

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

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- **Otros**

Advertencias solemnes contra los engaños

San Mateo 24:4-5 RVR09

Y respondiendo Jesús, les dijo: Mirad que nadie os engañe. Porque vendrán muchos en mi nombre, diciendo: Yo soy el Cristo; y á muchos engañarán.

San Mateo 24:24 RVR09

Porque se levantarán falsos Cristos, y falsos profetas, y darán señales grandes y prodigios; de tal manera que engañarán, si es posible, aun á los escogidos.

Hechos 20:29-30 RVR09

Porque yo sé que después de mi partida entrarán en medio de vosotros lobos rapaces, que no perdonarán al ganado; Y de vosotros mismos se levantarán hombres que hablen cosas perversas, para llevar discípulos tras sí.

2 Corintios 11:13-15 RVR09

Porque éstos son falsos apóstoles, obreros fraudulentos, trasfigurándose en apóstoles de Cristo. Y no es maravilla, porque el mismo Satanás se transfigura en ángel de luz. Así que, no es mucho si también sus ministros se transfiguran como ministros de justicia; cuyo fin será conforme á sus obras.

2 Pedro 3:16-18 RVR09

Casi en todas sus epístolas, hablando en ellas de estas cosas; entre las cuales hay algunas difíciles de entender, las cuales los indoctos é inconstantes tuercen, como también las otras Escrituras, para perdición de sí mismos. Así que vosotros, oh amados, pues estáis amonestados, guardaos que por el error de los abominables no seáis juntamente extraviados, y caigáis de vuestra firmeza. Mas creced en la gracia y conocimiento de nuestro Señor y Salvador Jesucristo. A él sea gloria ahora y hasta el día de la eternidad. Amén.

Romanos 1:18-19, 21-22, 25 RVR1960

Porque la ira de Dios se revela desde el cielo contra toda impiedad e injusticia de los hombres que detienen con injusticia la verdad; porque lo que de Dios se conoce les es manifiesto, pues Dios se lo manifestó. Pues habiendo conocido a Dios, no le glorificaron como a Dios, ni le dieron gracias, sino que se envanecieron en sus razonamientos, y su necio corazón fue entenebrecido. Profesando ser sabios, se hicieron necios, ya que cambiaron la verdad de Dios por la mentira, honrando y dando culto a las criaturas antes que al Creador, el cual es bendito por los siglos. Amén.

Jeremías 17:5 RVR09

Así ha dicho Jehová: Maldito el varón que confía en el hombre, y pone carne por su brazo, y su corazón se aparta de Jehová.

Los 7 sellos y su interpretación histórica en el Adventismo

Historicismo

CHAPTER 20. The Seven Seals
[Small text describing the chapter content]

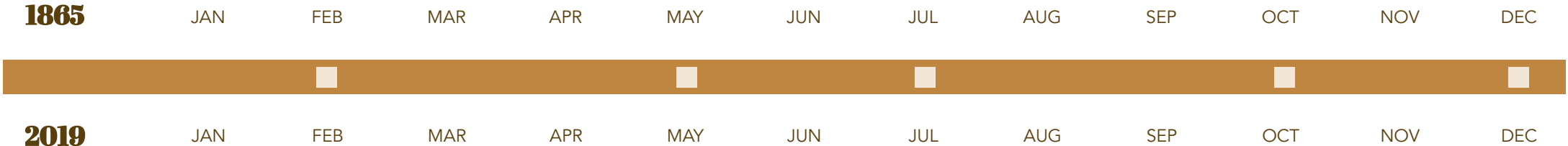


JAMES WHITE
1865

LA VERDAD PRESENTE
1884

BIBLE READINGS
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LECTURAS DE LA BIBLIA
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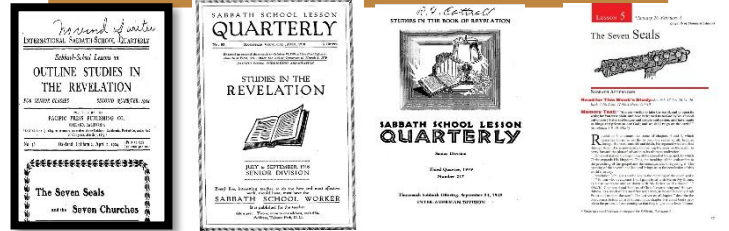
LOS SIETE SELLOS



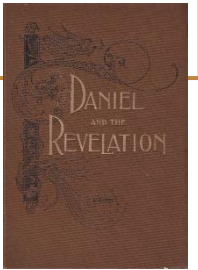
CONFLICTO DE LOS SIGLOS
1911



ESCUELA SABATICA
1904 – 1918 – 1949 - 2019



DANIEL Y APOCALPSIS
1897



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.

