gospel. Peace taken from the earth.</p>
<p><b>1st Seal. Apostolic Times.</b> White horse—pure church. Rev. 19:8. Triumph of the early church.</p>

\* For fuller explanation see pamphlet on "The Seven Churches and the Seven Seals." Bible Students' Library, No. 184, price 10 cents.

# 1914

NOTA.-El número *siete* en las Escrituras denota algo Completo o Perfección. **Los siete sellos abarcan la totalidad de una clase de eventos en la que se narra la historia de la iglesia desde el comienzo de la era cristiana** hasta la segunda venida de Cristo. **El caballo blanco, con su jinete saliendo a conquistar, representa adecuadamente a la iglesia cristiana primitiva en su pureza**, yendo a todo el mundo con el mensaje del evangelio de salvación.

## Section 6

The Sure Word of Prophecy

Chapter 63.

### The Seven Seals

**1. WHAT did John see in the right hand of Him who sat on the throne?**

"And I saw in the right hand of Him that sat on the throne *a book* written within and on the back side, *sealed with seven seals.*" Rev. 5:1.

**2. What did the Lamb do with this book?**

"And He came and took the book out of the right hand of Him that sat upon the throne." Verse 7.

**3. Why was Christ declared worthy to open these seals?**

"Thou art worthy to take the book, and to open the seals thereof: *for Thou wast slain, and hast redeemed us to God by Thy blood* out of every kindred, and tongue, and people, and nation." Verse 9.

**4. What was shown upon the opening of the first seal?**

"And I saw when the Lamb opened one of the seals, . . . *a white horse*: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6:1,2.

NOTE.-The number *seven* in the Scriptures denotes completion or perfection. The seven seals embrace the whole of a class of events in which is narrated the history of the church from the beginning of the Christian era to the second coming of Christ. The white horse, with his rider going forth to conquer, fitly represents the early Christian church in its purity, going into all the world with the gospel message of salvation.

Page 285

BIBLE  
READINGS  
FOR THE HOME



## Bible Readings FOR THE Home Circle

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Containing  
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Nearly Four Thousand Questions on  
Important Religious Subjects.  
Contributed by a Large  
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those who embraced it, only assumed the name, received the rite of baptism, and conformed to some of the external ceremonies of the church, while at heart and in soul they were as much heathen as the heathen themselves. In upon the

# Bible Readings

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died. And if they had at death passed to their punishment, as is by some supposed, why should the martyred ones still importune for their punishment? In this, as in other parts of the Bible, the figure of

personification is used, in which inanimate objects are represented as alive and speaking, and things that are not as though they were. See Judges 9:8-15; Heb. 2:11; 4; Rom. 4:17. These martyrs had gone down as heretics under the darkness and superstition of the preceding seal, covered with ignominy and shame. Now, in the light of the Reformation, their true character appears, and they are seen to have been righteous, and hence are given "white robes." "The fine linen [white robes] is the righteousness of saints." Rev. 19:8. Righteousness is ascribed to them; and when they have rested a little longer where they are,—under the altar,—till all others who are to fall for their faith have followed them, then together they will be raised to life and immortality.

## 11. What was first seen on the opening of the sixth seal.?

"And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake." Verse 12, first part.

NOTE.— This doubtless refers to the great earthquake of Nov. 1, 1755, commonly known as the Lisbon earthquake, the effects of which were felt over an area of 4,000,000 square miles: Lisbon, Portugal, a city containing 150,000 inhabitants was almost entirely destroyed. The shock of the earthquake, says Mr. Sears, in his "Wonders of the World," page 200, "was instantly followed by the fall of every church and convent, almost all the large public buildings, and one fourth of the houses. In about two hours afterward, fires broke out in different quarters, and raged with such {287} violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped. . . . The terror of the people was beyond description. Nobody wept: it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia! the world's at an end!' Mothers forgot their children, and ran about loaded with crucifixes and images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin. . . . Ninety thousand persons are supposed to have been lost on that fatal day."

## 12. What was to follow the great earthquake?

"And the sun became black as sackcloth of hair, and the moon became as blood." Same verse, latter part.

NOTE.— This refers to the dark day and night of May 19, 1780, when the darkness and gloom were such as to give the general impression that the day of judgment was at hand. See readings on pages 311, 319.

31	100	323	538	1517	1755	THE END
Purity	Persecution	Apostasy	Dark Ages and Inquisition	Reformation	Advent message	Silence in heaven
WHITE HORSE	RED HORSE	BLACK HORSE	PALE HORSE	SOULS UNDER THE ALTAR	SIGNS OF THE END	SECOND ADVENT


SABBATH SCHOOL LESSON  
**QUARTERLY**

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**STUDIES IN THE  
REVELATION**



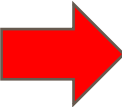
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## Lesson 7—The Opening of the Seals

AUGUST 17, 1918

LESSON SCRIPTURE: Revelation 6: 1-11.

DAILY STUDY OUTLINE

<b>Sabbath</b>	...Read "Daniel and the Revelation," on the lesson scripture.	
<b>Sunday</b>	...Opening of the first and second seals. Read "Story of the Seer of Patmos," pages 109-112	..... Ques. 1-4
<b>Monday</b>	...Peace taken from the earth; bloodshed; the third seal. Read Id., pages 112-115	..... Ques. 5-7
<b>Tuesday</b>	...The fourth seal; power of the rider of the red horse. Read Id., page 116.	..... Ques. 8-10
<b>Wednesday</b>	...The fifth seal; the call of martyrs for justice	..... Ques. 11-13
<b>Thursday</b>	...Read Id., pages 117-119.	
<b>Friday</b>	...Review the lesson. See "Bible Readings for the Home Circle," edition of 1916, pages 284-288.	

*General Note.*—In the vision of the seven churches, we studied the spiritual history of the church of Christ as developed in seven successive eras, or periods, from apostolic days to the end of time. The seven seals naturally suggest a line of prophecy covering the same general period, bringing out additional phases of history. The series of the seven churches gives a view of the church of Christ in the midst of apostasy and through the experiences of the latter days. This series of the seven seals gives a view of the falling away, and the history of the apostate church in alliance with the world, to the long years of papal supremacy. While the sixth in the series of the seven churches brings us to the advent movement of 1833-44, and to the generation that is to see the coming of the Lord, the sixth seal in this series now to be studied, by an abrupt change from symbolic to literal prophecy, deals with the signs of the second advent and the scenes of the end. Thus there is a distinct parallel in the idea of the approaching advent in the sixth stage of each series, while the seventh in each touches eternity.

*Questions*

1. What occurred when the first seal was opened?  
Rev. 6: 1.
2. What did the prophet see? Verse 2. Note 1.
3. What occurred when the second seal was opened?  
Verse 3.

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1. What occurred when the first seal was opened? Rev. 6: 1.
2. What did the prophet see? Verse 2. Note 1.
3. What occurred when the second seal was opened? Verse 3.

Nota General—En la visión de las siete iglesias, nosotros estudiamos la historia espiritual de la iglesia de Cristo según se desarrolló en siete eras o períodos sucesivos, desde los días apostólicos hasta el fin de los tiempos. Los siete sellos naturalmente sugieren la línea de profecía que cubre el mismo período general, sacando a la luz fases adicionales de la historia. La serie de las siete iglesias da una visión de la iglesia de Cristo en medio de la apostasía ya través de las experiencias de los últimos días. Esta serie de los siete sellos da una visión de la apostasía y la historia de la iglesia apóstata en alianza con el mundo, hasta los largos años de supremacía papal. Mientras que la sexta en la serie de las siete iglesias nos lleva al movimiento del advenimiento de 1833-44, y para la generación que ha de ver la venida del Señor, el sexto sello de esta serie, lento para ser estudiado, por un cambio abrupto de la profecía simbólica a la literal, trata de las señales del segundo advenimiento y las escenas del final. Así, hay un claro paralelo en la idea del advenimiento que se aproxima en la sexta etapa de cada serie, mientras que la séptima en cada una toca la eternidad.

*W. F. Cattrell*

## STUDIES IN THE BOOK OF REVELATION



# SABBATH SCHOOL LESSON QUARTERLY

Senior Division

Third Quarter, 1949

Number 217

Thirteenth Sabbath Offering, September 24, 1949

INTER-AMERICAN DIVISION

### *The Sealed Book*

1. As John beheld the Father seated on the throne, what was held in His right hand? Rev. 5:1.

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NOTE.—The book of future events, or prophecy, is seen reposing in the hand of God. In New Testament times books were composed of long strips of parchment rolled together as a scroll. The obvious meaning of the text is: "Written within, and on the back (or outside) sealed with seven seals."

2. What challenge was issued by a strong angel? Could anyone be found to meet the emergency? Rev. 5:2, 3.

3. How did this situation affect the sympathetic prophet? Rev. 5:4.

4. What good tidings were announced by one of the elders? Rev. 5:5.

NOTE.—Christ came to this world as a representative of the "lion" tribe of Judah, and in the family and lineage of David. See Gen. 49:9, 10; Matt. 1:1-16; Isa. 11:1, 10; Rev. 22:16.

5. What was seen in the midst of the throne? What did the Lamb do? Rev. 5:6, 7.

NOTE.—Christ is the "Lamb slain from the foundation of the world," and is here represented as pouring out His lifeblood for guilty man. The "seven horns and seven eyes" typify perfection of power and perfection of wisdom. Christ, the Lamb of God, was found worthy to loose the seals and open the book of futurity.

