

Introduction – Revelation 12 War in Heaven

By

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&

Friends

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Let us preface this lecture by saying:

One of the most important doctrines of the Seventh-day Adventist Church is a belief concerning the church itself. We believe that we are the remnant.

To us, the term “remnant” means **far more** than being the one true church and **far more** than being right, where all others are wrong.

Beyond this it signifies a stupendous prophetic expectation of ourselves, the expectation that we will have an impact exceeding, by many orders of magnitude, that of all previous reform movements in history.

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To be specific, we believe as follows:

Vast numbers will one day embrace our message. More than that, we will succeed in making our message a global issue of absorbing interest to every rational being on Earth.

A Key Component:

So clearly and irrefutably will we set forth the issues that we will give the lie to (expose) every deception.

This will, ignite a global conflict in which every civil and religious organization on earth will be arrayed against us.

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With complete effectiveness we will one day serve as instruments of both salvation and judgment for the entire planet. By its judgment upon us, the world itself will be judged.

Such is our expectation. For our part, we believe it is Scriptural. But it goes without saying that by **no projection of current trends** can such a future be seen for the Advent Movement.

Laodiceanism, error, division, and the like, could all be listed, accurately enough, as causes of the non-occurrence of our expectation.

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But, we are adding one more to the list, one that concerns our message itself. It is our belief that without further development as well as a better understanding of our message as it currently stands, our message is incapable of those stupendous expectations. Though our message is significantly different from that of all others, especially from that of Evangelical Protestantism, do we as a people understand those differences? Especially – the answer to the basic question, **“What must I do to be saved?”**

Question: Why is it that our main body of believers are Laodiceans if we believe we have the answer to that question?

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5T 535 says, “We should know what we must do to be saved. We should **not, my brethren and sisters, float along with the popular current.** Our present work is to come out from the world and be separate.” **2 Cor. 6:17**

We believe that this message should be capable of the following and we list three:

1. The most important is that the message must be **capable of convicting of sin.**

Question: Do we understand the science of sin?

Jn. 16:8 tells us that the work of the Holy Spirit is to convict us of sin.

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2. This message **must be authoritative**. In other words, it should be so thoroughly and clearly provable from Scripture as to be immune from ambiguity, debate, and conflicting interpretation, and free from too many unexplained details.

Questions: If we were to ask what took place at the cross concerning the Atonement and the significance of the rending of the Veil, what would your answer be? Or, how does our gospel differ from the protestant world? Or does it?

1 Pet. 3:15 tells us to, “...be ready always to give an answer, to every man that asketh you a reason...”

2 Tim. 2:15 says, “Study to shew thyself approved unto God...”

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3. This message must be such that it **cannot be falsely professed** if, as we expect, the last message is to give the lie to every form of falsehood, counterfeit and hypocrisy; **hypocritical acceptance** of this message should be **difficult at the outset** and **impossible over the course of time**.

Question: If the false are as at home within this message as are the true, in what way is it a test?

Question: How does it ignite a conflict between good and evil?

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The message should have the same impact within our own church that we expect it to have in the world at large. A message that is to so test the world as to divide it into two overt camps of good and evil, should do the same in our church.

2SM 114 says, “But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.” When they are fully developed, the one (tares) will hate the other (wheat). **Consider** Cain and Abel.

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5T 217 says, “I am filled with sadness when I think of our condition as a people....And yet the general opinion is that the church is flourishing:...” This same reference goes on to say, “The church has turned back from following Christ her Leader **and is** steadily retreating toward Egypt.”

GC 599 states, “We should **exert** all the powers of the mind in the study of the Scriptures and should **task** the understanding to comprehend, as far as mortals can, the deep things of God;...”

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Now we will address the war in heaven in **Rev. 12**.

As we read **Rev. 12**, we will notice that the conflict involving the woman is inseparably connected with the war between the dragon and his angels and Michael and His angels. However, the battle between Lucifer and Michael historically took place long before the existence of the church represented by the woman.

Question: Why then in **Rev. 12**, is the war against the woman superimposed upon Lucifer's original rebellion?

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Question: Why does **Rev. 12** make them appear simultaneous and even synonymous?

Answer: However remote the one conflict is from the other historically, the two are synonymous prophetically.

In other words, Lucifer's original rebellion against Christ is prophetic of his later rebellion against the church.