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

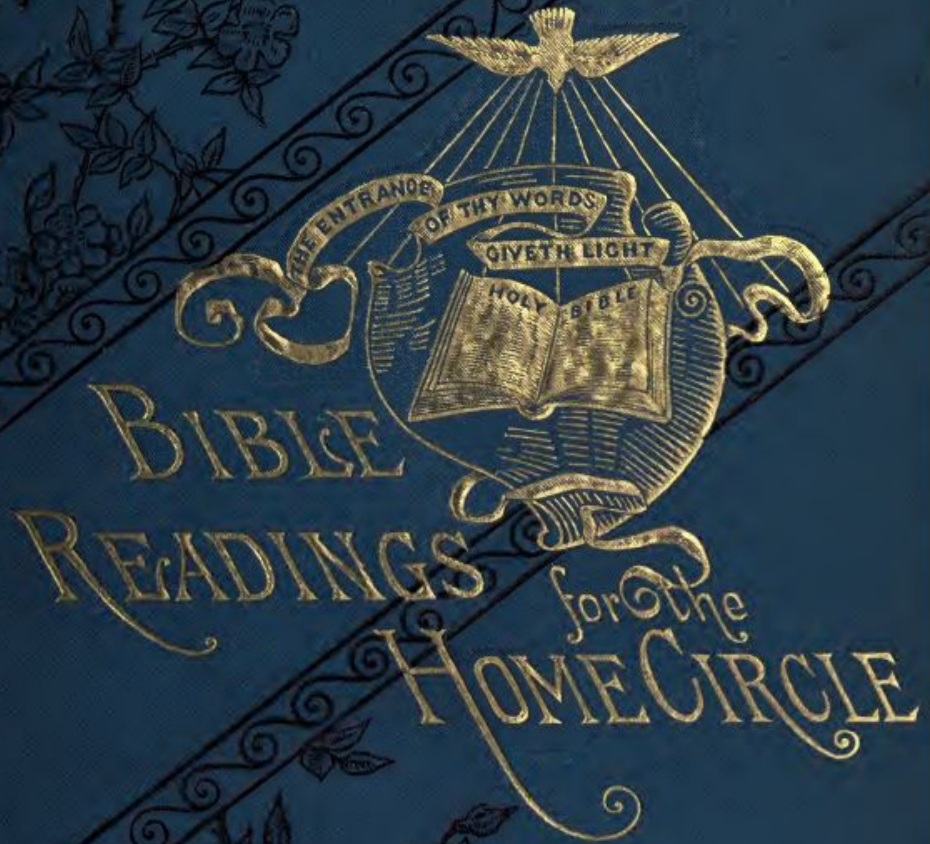
En el futuro se levantarán engaños de toda clase, y queremos una base sólida para nuestros pies. Queremos pilares sólidos para la construcción. Ni una clavija ha de quitarse de lo que El Señor ha establecido. El enemigo introducirá falsas teorías, tales como la doctrina de que no hay santuario. Este 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