### *The First Seal, Era of Purity* (Approximately 31-100 A.D.)

6. As the first seal was opened, what did the prophet see and hear? Rev. 6:1, 2, first part.

NOTE.—The time of the first seal corresponds to the period of the first of the seven churches—Ephesus. The whiteness of the horse represents the purity of faith in the early church; while the bow carried by the rider is a fitting emblem of the Pentecostal spirit that inspired the apostles as they went forth on their heaven-born mission.

7. What success attended their efforts? Rev. 6:2, last part.

NOTE.—The commission was unlimited, "Go ye into all the world;" and filled with the Holy Spirit they valiantly carried the story of the cross past barrier after barrier to the very outposts of civilization. To the Christians in Rome Paul wrote: "I thank my God, . . . that your faith is spoken of throughout the whole world;" while in his letter to the Colossians he declared that the gospel had been "preached to every creature which is under heaven." Truly, the "conquering" apostolic church won its "crown" of victory.

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### *The Second Seal, Era of Conflict, Followed by Compromise (About 100-313 A.D.)*

8. Describe the second horse and horseman of the Apocalypse. Rev. 6:3, 4, first part.

NOTE.—The red color of the horse would indicate conflict and bloodshed, also a departure from the snow-white purity of former days. Several of the Roman emperors sought to exterminate Christianity, and martyr blood flowed freely. During long years of relentless persecution the witnesses for Christ kept their faith unsullied; but at length Christianity became popular; and what Satan could not achieve by force and brutality, he accomplished by flattery and compromise.

9. By this compromise what was presented to the world-loving church? Rev. 6:4, last part.

NOTE.—The so-called conversion of Constantine to Christianity placed "a great sword" in the hands of popular and unscrupulous church leaders. Civil powers were used to enforce religious edicts. As apostasy increased, bitter feuds and factions developed. Contention for office, prestige, and power took "peace from the earth;" and the church began to use its "great sword" to extend its authority and enforce submission to its decrees.

### *The Third Seal, Era of Worldliness* (About 313-538 A.D.)

10. With the opening of the third seal, what appeared? What did the rider hold in his hand? Rev. 6:5.

NOTE.—The color black is an absolute contrast to the crystal-white purity of the New Testament church. "As the stream of Christianity flowed farther from its fountain, it became more and more corrupt, and as the centuries advanced, superstition advanced with them; and unauthorized mortifications and penances, and rigorous fastings, and vows of celibacy, and monkish retirement and austerities, and stylitism, and the jargon and repetition of prayers not understood, and tales of purgatory, and pious frauds, and the worship of saints, relics, and images, took the place of pure and simple Christianity." —John Chappel Woodhouse, *The Apocalypse*, 1805 ed., p. 146.

11. What message from heaven foretold the spiritual condition of the church during that era? Rev. 6:6.

NOTE.—These words foreshadowed the commercial spirit that entered the church. The love of money crowded out the love for Christ and truth; and almost every service connected with religion was obtainable at a price.

The "oil and the wine," denoting the Christian graces of faith, love, purity, willing service, etc., were in grave danger. This warning fell on deaf ears, and with the passing decades, pagan abominations gradually took the place of true virtue and piety.

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*R. F. Cattrell*

## STUDIES IN THE BOOK OF REVELATION



# SABBATH SCHOOL LESSON QUARTERLY

Senior Division

Third Quarter, 1949

Number 217

Thirteenth Sabbath Offering, September 24, 1949

INTER-AMERICAN DIVISION

### **The Fourth Seal, Era of Papal Supremacy (About 538 A.D. to the Time of the Sixteenth Century Reformation)**

12. What was the color of the fourth horse? What power was conferred upon the horseman? Rev. 6:7, 8.

NOTE.—“Popery had become the world’s despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power. But ‘the noon of the papacy was the midnight of the world.’”—*The Great Controversy*, page 60.

13. How does the suffering of His children affect the heart of Infinite Love? Isa. 63:9.

NOTE.—“The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked, has been a cause of great perplexity to many. . . . God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence. . . . Jesus suffered for us more than any of His followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and martyrdom, are but following in the steps of God’s dear Son.”—*The Great Controversy*, page 47.

Lesson 9, for August 27, 1949

### **The Seven Seals of Prophecy (Concluded)**

LESSON SCRIPTURES: Rev. 6:9-17; 8:1.

MEMORY VERSE: “It shall be said in that day, 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.” Isa. 25:9.

STUDY HELP: “The Prophecies of Daniel and the Revelation,” pages 432-451, 473.

AIM: To further study the religious character of Christ’s church through the ages, and to appreciate the means by which God comforts His afflicted children and warns the church and the world of impending judgments.

#### **The Fifth Seal, Era of the Reformation (From About 1517 A.D. to the Middle of the Eighteenth Century)**

1. As the fifth seal was opened, what unusual sight greeted the prophet? Rev. 6:9.

NOTE.—The prophet John was beholding scenes that would take place

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on the earth. Christ had been sacrificed on the altar of earth. Christian martyrs were also slain on the earth and their blood poured out upon it. Accordingly, Adam Clarke is wholly correct in stating that the altar here mentioned “is upon earth, not in heaven.”

2. What appeal ascended to God from the souls of the martyrs? Rev. 6:10.

NOTE.—In the Bible the term “soul” is frequently used to mean “life” or “person.” In verse 9 it appears simply as a reference to the martyrs who had been slain. The context, as will also be observed, is figurative language. Of such symbolism the Scriptures afford numerous examples. The blood of Abel is said to have cried from the ground. Gen. 4:9, 10. The trees counseled together regarding the anointing of a king. Judges 9:8-15. Also the hire of the laborers kept back by fraud, cried unto the Lord of Sabaoth. James 5:4. In like manner, the blood of innocent martyrs appeals to God for a just retribution.

3. How were the noble martyrs for Christ vindicated? Rev. 6:11.

NOTE.—In the sixteenth century, among the most enlightened nations of earth, the Protestant Reformation began its work. Sentiment gradually changed, and the martyrs were at length vindicated. “Then their praises were sung, their virtues admired, their fortitude applauded, their names honored, and their memories cherished. White robes were thus given to every one of them.”—*The Prophecies of Daniel and the Revelation*, page 436.

#### **The Sixth Seal, the Time of the End (From About 1755 to the Second Coming of Christ)**

4. What notable catastrophe marked the opening of the sixth seal, and what signs followed? Rev. 6:12.

NOTE.—“Among the earth movements which in historic times have affected the kingdom of Portugal, that of November 1, 1755, takes first rank; as it does also, in some respects, among all recorded earthquakes. The first shocks of this earthquake came without other warning than a deep sound of rumbling thunder, which appeared to proceed from beneath the ground, and it was immediately followed by a quaking which threw down almost the entire city [of Lisbon]. In six minutes sixty thousand persons perished.”—William Herbert Hobbs, *Earthquakes*, pages 142, 143.

5. In our Lord’s great prophecy how was the *time* of these signs specifically designated? Mark 13:24.

NOTE.—Although there have been other dark days, none of them have fulfilled the time specifications; but a notable dark day did occur on schedule. With the middle of the eighteenth century, the violent persecution of Protestants abated; by the year 1773 religious toleration was granted by the leading nations of Europe, while the “days” of papal supremacy extended

[ 25 ]

## El Séptimo Sello, el Día de los Premios

to the termination of the 1260-year period in 1798, at which time the pope of Rome was taken into captivity.

The historical "Dark Day," of May 19, 1780, occurred "in those days" yet "after that tribulation," or between 1773 and 1798.

6. On that memorable occasion how did the moon testify in fulfillment of prophecy?

ANSWER: "In the evening . . . perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had fulfilled but the day before."—*Boston Gazette and Country Journal*, May 29, 1780.

This statement concerning the full moon precludes any possibility of an eclipse. In the latter part of that night when the moon became visible, it had the appearance of blood.

7. In prophetic sequence what great sign was to follow? What illustration from nature was employed? Rev. 6:13. Compare Matt. 24:29.

NOTE.—"The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained, but it covered no inconsiderable portion of the earth's surface. . . . The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs, resembling skyrocket. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December."—Bruit, *The Geography of the Heavens*, page 157.

The meteors appeared to emanate from one spot in the heavens; and numerous newspaper and magazine reports written at the time likened the sublime spectacle to that of a tree casting its unripe fruit when shaken by a mighty wind.

8. Following these remarkable signs hung in the heavens for all to read, what did the prophet behold? Rev. 6:14. Compare Rev. 16:17.

NOTE.—We are now living in the time of the sixth seal, and between the events of verses 13 and 14 of this chapter. The final scenes of earth will crowd one upon another in rapid succession. May the Spirit of God impress us each with the unparalleled solemnity and import of this hour.



### *The Seventh Seal, the Day of Awards*

9. Under the seventh seal what conditions will prevail in heaven? What task assigned to the angels will cause this? Rev. 8:1; Matt. 24:31; 25:31.

10. With what vivid language does the prophet Isaiah describe earth's final scenes of commotion? Isa. 24:19, 20.

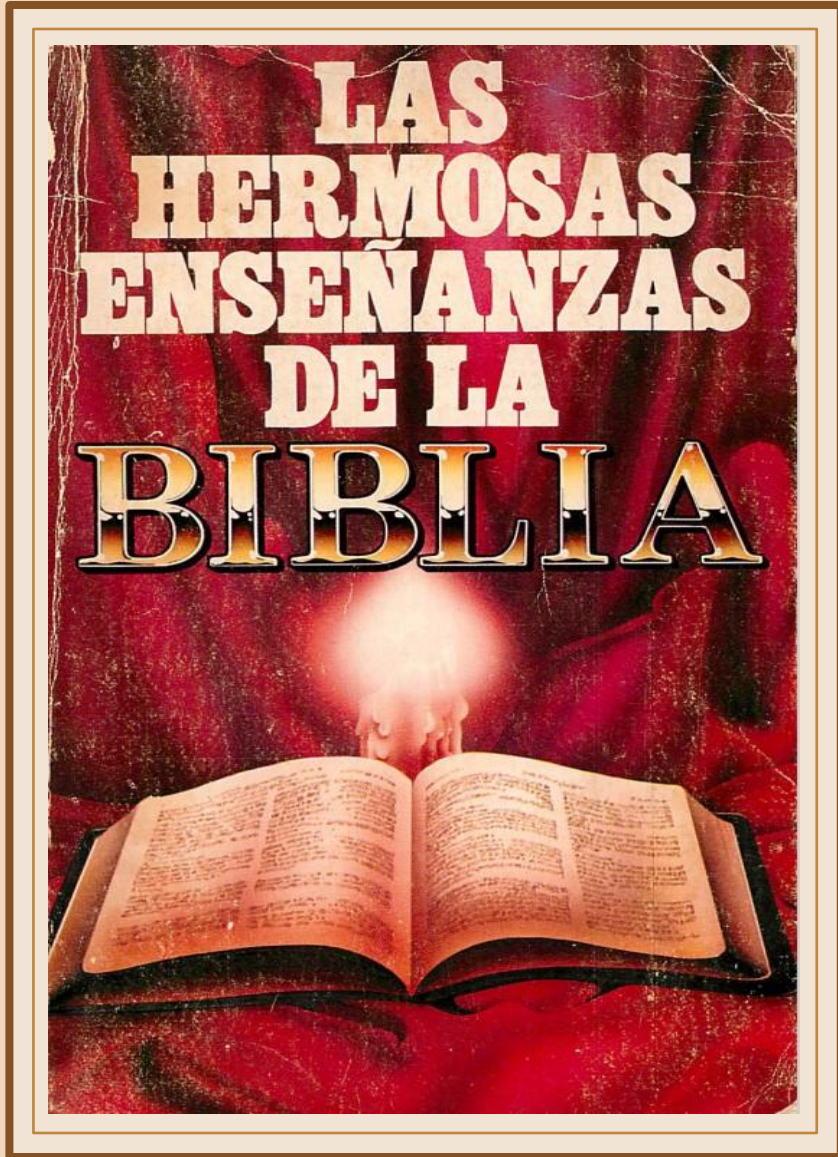
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9. Bajo el séptimo sello, ¿qué condiciones prevalecerán en el cielo? ¿Qué tarea asignada a los ángeles causará esto? Rev. 8:1; Mate. 24:31; 25:31.

10. ¿Con qué lenguaje vívido describe el profeta Isaías las escenas finales de conmoción de la Tierra? Isa. 24:19, 20.

11. En medio de esa espantosa desolación y caos, ¿qué harán y dirán los poderosos de la tierra? Apocalipsis 6:15-17.

12. En marcado contraste con las grandes multitudes que no están preparadas, ¿cuál será la actitud de los que aman y aprecian la esperanza del regreso de Cristo? Isa. 25:8, 9.



## El Libro con Siete Sellos

NINGUNA época pasada nos interesa y absorbe tanto como la actual. Pero nos ubicamos mucho más acertadamente en el tiempo presente cuando conocemos su relación con el pasado y su proyección en el porvenir. El estudio de este capítulo puede proporcionarnos ese beneficio; sobre todo, el conocimiento del sexto sello.

### EL LIBRO SELLADO

¿Qué vio Juan el revelador en la mano derecha del que estaba sentado en el trono?

“Y vi en la mano derecha del que estaba sentado en el trono *un libro escrito* por dentro y por fuera, *sellado con siete sellos*” (Apocalipsis 5: 1).

¿Qué hizo el Cordero con ese libro?

“Y vino, y tomó el libro de la mano derecha del que estaba sentado en el trono” (vers. 7).

¿Por qué Cristo fue declarado digno de abrir esos sellos?

“Digno eres de tomar el libro y de abrir sus sellos; *porque tú fuiste inmolido, y con tu sangre nos has redimido para Dios, de todo linaje y lengua y pueblo y nación*” (vers. 9).

### LA APERTURA DE LOS SELLOS

¿Qué se vio cuando fue abierto el primer sello?

“Vi cuando el Cordero abrió uno de los sellos ... *un caballo blanco*; y el que lo montaba tenía un arco; y le fue dada una corona, y salió venciendo, y para vencer” (Apocalipsis 6: 1, 2).

*Nota.*—Los siete sellos delinean las vicisitudes por las cuales la iglesia había de pasar desde el comienzo de la era cristiana hasta la segunda venida de Cristo. El caballo blanco, con su jinete saliendo para conquistar, representa adecuadamente a la iglesia cristiana primitiva en su pureza, yendo a todo el mundo con el mensaje del Evangelio de salvación, un digno emblema de la iglesia triunfante del primer siglo.

¿Qué apareció al abrirse el segundo sello?

“Cuando abrió el segundo sello ... *salió otro caballo, bermejo; y al que lo montaba le fue dado poder de quitar de la tierra la paz, y que se matasen unos a otros; y se le dio una gran espada*” (vers. 3, 4).

*Nota.*—Como el color blanco del primer caballo denotaba la pureza del Evangelio que su jinete propagaba, el color de este segundo caballo quiere mostrar la corrupción que había comenzado a introducirse furtivamente en el tiempo cubierto por este símbolo. Tal estado de cosas siguió al período de la iglesia apostólica. Hablando del segundo siglo, Jaime Wharey dice: “La cristiandad comenzó ya a llevar las vestiduras del paganismo. Las semillas de la mayoría de los errores que más tarde infestaron enteramente la iglesia, echaron a perder su belleza y empañaron su gloria, estaban comenzando ya a echar raíces” (*Sketches of Church History* [Esbozos de historia eclesiástica], ed. 1840, pág. 39).

“La poderosa Iglesia Católica era poco menos que el Imperio Romano bautizado. Roma fue transformada tanto como convertida... El cristianismo no podía extenderse a través de la civilización y el paganismo romanos, de cualquier modo, sin ser a su vez coloreado e influido por los ritos, las festividades y las ceremonias del antiguo politeísmo. No sólo el cristianismo conquistó a Roma, sino que también Roma conquistó al cristianismo. No es muy sorprendente, por lo tanto, descubrir que desde el primero al cuarto siglo la iglesia había sufrido muchos cambios” (A. C. Flick, *The Rise of the Mediaeval Church*, ed. de Putnam, 1909, págs. 148, 149).

¿Cuál era el color del símbolo bajo el tercer sello?

“Cuando abrió el tercer sello, oí al tercer ser viviente, que decía: Ven y mira. Y miré, y he aquí *un caballo negro*; y el que lo montaba tenía una balanza en la mano” (vers. 5).

*Nota.*—El caballo “negro” representa adecuadamente las tinieblas y la degeneración espiritual que caracterizaron a la iglesia desde el tiempo de Constantino hasta el establecimiento de la supremacía papal en 538 DC. Acerca de la condición de las cosas en el siglo cuarto, Felipe Schaff dice: “Pero la elevación del cristianismo a la posición de religión del Estado ofrece a nuestra contemplación también un aspecto adverso. Implicaba gran riesgo de degeneración de la Iglesia... La masa del Imperio Romano fue bautizada solamente con agua, no con el espíritu y fuego del Evangelio, y eso metió de contrabando maneras y prácticas paganas en el santuario con un nuevo nombre” (*History of the Christian Church*, Scribner, ed. 1902, tomo 3, pág. 93).

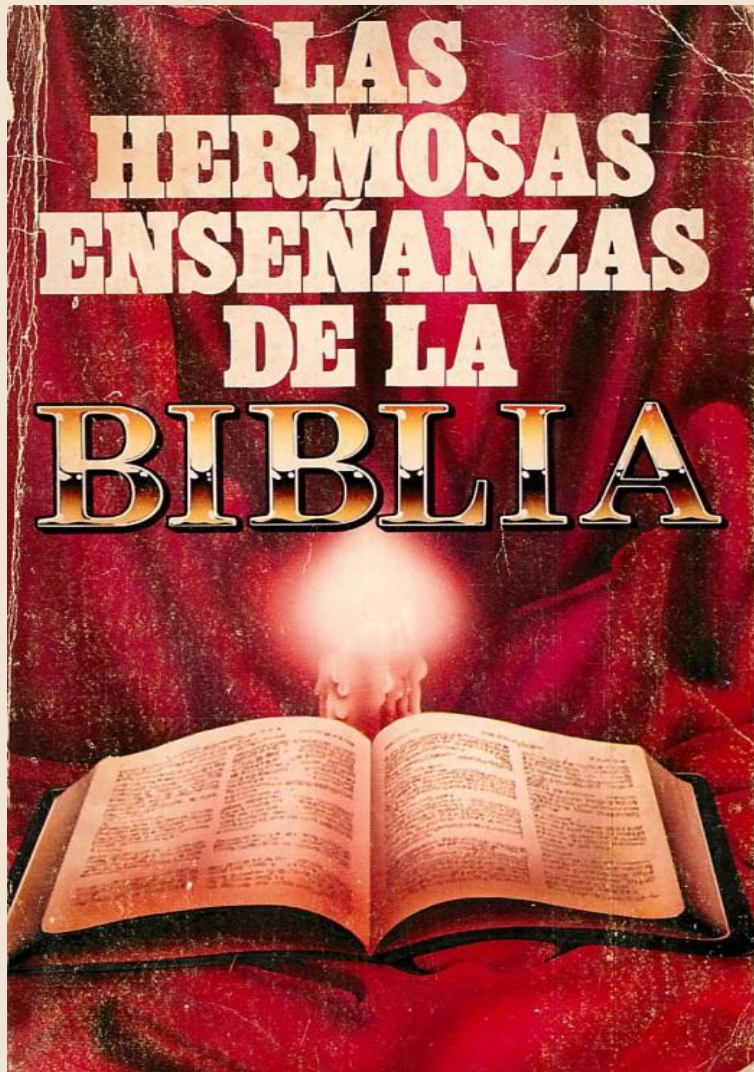
¿Cuáles eran el color y la naturaleza del cuarto símbolo?