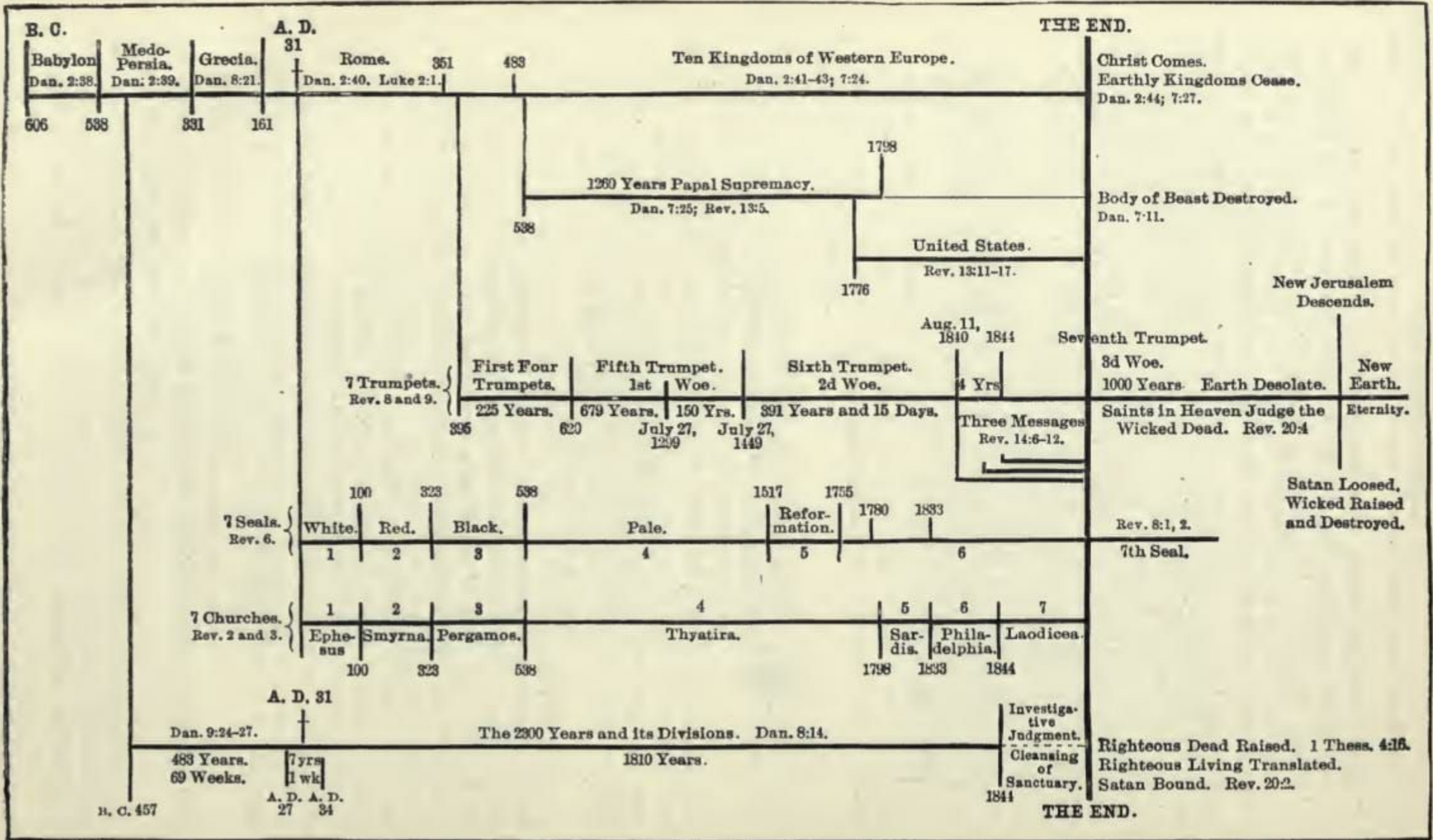
Permitamos que los pioneros identifiquen la verdad—Cuando el poder de Dios testifique acerca de la verdad, ésta permanecerá para siempre como verdad. No debe aceptarse ninguna suposición posterior contraria a la luz que Dios ha dado. Se levantarán hombres cuyas interpretaciones de la Escritura les parecerá 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.

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".