“Cuando abrió el cuarto sello ... he aquí *un caballo amarillo*, y el que lo montaba tenía por nombre *Muerte*, y el *Hades* [del griego: lugar de los muertos, o sepulcro] *le seguía*; y le fue dada potestad sobre la cuarta parte de la tierra, *para matar con espada, con hambre, con mortandad, y con las fieras de la tierra*” (vers. 7, 8).

*Nota.*—El original denota el color pálido o amarillento de las plantas

# LAS HERMOSAS ENSEÑANZAS DE LA BIBLIA





marchitas, un color contránatural en un caballo. El símbolo se refiere evidentemente a la obra de persecución y muerte realizada por la Iglesia Romana contra el pueblo de Dios desde cerca del comienzo de la supremacía papal, en 538 DC, hasta la Reforma.

Al abrirse el quinto sello, ¿qué se vio bajo el altar?

“Cuando abrió el quinto sello, vi bajo el altar *las almas de los que habían sido muertos por causa de la palabra de Dios y por el testimonio que tenían*” (vers. 9).

*Nota.*—Este es un cuadro de los mártires de la persecución papal desde el siglo sexto hasta el tiempo cuando el poder perseguidor del papado fue reprimido.

¿Qué estaban haciendo esos mártires, según se los representa?

“Y clamaban a gran voz, diciendo: ¿Hasta cuándo, Señor, santo y verdadero, no juzgas y vengas nuestra sangre en los que moran en la tierra?” (vers. 10).

*Nota.*—Su cruel maltrato clamaba por venganza, como la sangre de Abel clamaba a Dios desde la tierra. (Génesis 4: 10.) No estaban en el cielo, sino bajo el altar, donde habían sido muertos. Acerca de esto dice Adam Clarke: “El altar está en la tierra, no en el cielo”. Véase la siguiente nota.

¿Qué se les dio a los mártires?

“Y se les dieron vestiduras blancas, y se les dijo que descansasen todavía un poco de tiempo, hasta que se completara el número de sus consiervos y sus hermanos, que también habían de ser muertos como ellos” (vers. 11).

*Nota.*—Estos habían sido muertos durante los siglos abarcados por el sello anterior. Sus perseguidores, la mayoría de ellos por lo menos, habían muerto. Y si a ellos al morir se les había aplicado su castigo, como algunos suponen, ¿por qué los mártires habrían de exigir todavía que se los castigara? En esta, como en otras partes de la Biblia, se usa la figura de personificación, en la cual se representan los objetos inanimados como si existieran vivos y hablasen, y las cosas que no existen como si existieran. (Véase Jueces 9: 8-15.) Estos mártires habían caído como herejes bajo las tinieblas y la superstición del sello precedente, cubiertos de ignominia y vergüenza. Ahora, a la luz de la Reforma, se pone de manifiesto su verdadero carácter, se ve que eran justos, y se los viste de “vestiduras blancas”. “El lino fino blanco [vestiduras blancas] es la perfecta justicia de los santos” (Apocalipsis 19: 8, VM). Se les imputa la justicia; y luego de descansar todavía un poco de tiempo allí donde están —bajo el altar—, y que los otros que habrían de morir por su fe los hayan seguido, entonces todos ellos serán resucitados y revestidos de inmortalidad.

Debería notarse, además, que los seis primeros sellos describen acontecimientos que se producen en la tierra, no en el cielo. El altar bajo el cual yacen las almas de estos mártires es el altar sobre el cual fueron sacrificados por su fe. Basta señalar que ellos fueron muertos en la tierra, no en el cielo, y que no hay altar de sacrificios en el cielo.

¿Qué se vio cuando se abrió el sexto sello?

“Miré cuando abrió el sexto sello, y he aquí hubo *un gran terremoto*” (vers. 12, p.p.).

*Nota.*—Después de los acontecimientos del quinto sello, y antes de las señales que se mencionan a continuación, se produce un gran terremoto, comúnmente identificado como el terremoto de Lisboa. “El terremoto de Lisboa, que ocurrió el 1.º de noviembre de 1755, es el más notable de la historia” (*Nelson’s New Loose-leaf Encyclopedia* [Industrias productoras de libros], art. “Terremoto”). Sir Carlos Lyell dice: “Una violenta conmoción derribó la mayor parte de la ciudad. En el curso de unos seis minutos, perecieron 60.000 personas. El mar primeramente se retiró dejando seca la playa; y luego volvió violentamente, elevándose a unos 15 metros por encima de su nivel común... El área sobre la cual se extendió esta convulsión es muy notable” (*Principles of Geology*, ed. 11a., 1972, tomo 2, págs. 147, 148).

¿Qué habría de seguir al gran terremoto?

“Y el sol se puso negro como tela de cilicio, y la luna se volvió toda como sangre” (vers. 12, ú.p.).

*Nota.*—El 19 de mayo de 1780 se conoce en la historia como “el día oscuro”. La oscuridad se extendió, en diversos grados, sobre Nueva Inglaterra y Nueva York. Los diarios dijeron que se había observado durante varios días una niebla humosa procedente de prolongados incendios de bosques, combinada con espesas nubes para producir una inexplicable oscuridad desde las 11:00 a.m. hasta pasada medianoche, después de lo cual reaparecieron la luna y las estrellas. “A mediodía parecía medianoche”, y por la noche, aunque había luna llena, “quizá nunca hubo mayor oscuridad desde que los hijos de Israel dejaron la tierra de la esclavitud”. En relación con este fenómeno extraordinario se informó que la luna parecía roja. Se discutió la causa, porque parecía insuficiente el incendio de bosques para explicar una oscuridad tan extensa, y nunca se ha establecido la causa exacta. (Carta firmada por “Viator” en *Independent Chronicle* [Boston], 25 de mayo, 1780, pág. 2. Véase también el *Pennsylvania Evening Post* [Filadelfia], 6 de junio, 1780, pág. 62. Para explicación adicional véase la pág. 311.)

¿Qué otro acontecimiento se menciona en este sello?

“Y las estrellas del cielo cayeron sobre la tierra, como la higuera deja caer sus higos cuando es sacudida por un fuerte viento” (vers. 13).

*Nota.*—Cuando las Escrituras mencionan la caída de estrellas, evidentemente quieren decir lo que aun un astrónomo menciona como “caída de estrellas”, o meteoritos. Alrededor de medio siglo después del más notable oscurecimiento del sol y de la luna, se produjo una lluvia de estrellas fugaces. “Probablemente la más notable de todas las lluvias de meteoritos que jamás ocurriera, fue la de la Leónidas, el 12 de noviembre [12-13] de 1833” (Carlos A. Young, *Manual of Astronomy*, ed. 1902, sec. 521), cuando “una tempestad de estrellas fugaces se desató sobre la tierra. América del Norte experimentó su pedrea más recia” (Agnes M. Clerke, *A popular*

*History of Astronomy in the Nineteenth Century* [Una historia popular de astronomía del siglo diecinueve], ed. 1885, pág. 369).

Un testigo presencial informó: “Este lenguaje del profeta ha sido siempre recibido como metafórico. Ayer se cumplió literalmente, ... como ningún hombre antes del día de ayer había concebido que se pudiera cumplir... Si yo buscara en la naturaleza un símil, no encontraría nada mejor para ilustrar la apariencia del cielo que el que usa San Juan en la profecía... Era lo que el mundo entiende con el nombre de ‘caída de estrellas’... Las estrellas fugaces no venían como si procedieran de *varios* árboles sacudidos, sino de uno: las que aparecían en el este caían hacia el este; las que aparecían en el norte caían hacia el norte; las que aparecían en el oeste caían hacia el oeste; las que aparecían en el sur (porque yo salí de mi casa al parque), caían hacia el sur; y caían no como cae la fruta *madura*. Lejos de eso. *Volaban, eran arrojadas*, como la fruta verde, que se resiste a dejar la rama y, cuando suelta su asidero, vuela velozmente, y descende, y de la multitud que cae, algunas cruzan la estela de otras, según sean arrojadas con más o menos fuerza”. (Las palabras precedentes, de un testigo presencial, aparecieron en el *New York Journal of Commerce*, tomo 8, No. 534, sábado 16 de noviembre, 1833. Véanse las págs. 310-312.)

¿Cuál es el siguiente acontecimiento mencionado en la profecía?

“Y el cielo se desvaneció como un pergamino que se enrolla; y todo monte y toda isla se removió de su lugar” (vers. 14).

*Nota.*—Este evento es futuro todavía, y tendrá lugar en conexión con la segunda venida de Cristo. Nosotros estamos situados ahora entre dos acontecimientos: la última de las señales en los cielos, y el desvanecimiento de los cielos y la remoción, de sus lugares, de las cosas de la tierra.

¿Cómo afectará al mundo este gran acontecimiento?

“Y los reyes de la tierra, y los grandes, los ricos, los capitanes, los poderosos, y todo siervo y todo libre, se escondieron en las cuevas y entre las peñas de los montes; y decían a los montes y a las peñas: Caed sobre nosotros, y escondednos del rostro de aquel que está sentado sobre el trono, y de la ira del Cordero; porque el gran día de su ira ha llegado; y ¿quién podrá sostenerse en pie?” (vers. 15-17).

Después de la obra del sellamiento de Apocalipsis 7, que se realiza bajo el sexto sello, ¿cómo se introduce el séptimo sello?

“Cuando abrió el séptimo sello, se hizo silencio en el cielo como por media hora” (Apocalipsis 8: 1).

*Nota.*—El sexto sello introdujo los acontecimientos relacionados con la segunda venida de Cristo. El séptimo sello, con toda naturalidad por lo tanto, debe referirse a ese acontecimiento, o a alguno de sus resultados. Cuando Cristo venga, todos los santos ángeles lo acompañarán (S. Mateo 25: 31); por consiguiente, reinará silencio en el cielo durante su ausencia. Media hora de tiempo profético equivale a unos siete días. Los siete sellos, pues, nos llevan hasta la segunda venida de Cristo.

# LAS HERMOSAS ENSEÑANZAS DE LA BIBLIA



LA GLORIOSA MAÑANA DE LA RESURRECCION

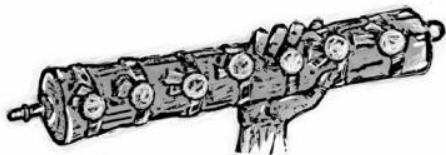
CLYDE PROVONSHA, © PFFA

“Así como creemos que Jesús murió y resucitó, de igual manera creemos que Dios va a resucitar con Jesús a los que murieron creyendo en él” (Tsalonicenses 4: 14, V. P.)

## LESSON 5

\*January 26–February 1  
(page 36 of Standard Edition)

## The Seven Seals



## SABBATH AFTERNOON

**Read for This Week's Study:** Rev. 6:1–17, Lev. 26:21–26, Ezek. 4:16, Deut. 32:43, 2 Thess. 1:7–10.

**Memory Text:** “You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth.” (Revelation 5:9, 10, NKJV).

Revelation 6 continues the scene of chapters 4 and 5, which describes Christ as worthy to open the sealed scroll, because through His victorious life and death, He regained what was lost through Adam. He is now ready, by opening the seals on the scroll, to carry forward the plan of salvation to its ultimate realization.

Pentecost marked the beginning of the spread of the gospel, by which Christ expands His kingdom. Thus, the breaking of the seals refers to the preaching of the gospel and the consequences of rejecting it. The opening of the seventh and last seal brings us to the conclusion of this world's history.

Revelation 3:21 gives us the key to the meaning of the seven seals: “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.” (NKJV). Chapters 4 and 5 tell us of Christ's overcoming and His worthiness, as a result of His sacrifice at Calvary, to be our heavenly High Priest and to open the scroll. The last verses of chapter 7 describe the overcomers before Christ's throne. Thus, chapter 6 is about God's people in the process of overcoming so that they might share Jesus' throne.

\* Study this week's lesson to prepare for Sabbath, February 2.

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Apocalipsis 6 continúa la escena de los capítulos 4 y 5, que describe a Cristo como digno de abrir el rollo sellado, porque a través de su vida y muerte victoriosas, recobró lo que había perdido por medio de Adán. Ahora está listo, al abrir los sellos del rollo, para llevar adelante el plan de salvación hasta su realización final.

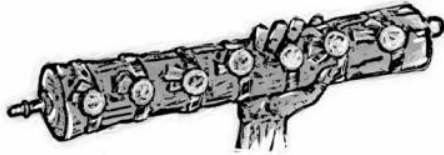
Pentecostés marcó el comienzo de la difusión del evangelio, por el cual Cristo expande su reino. Así, la ruptura de los sellos se refiere a la predicación del evangelio y las consecuencias de rechazarlo. La apertura del séptimo y último sello nos lleva a la conclusión de la historia de este mundo.

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## The Opening of the First Seal

**Read** Revelation 6:1–8 along with Leviticus 26:21–26 and Matthew 24:1–14. Note the common key words in these texts. What do you learn about the meaning of the first four seals on the basis of these parallels?

The events of the seven seals must be understood in the context of the Old Testament covenant curses, specified in terms of sword, famine, pestilence, and wild beasts (*Lev. 26:21–26*). Ezekiel calls them God's “four severe judgments” (*Ezek. 14:21, NKJV*). They were the disciplinary judgments by which God, seeking to awaken His people to their spiritual condition, chastised them when they became unfaithful to the covenant. In a similar way, the four horsemen are the means that God uses to keep His people awake as they await Jesus' return.

There also are close parallels between the first four seals and Matthew 24:4–14, in which Jesus explained what would happen in the world. The four horsemen are the means by which God keeps His people on the right track by reminding them that this world, as it now exists, is not their home.

Although symbolic, Revelation 6:1, 2 is about conquest, too. It brings to mind Revelation 19:11–16, which portrays Christ as riding a white horse and leading His heavenly armies of angels to deliver His people at the Second Coming. As a symbol of purity, the color white is regularly associated with Christ and His followers. The rider on the horse holds a bow and is given a crown (*Rev. 6:2*), which evokes the image of God in the Old Testament, riding a horse with a bow in His hand while conquering His people's enemies (*Hab. 3:8–13; Ps. 45:4, 5*). The Greek word for the crown (*Rev. 6:2*) worn by the rider is *stephanos*, which is the crown of victory (*Rev. 2:10, Rev. 3:11*). This rider is a conqueror going forward conquering and to conquer.

The scene of the first seal describes the spread of the gospel, which started powerfully at Pentecost. Through the dispersion of the gospel, Christ began expanding His kingdom. There were, and still are, many territories to win and many people who have yet to become followers of Jesus before the ultimate conquest is realized with Christ's coming in glory.

Prophetically, the scene of the first seal corresponds to the message to the church in Ephesus; it describes the apostolic period of the first century during which the gospel spread rapidly throughout the world (*Col. 1:23*).

Why must we always remember that, in Christ, we are on the winning side, regardless of our immediate circumstances?

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La escena del primer sello describe la difusión del evangelio, que comenzó poderosamente en Pentecostés. A través de la dispersión del evangelio, Cristo comenzó a expandir Su reino. Había, y todavía hay, muchos territorios por conquistar y muchas personas que aún tienen que convertirse en seguidores de Jesús antes de que se realice la conquista final con la venida de Cristo en gloria. Proféticamente, la escena del primer sello corresponde al mensaje a la iglesia de Éfeso; describe el período apostólico del primer siglo durante el cual el evangelio se extendió rápidamente por todo el mundo (Col. 1:23).

# Historicismo

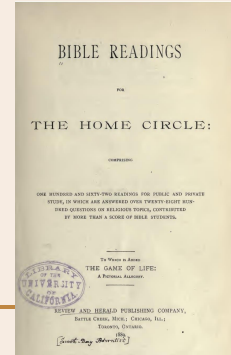
## LOS SIETE SELLOS



JAMES WHITE  
1865



LA VERDAD PRESENTE  
1884



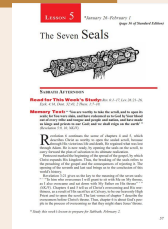
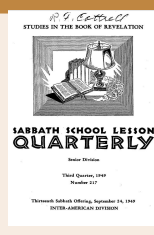
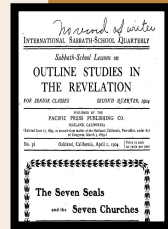
LECTURAS DE LA BIBLIA  
1889