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1889

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FOR

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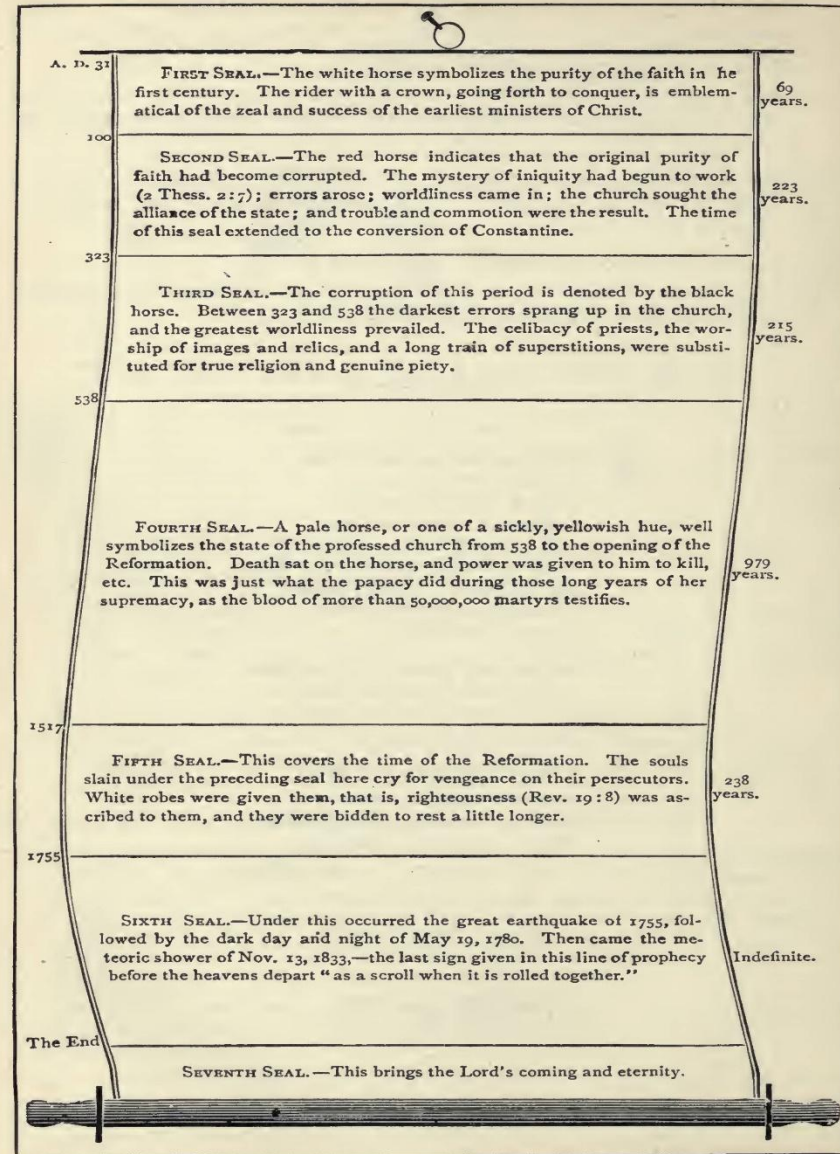
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REVIEW AND HERALD PUBLISHING COMPANY,
BATTLE CREEK, MICH.; CHICAGO, ILL.;
TORONTO, ONTARIO.

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

those who embraced it, only assumed the name, received the rite of baptism, and conformed to some of the external ceremonies of the church, but did not receive as much healing in upon the

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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

symbol?

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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.

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|-------------|-------------|-------------|---------------------------|-----------------------|------------------|-------------------|
| 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 |


 Lesson 7—The Opening of the Seals

AUGUST 17, 1918

LESSON SCRIPTURE: Revelation 6: 1-11.

DAILY STUDY OUTLINE

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



THE BOOK OF REVELATION, CHURCH HISTORY.

A. T. JOHNS.

Open your Bible to Revelation this morning. What is this book?—"The revelation of Jesus Christ." The revelation of him, that God gave to him; and then he 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, 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.

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?—Fulness; 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 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 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; 8-11, by a line of reading straight through on 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.)

—This also reaches to the end of the world. Rev. 11:12-18.

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 epochs 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 godliness, 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 forms of godliness, and knew only the opinion of Satan,—when the gospel was taken and perverted to sustain all this, how could the Lord save them in that condition!

The means of saving people is 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, and bolster, and apologize 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.

The other three trumpets are matters taking another field of history, and reaching down to a time when the kingdoms of this world become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever; when the nations are angry, and the wrath of God is come, and the time of the dead, that they should be judged, and that they should give reward to his servants the prophets, and to the saints, and to them that fear his name, and should destroy them that destroy the earth.

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.)

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.