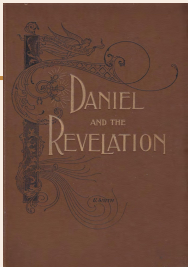
CONFLICTO DE LOS SIGLOS  
1911



ESCUELA SABATICA  
1904 – 1918 – 1949 - 2019



DANIEL Y APOCALPSIS  
1897

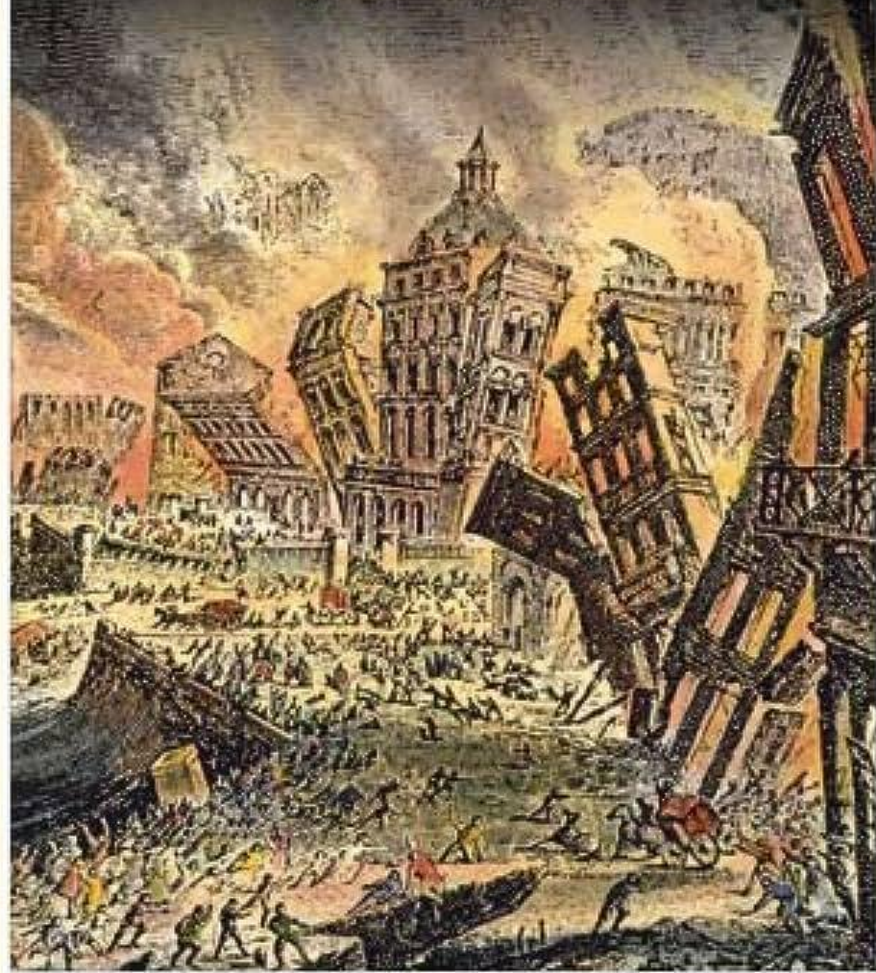


# EL TERREMOTO DE LISBOA 1755

## THE LAST DAY

*Wrath, Ruin, and Reason in  
the Great Lisbon Earthquake of 1755*

NICHOLAS SHRADY



**EARTHQUAKE**

**THAT CHANGED**

**HISTORY**

**BBC REEL**



“El pensar en la venida del Señor—decía Baxter—es dulce en extremo para mí y me llena de alegría”. “Es obra de fe y un rasgo característico de sus santos desear con ansia su advenimiento y vivir con tan bendita esperanza”. “Si la muerte es el último enemigo que ha de ser destruido en la resurrección podemos representarnos con cuánto ardor los creyentes esperarán y orarán por la segunda venida de Cristo, cuando esta completa y definitiva victoria será alcanzada”. “Ese es el día que todos los creyentes deberían desear con ansia por ser el día en que habrá de quedar consumada toda la obra de su redención, cumplidos todos los deseos y esfuerzos de sus almas”. “¡Apresura, oh Señor, ese día bendito!” (Richard Baxter, Works, tomo 17 pp. 555; 500; 182, 183). Tal fue la esperanza de la iglesia apostólica, de la “iglesia del desierto”, y de los reformadores.

No solo predecían las profecías cómo ha de producirse la venida de Cristo y el objeto de ella, sino también las señales que iban a anunciar a los hombres cuándo se acercaría ese acontecimiento. Jesús dijo: “Habrá señales en el sol, y en la luna, y en las estrellas”. Lucas 21:25. “El sol se oscurecerá, y la luna no dará su resplandor; y las estrellas caerán del cielo, y las virtudes que están en los cielos serán conmovidas; y entonces verán al Hijo del hombre, que vendrá en las nubes con mucha potestad y gloria”. Marcos 13:24-26. El revelador describe así la primera de las señales que iban a preceder el segundo advenimiento: “Fue hecho un gran terremoto; y el sol se puso negro como un saco de cilicio, y la luna se puso toda como sangre”. Apocalipsis 6:12. { CS 305.4; GC.304.1 }

Estas señales se vieron antes de principios del siglo XIX. En cumplimiento de esta profecía, en 1755 se sintió el más espantoso terremoto que se haya registrado. Aunque generalmente se lo llama el terremoto de Lisboa, se extendió por la mayor parte de Europa, África y América. Se sintió en Groenlandia en las Antillas, en la isla de Madera, en Noruega, en Suecia, en Gran Bretaña e Irlanda. Abarcó por lo menos diez millones de kilómetros cuadrados. La conmoción fue casi tan violenta en África como en Europa. Gran parte de Argel fue destruida; y a corta distancia de Marruecos, un pueblo de ocho a diez mil habitantes desapareció en el abismo. Una ola formidable barrió las costas de España y África, sumergiendo ciudades y causando inmensa desolación.

Fue en España y Portugal donde la sacudida alcanzó su mayor violencia. Se dice que en Cádiz, la oleada llegó a sesenta pies de altura. Algunas de las montañas "más importantes de Portugal fueron sacudidas hasta sus cimientos y algunas de ellas se abrieron en sus cumbres, que quedaron partidas de un modo asombroso, en tanto que trozos enormes se desprendieron sobre los valles adyacentes. Se dice que de esas montañas salieron llamaradas de fuego". Sir Charles Lyell, Principles of Geology, 495.

En Lisboa "se oyó bajo la tierra un ruido de trueno, e inmediatamente después una violenta sacudida derribó la mayor parte de la ciudad. En unos seis minutos murieron sesenta mil personas. El mar se retiró primero y dejó seca la barra, luego volvió en una ola que se elevaba hasta cincuenta pies sobre su nivel ordinario".

"Entre los sucesos extraordinarios ocurridos en Lisboa durante la catástrofe, se cuenta la sumersión del nuevo malecón, construido completamente de mármol y con ingente gasto. Un gran gentío se había reunido allí en busca de un sitio fuera del alcance del derrumbe general; pero de pronto el muelle se hundió con todo el gentío que lo llenaba, y ni uno de los cadáveres salió jamás a la superficie" (ibíd.). { CS 306.3; GC.305.1 }

EL DIA OSCURO  
19 DE MAYO 1780

DARK DAY  
OF 1780

THE WONDERFUL DARK DAY.—1780.

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The Northern States wrapt in a Dense Black Atmosphere for Fifteen Hours.—The Day of Judgment Supposed to have Come.—Cessation of Labor.—Religious Devotions Resorted to.—The Herds Retire to their Stalls, the Fowls to their Roosts, and the Birds Sing their Evening Songs at Noonday.—Science at Loss to Account for the Mysterious Phenomenon.—One of Nature's Marvels.—Redness of the Sun and Moon.—Approach of a Thick Vapor.—Loud Peals of Thunder.—Sudden and Strange Darkness.—Alarm of the Inhabitants.—End of the World Looked For.—Dismay of the Brute Creation.—An Intensely Deep Gloom.—Difficulty in Attending to Business.—Lights Burning in the Houses.—Vast Extent of the Occurrence.—Condition of the Barometer.—Change in the Color of Objects.—Quick Motion of the Clouds.—Birds Suffocate and Die.—The Sun's Disc Seen in Some Places.—Oily Deposit on the Waters.—Impenetrable Darkness at Night.—Incidents and Anecdotes.—Ignorant Whims and Conjectures.—An Unsolved Mystery.

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Veinticinco años después apareció la segunda señal mencionada en la profecía: el oscurecimiento del sol y de la luna. Lo que hacía esto aun más sorprendente, era la circunstancia de que el tiempo de su cumplimiento había sido indicado de un modo preciso. En su conversación con los discípulos en el Monte de los Olivos, después de describir el largo período de prueba por el que debía pasar la iglesia, es decir, los mil doscientos sesenta años de la persecución papal, acerca de los cuales había prometido que la tribulación sería acortada, el Salvador mencionó en las siguientes palabras ciertos acontecimientos que debían preceder su venida y fijó además el tiempo en que se realizaría el primero de estos: "En aquellos días, después de aquella aflicción, el sol se oscurecerá, y la luna no dará su resplandor". Marcos 13:24. Los 1.260 días, o años, terminaron en 1798. La persecución había concluido casi por completo desde hacía casi un cuarto de siglo. Después de esta persecución, según las palabras de Cristo, el sol debía oscurecerse. Pues bien, el 19 de mayo de 1780 se cumplió esta profecía. { CS 307.1; GC.306.1 } "Único o casi único en su especie, por lo misterioso del hasta ahora inexplicado fenómeno que en él se verificó, [...] fue el día oscuro del 19 de mayo de 1780, inexplicable oscurecimiento de todo el cielo visible y atmósfera de Nueva Inglaterra". R. M. Devens, Our First Century, 89. { CS 307.2; GC.306.2 } Un testigo ocular que vivía en Massachusetts describe el acontecimiento del modo siguiente: "Por la mañana salió el sol despejado, pero pronto se anubló. Las nubes fueron espesándose y del seno de la oscuridad que ostentaban brillaron relámpagos, se oyeron truenos y cayó un leve aguacero. A eso de las nueve, las nubes se atenuaron y, revistiendo un tinte cobrizo, demudaron el aspecto del suelo, peñas y árboles al punto que no parecían ser de nuestra tierra. A los pocos minutos, un denso nubarrón negro se extendió por todo el firmamento dejando tan solo un estrecho borde en el horizonte, y haciendo tan oscuro el día como suele serlo en verano a las nueve de la noche [...]. { CS 307.3; GC.306.3 }

El 19 de mayo de 1780 figura en la historia como “el día oscuro”. Desde el tiempo de Moisés, no se ha registrado jamás período alguno de oscuridad tan densa y de igual extensión y duración. La descripción de este acontecimiento que han hecho los historiadores no es más que un eco de las palabras del Señor, expresadas por el profeta Joel, dos mil quinientos años antes de su cumplimiento: “El sol se tornará en tinieblas, y la luna en sangre, antes de que venga el día grande y espantoso de Jehová”. Joel 2:31. { CS 309.1; GC.308.1 }

Cristo había mandado a sus discípulos que se fijasen en las señales de su advenimiento, y que se alegrasen cuando viesen las pruebas de que se acercaba.