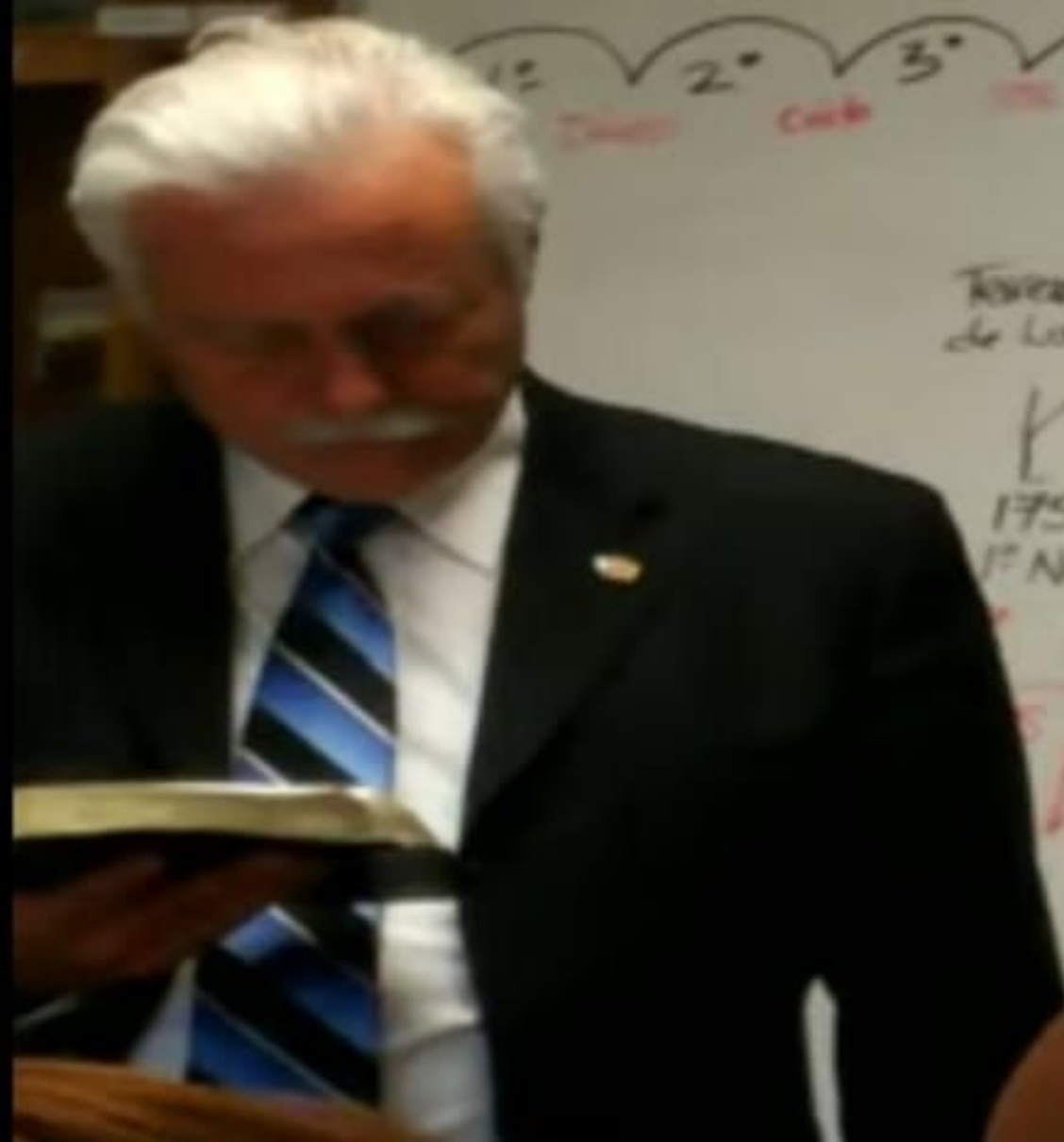
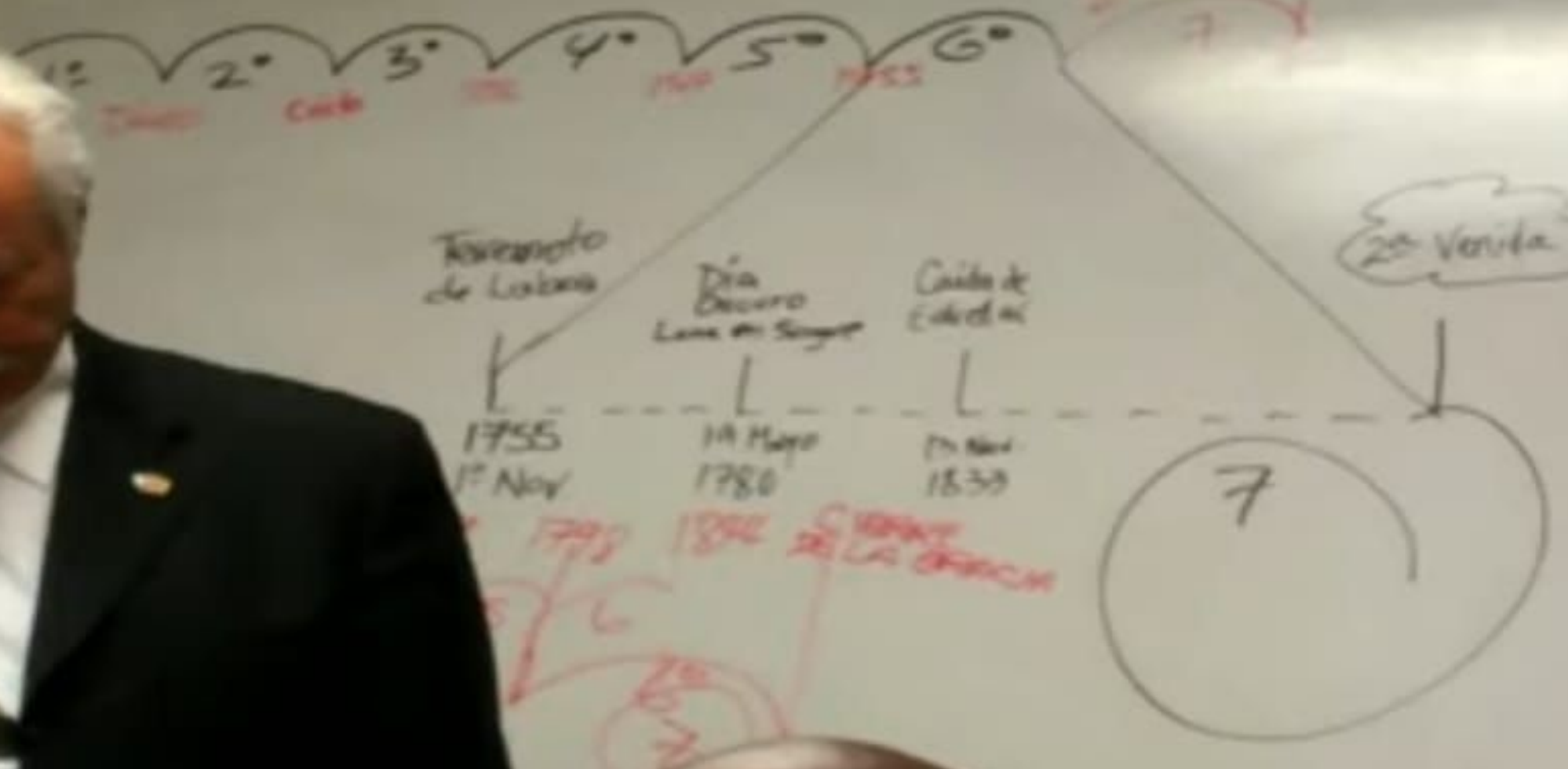
Los siete sellos se componen de siete pasos que marcan la apostasía, la Reforma y los eventos relacionados con la venida del Señor.

Las siete iglesias son siete instrucciones para la propia iglesia de Cristo.

“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**

Siete Sellos





Llamadas Oportunas

La Única Paz de la Mente

Vol. 2

Nos. 13, 14

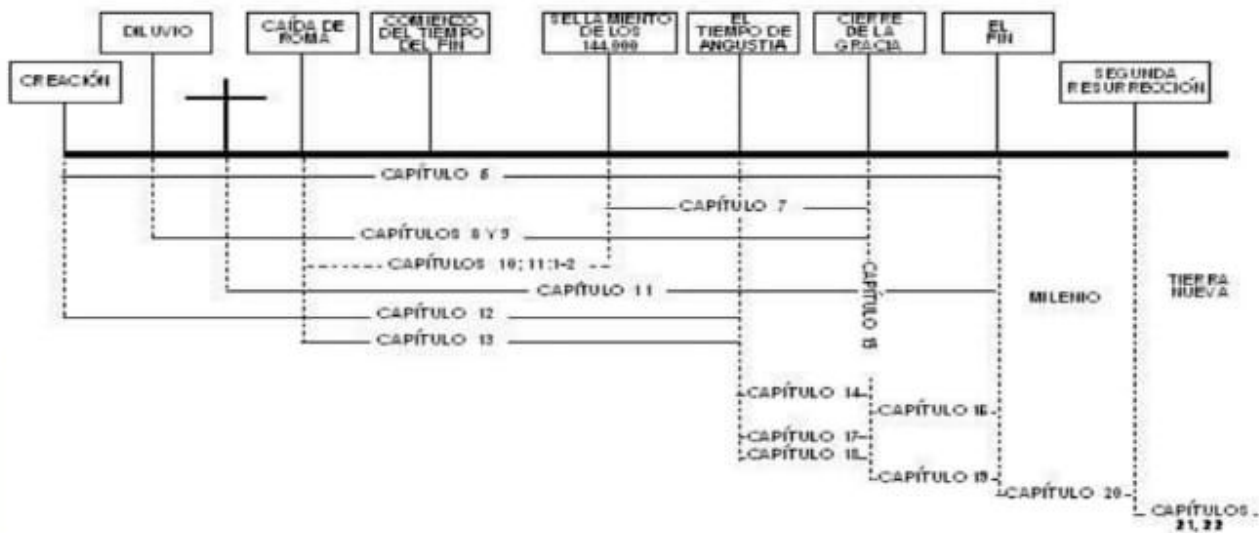


¿Dónde Comienzan Y Terminan Los Sellos Y Las Trompetas?