“Cuando estas cosas comenzaren a hacerse—dijo—, mirad, y levantad vuestras cabezas, por que vuestra redención está cerca”. Llamó la atención de sus discípulos a los árboles a punto de brotar en primavera, y dijo: “Cuando ya brotan, viéndolo, de vosotros mismos entendéis que el verano está cerca. Así también vosotros, cuando viereis hacerse estas cosas, entended que está cerca el reino de Dios”. Lucas 21:28, 30, 31. { CS 309.2; GC.308.2 }

# LA CAIDA DE LAS ESTRELLAS 13-NOV-1833

 **FACTBIT**  
**ASTRONOMY**

A Leonid Meteor Shower in 1833 filled the night sky with

**72,000+**  
**Meteors per Hour**

The observation of the great meteor shower (stern) on November 13, 1833, by the astronomer Denison Olsted and the public became a pioneer for modern-day "citizen science" and paved the way for a better understanding of meteors. It was at this time that the characteristics of a meteor shower were defined.

REFERENCE: NATIONAL GEOGRAPHIC SOCIETY THE WASHINGTON DC  
August 20, 1833 Meteor Storm (Leonid Meteor Shower) National  
Geographic. Retrieved from <https://bigquestions.nationalgeographic.com/2016/08/20/leonid-meteor-shower-what-did-it-look-like/>



*Falling Stars.*—I observed, this morning, upon waking from sleep, that flashes of light appeared to be passing the windows, and upon going out, found the atmosphere illuminated by Shooting Stars, or Meteors, which seemed to be falling to the earth like rain. Some of them were so large as to cause a shadow, and to leave a luminous train behind them, extending over from  $40^{\circ}$  to  $50^{\circ}$  of the horizon. But what is very singular, they all appeared to shoot directly from one, and the same centre, like radii from the centre towards the circumference of a circle. This centre was in the cluster of stars called the "Sickle," about the middle of its bend, and about  $6^{\circ}$  or  $7^{\circ}$  northwesterly of the star "Regulus." There must have been many hundreds, perhaps thousands visible, between five o'clock and day light. It is believed that the same appearance was visible on the night of the 12th.

F. L.

Uniontown, Nov. 13th, 1833.

En 1833, dos años después de haber principiado Miller a presentar en público las pruebas de la próxima venida de Cristo, apareció la última de las señales que habían sido anunciadas por el Salvador como precursoras de su segundo advenimiento. Jesús había dicho: "Las estrellas caerán del cielo". Mateo 24:29. Y Juan, al recibir la visión de la escenas que anunciarían el día de Dios, declara en el Apocalipsis: "Las estrellas del cielo cayeron sobre la tierra, como la higuera echa sus higos cuando es movida de gran viento". Apocalipsis 6:13. Esta profecía se cumplió de modo sorprendente y pasmoso con la gran lluvia meteórica del 13 de noviembre de 1833. Fue este el más dilatado y admirable espectáculo de estrellas fugaces que se haya registrado, pues "¡sobre todos los Estados Unidos el firmamento entero estuvo entonces, durante horas seguidas, en conmoción ígnea! No ha ocurrido jamás en este país, desde el tiempo de los primeros colonos, un fenómeno celestial que despertara tan grande admiración entre unos, ni tanto terror ni alarma entre otros". "Su sublimidad y terrible belleza quedan aún grabadas en el recuerdo de muchos [...] Jamás cayó lluvia más tupida que ésa en que cayeron los meteoros hacia la tierra; al este, al oeste, al norte y al sur era lo mismo. En una palabra, todo el cielo parecía en conmoción [...]. El espectáculo, tal como está descrito en el diario del profesor Silliman, fue visto por toda la América del Norte [...]. Desde las dos de la madrugada hasta la plena claridad del día, en un firmamento perfectamente sereno y sin nubes, todo el cielo estuvo constantemente surcado por una lluvia incesante de cuerpos que brillaban de modo deslumbrador" (R. M. Devens, American Progress; or, The Great Events of the Greatest Century, cap. 28, párrs. 1-5). { CS 332.3; GC.333.1 }



LA GLORIOSA MAÑANA DE LA RESURRECCION

CLYDE PROVONSHA, © PFFA

“Así como creemos que Jesús murió y resucitó, de igual manera creemos que Dios va a resucitar con Jesús a los que murieron creyendo en él” (Tsalonicenses 4: 14, V. P.)