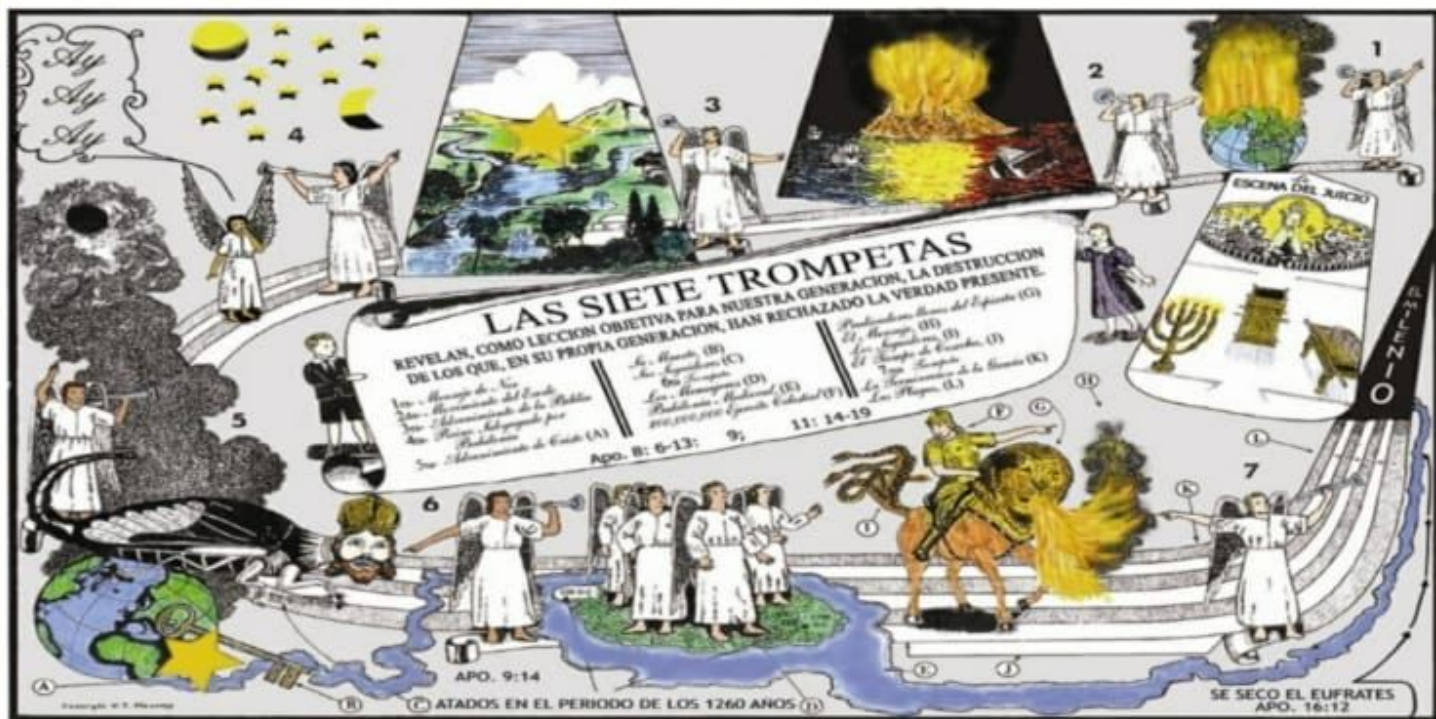
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22.

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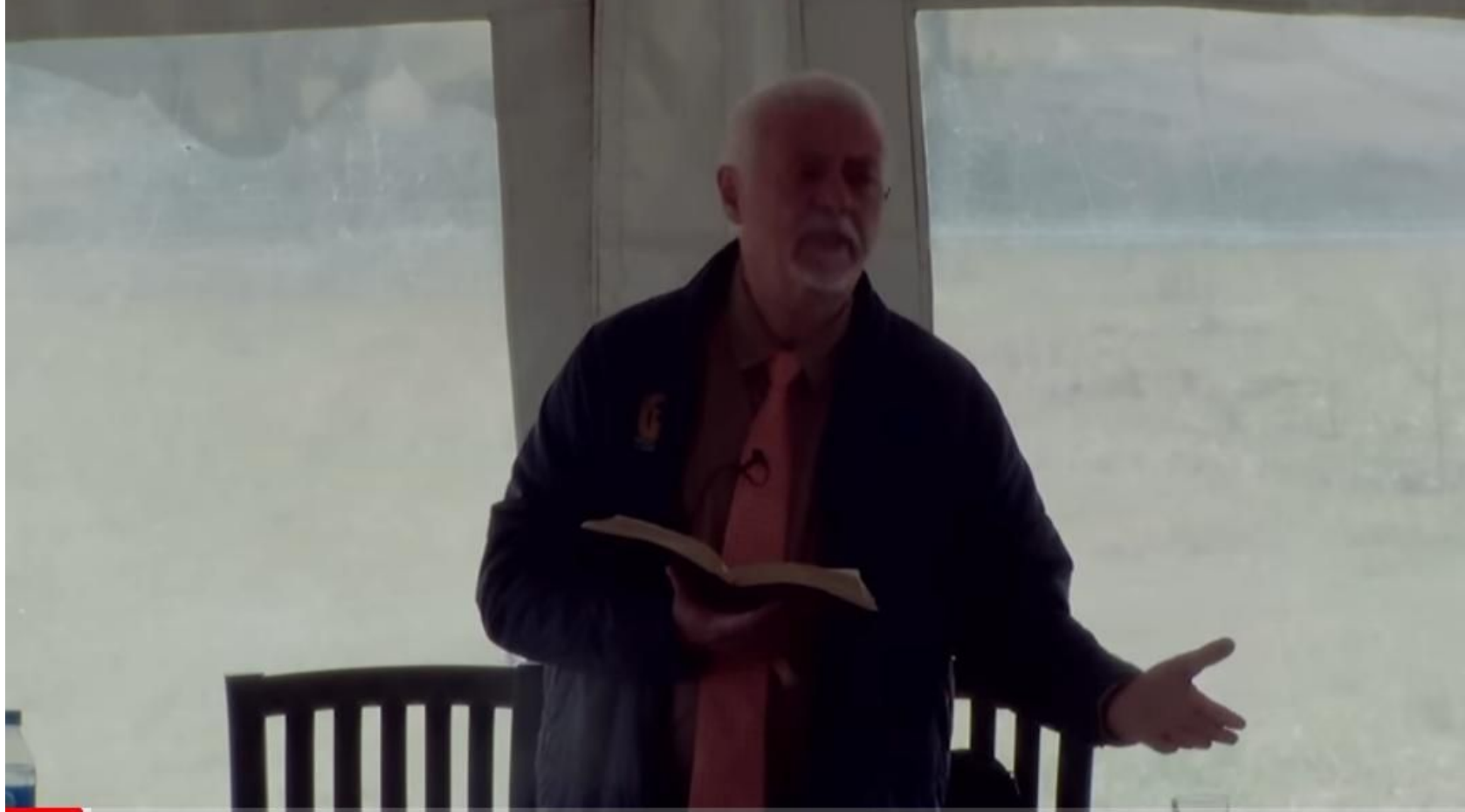
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MR No. 1465—La verdadera
“educación superior” sólo se
puede obtener del gran maestro

Le preguntamos a Juan qué vio y escuchó en la visión de Patmos, y él responde: "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. Y vi un ángel fuerte que proclamaba a gran voz: ¿Quién es digno de abrir el libro y desatar sus sellos? Y nadie, ni en el cielo, ni en la tierra, ni debajo de la tierra, podía abrir el libro ni mirarlo". {20MR 197.1}

Allí, en su mano abierta, estaba el libro, el rollo de la historia de las providencias de Dios, la historia profética de las naciones y de la iglesia. Aquí estaban contenidas las declaraciones divinas, Su autoridad, Sus mandamientos, Sus leyes, todo el consejo simbólico del Eterno y la historia de todos los poderes gobernantes de las naciones. En el lenguaje simbólico estaba contenida en ese rollo la influencia de cada nación, lengua y pueblo desde el comienzo de la historia de la tierra hasta su fin.

{20MR 197.2}



"LOS 7 SELLOS" | PR ARTURO QUINTERO

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