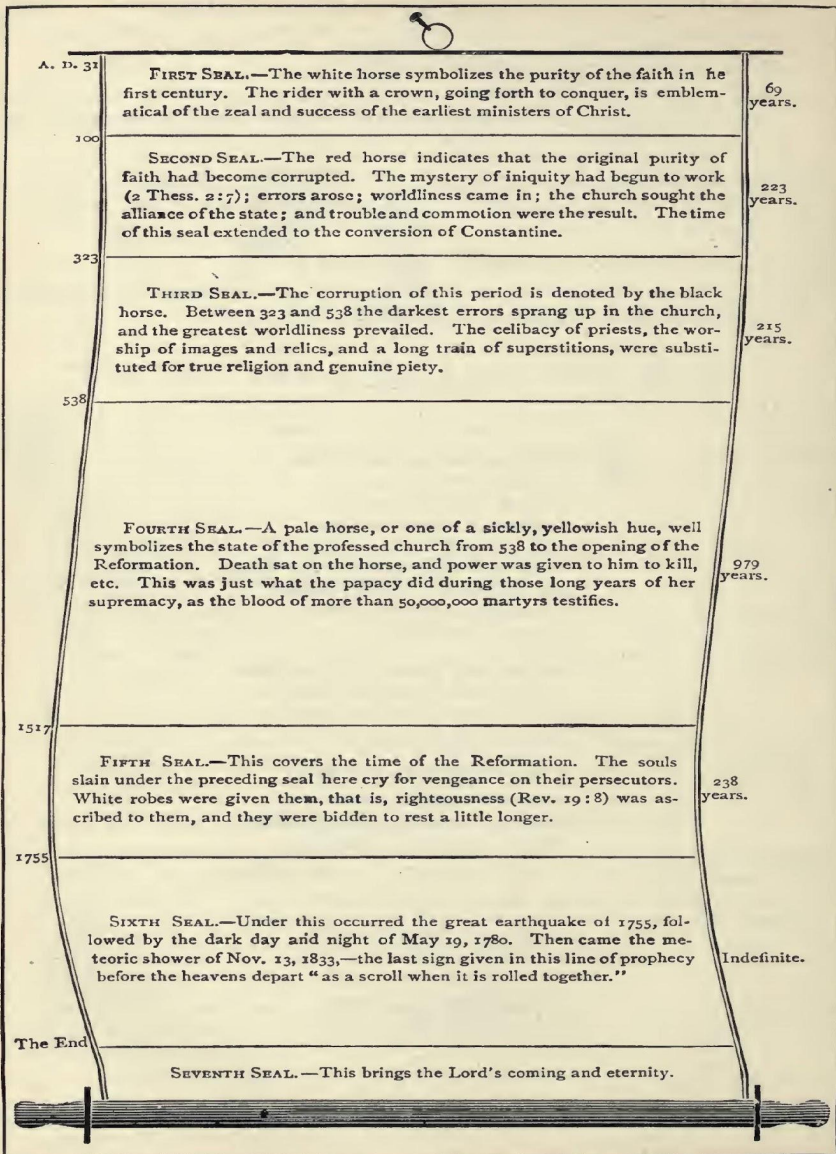
# FIN DEL SEXTO SELLO Y SEPTIMO SELLO

Pronto aparece en el este una pequeña nube negra, de un tamaño como la mitad de la palma de la mano. Es la nube que envuelve al Salvador y que a la distancia parece rodeada de oscuridad. El pueblo de Dios sabe que es la señal del Hijo del hombre. En silencio solemne la contemplan mientras va acercándose a la tierra, volviéndose más luminosa y más gloriosa hasta convertirse en una gran nube blanca, cuya base es como fuego consumidor, y sobre ella el arco iris del pacto. Jesús marcha al frente como un gran conquistador. Ya no es "varón de dolores", que haya de beber el amargo cáliz de la ignominia y de la maldición; victorioso en el cielo y en la tierra, viene a juzgar a vivos y muertos. "Fiel y veraz", "en justicia juzga y hace guerra". "Y los ejércitos que están en el cielo le seguían". Apocalipsis 19:11, 14 (VM). Con cantos celestiales los santos ángeles, en inmensa e Innumerable muchedumbre, le acompañan en el descenso. El firmamento parece lleno de formas radiantes, "millones de millones, y millares de millares". Ninguna pluma humana puede describir la escena, ni mente mortal alguna es capaz de concebir su esplendor. "Su gloria cubre los cielos, y la tierra se llena de su alabanza. También su resplandor es como el fuego". Habacuc 3:3, 4 (VM). A medida que va acercándose la nube viviente, todos los ojos ven al Príncipe de la vida. Ninguna corona de espinas hiere ya sus sagradas sienes, ceñidas ahora por gloriosa diadema. Su rostro brilla más que la luz deslumbradora del sol de mediodía. "Y en su vestidura y en su muslo tiene escrito este nombre: Rey de reyes y Señor de señores". Apocalipsis 19:16. Ante su presencia, "hanse tornado pálidos todos los rostros"; el terror de la desesperación eterna se apodera de los que han rechazado la misericordia de Dios. "Se deslíe el corazón, y se baten las rodillas, [...] y palidece el rostro de todos". Jeremías 30:6; Nahúm 2:10 (VM). Los justos gritan temblando: "¿Quién podrá estar firme?" Termina el canto de los ángeles, y sigue un momento de silencio aterrador. Entonces se oye la voz de Jesús, que dice: "¡Bastaos mi gracia!" Los rostros de los justos se iluminan y el corazón de todos se llena de gozo. Y los ángeles entonan una melodía más elevada, y vuelven a cantar al acercarse aún más a la tierra. El Rey de reyes desciende en la nube, envuelto en llamas de fuego. El cielo se recoge como un libro que se enrolla, la tierra tiembla ante su presencia, y todo monte y toda isla se mueven de sus lugares. "Vendrá nuestro Dios, y no callará: fuego consumirá delante de él, y en derredor suyo habrá tempestad grande. Convocará a los cielos de arriba, y a la tierra, para juzgar a su pueblo". Salmos 50:3, 4. Y los reyes de la tierra y los príncipes, y los ricos, y los capitanes, y los fuertes, y todo siervo y todo libre, se escondieron en las cuevas y entre las peñas de los montes; y decían a los montes y a las peñas: Caed sobre nosotros, y escondednos de la cara de aquel que está sentado sobre el trono, y de la ira del Cordero: porque el gran día de su ira es venido; ¿y quién podrá estar firme?" Apocalipsis 6:15-17. { CS 625.2; GC.642.1 }

# 1897

# 1904

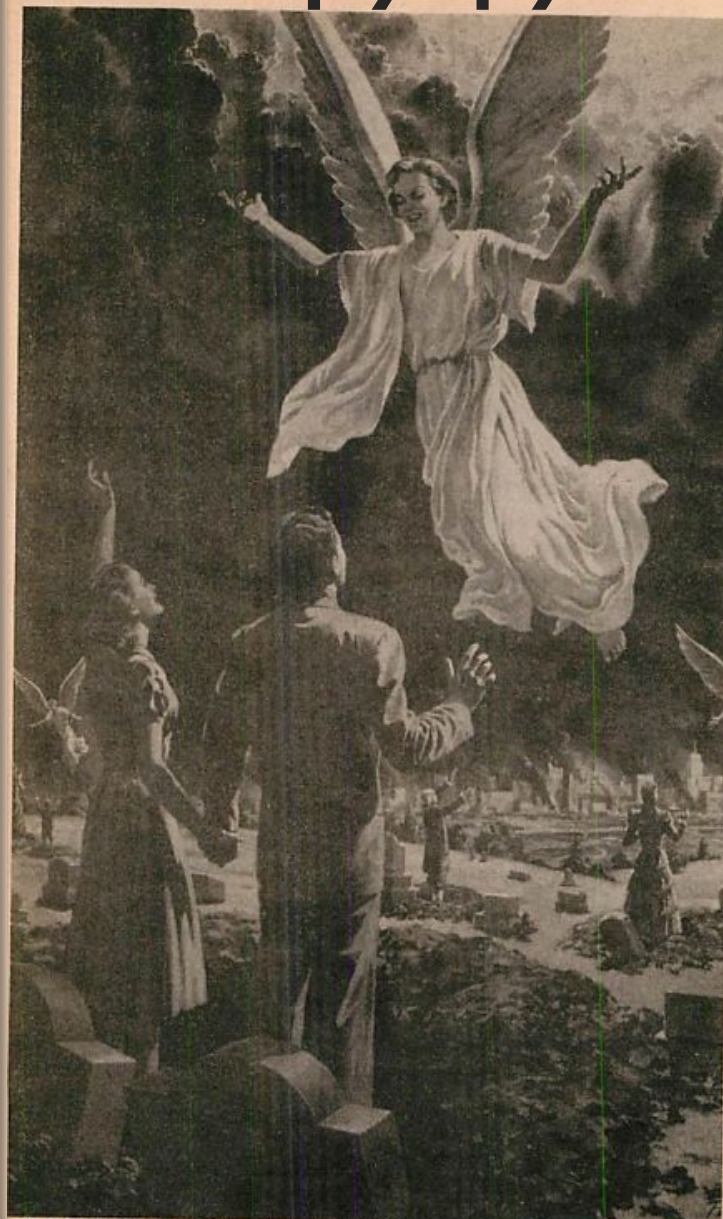
# 1949



\* DIAGRAM OF THE SEVEN SEALS. REV. 6; 7; 8:1.

<p><b>7th Seal. Rev. 8:1.</b> Heaven departs as a scroll. Silence in heaven. Matt. 25:31.</p> <p>The _____ end _____</p>
<p><b>6th Seal. Signs of the Second Advent.</b></p> <p style="text-align: center;"><b>THE SEALING WORK.</b> Rev. 7:1-8.</p> <p>Earthquake at Lisbon, 1755. 90,000 souls perished. Sun and moon darkened, 1780, May 19. Stars fell, Nov. 13, 1833. Matt. 24:29; Mark 13:24, 25.</p> <p>1844 to the end _____ The judgment hour and the sealing of the 144,000.</p>
<p><b>5th Seal. Reformation Era.</b> Souls under the altar cry for vengeance. Gen. 4:10.</p>
<p><b>4th Seal. Papal Supremacy.</b> Pale horse—death. Martyrs Slain. Rev. 13:7; Dan. 7:25.</p>
<p><b>3d Seal. 4th and 5th Centuries.</b> Black horse—corrupt church. Pagan rites come into the church.</p>
<p><b>2d Seal. 2d and 3d Centuries.</b> Red horse—perverted Gospel. Peace taken from the earth.</p>
<p><b>1st Seal. Apostolic Times.</b> White horse—pure church. Rev. 19:8. Triumph of the early church.</p>

\* For fuller explanation see pamphlet on "The Seven Churches and the Seven Seals." Bible Students' Library, No. 184, price 10 cents.



LA GLORIOSA MAÑANA DE LA RESURRECCION

CLYDE PROVONSHA, © P.F.P.A.

"Así como creemos que Jesús murió y resucitó, de igual manera creemos que Dios va a resucitar con Jesús a los que murieron creyendo en él" (Tsalonicenses 4: 14, V. P.)

1 DÍA	=	1 AÑO
24 HORAS	=	360 DÍAS
12 HORAS	=	180 DIAS
6 HORAS	=	90 DÍAS
3 HORAS	=	45 DÍAS
1 HORA	=	15 DÍAS
½ HORA	=	7.5 DIAS

## **San Mateo 24:29-31 RVR09**

- Y luego después de la aflicción de aquellos días, el sol se oscurecerá, y la luna no dará su lumbre, y las estrellas caerán del cielo, y las virtudes de los cielos serán conmovidas. Y entonces se mostrará la señal del Hijo del hombre en el cielo; y entonces lamentarán todas las tribus de la tierra, y verán al Hijo del hombre que vendrá sobre las nubes del cielo, con grande poder y gloria. Y enviará sus ángeles con gran voz de trompeta, y juntarán sus escogidos de los cuatro vientos, de un cabo del cielo hasta el otro.

## Apocalipsis 6:12-17 RVR09

- Y miré cuando él abrió el sexto sello, y he aquí fué hecho un gran terremoto; y el sol se puso negro como un saco de cilicio, y la luna se puso toda como sangre; Y las estrellas del cielo cayeron sobre la tierra, como la higuera echa sus higos cuando es movida de gran viento. Y el cielo se apartó como un libro que es envuelto; y todo monte y las islas fueron movidas de sus lugares. Y los reyes de la tierra, y los príncipes, y los ricos, y los capitanes, y los fuertes, y todo siervo y todo libre, se escondieron en las cuevas y entre las peñas de los montes; Y decían á los montes y á las peñas: Caed sobre nosotros, y escondednos de la cara de aquél que está sentado sobre el trono, y de la ira del Cordero: Porque el gran día de su ira es venido; ¿y quién podrá estar firme?

## **Apocalipsis 8:1 RVR09**

- Y CUANDO él abrió el séptimo sello, fué hecho silencio en el cielo casi por media hora.

# **“dioses” RAPACES Y SU INTERPRETACION PRIVADA DE LOS 7 SELLOS**

- **Victor T. Houteff (Davidianos - Vara del pastor)**
- **Hugo Gambetta (Evangelio Eterno)**
- **David Gates (Red Advenir)**
- **Arturo Quintero (Adventista denominacional)**
- **Otros**