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Throughout **Rev. 12**, remember, the battle is between the woman and the dragon, and all that is said about the victory of Christ and His angels is prophetic of what the woman (church), through the blood of Christ, would later accomplish. Michael's angels are in **Rev. 12:7** prophetic of Michael's people (church). And since the angels of Michael are prophetic of the people of Michael, the angels of Satan are prophetic of the people of Satan.

In the broadest outline, **Rev. 12** speaks first of a war in heaven, accompanied by the travail of the woman. This war ends by the casting down of Satan and his followers. And then the war is commenced anew on a different plane, namely, the earth. (First in heaven and then on the earth).

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Question: What could this mean?

We know that heaven, as spoken of here, could not, in its final meaning, denote literal heaven, the scene of the original rebellion.

Question: What, then, is heaven in **Rev. 12** in its final meaning?

In **Isa. 14:12-14** we read, “How art thou fallen from heaven, O Lucifer,...”

This passage gives us a strong hint concerning the second meaning of the term heaven. In **vs. 13 and 14** Lucifer aspires to ascend into heaven, and in so doing, aspires to sit **also** upon the mount of the congregation,...”

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Notice the word “also”. This word is omitted in recent translations: so the text would lead us to believe that to ascend to heaven is indeed to sit on the mount of the congregation.

Question: What is the “mount of the congregation?”

More recent translations render it the “mount of assembly.” This mountain, to which the people gathered in assembly can be nothing other than the mountain of Jerusalem, on which the temple stood, where the people gathered for the temple services.

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Jerusalem was also known as the “sides of the North” as expressed in **Ps. 48:2**. It happened that the mountain on which the temple was built was on the northern side of Jerusalem in David’s day.

Answer: The mount of the congregation, then, is clearly the holy mountain of Jerusalem. And **Jerusalem**, throughout the Scriptures, is a **symbol for the church**.

For Lucifer to aspire to the heights of heaven and to sit also upon the Mount of the Congregation, in the sides of the North, as our text indicates in **Isa. 14:13**, is for Lucifer to aspire to achieve command of the church.

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We see greater evidence of this in **Dan. 8:9-11** which in many respects parallels **Rev.12**.

Dan. 8:9-11 (NASB) reads, “And out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land. And it grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth and it trampled them down. It even magnified itself to be equal with the Commander of the host; and it removed the regular [**DAILY-KJV**] sacrifice from Him, and the place of His sanctuary was thrown down.”

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1. Both passages describe the growth of the little horn to the hosts of heaven. **(Dan. 8:9/Rev. 12:3)**
2. Both declare the intent of Satan to be equal to the Most High. **(Dan. 8:11/Rev. 12:7)**
3. Both declare the intent of Satan to become the dominant power within the church as it was in the days of Christ. **(Dan. 8:11/Rev. 12:17)**

So . . .

Question: What church in our day had pure beginnings and will be purified again?

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Question: What is the one church today from which sin and sinners will be cast out?

Question: And what is the one church today that prophetically answers to Jerusalem?

Answer: We see from **Matt. 23 and 24** that Jerusalem is indeed a last day city, and we have seen that Jerusalem (woman is symbolic of the church) is alluded to in **Rev. 12:6**

Jerusalem was not a heathen city. Jerusalem was not Babylon or Rome. Jerusalem was the **one church** on the whole earth that God had raised up. What church would that be at the end of time?...

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...There is only one church that fits all of the above questions. **Rev. 12** describes a conflict to take place within the Seventh-day Adventist church (similar to the conflict in the church during Christ's ministry). No other church meets the specifications. This is the one church on earth that is to be cleansed. This is the one church that answers to Jerusalem of old, and this is the one church that is distinct from the world at large. What we are to see in our church then, is a **repetition** of the rebellion in heaven, a **repetition** of the circumstances surrounding the birth of Christ, a **repetition** of the crucifixion, and a **repetition** of the Exodus.

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Within our church, Satan and his followers are to be found, and they will war against the Holy Covenant of God as they did during the ministry of Christ.

But they are at last cut off from among God's true followers. With the church purged of the apostates, the **New Covenant** message now goes forth to the world through the **LOUD CRY**. As the rebellion started in Heaven it will finish on Earth in the church.

Thus, Heaven, Jerusalem, and the church are synonymous.

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Heb. 12:22-23 reads, “But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven,…”

NOTE:

Further insights will be gained in this series when *the lecture **Investigative Judgment and the Two Bloods and chart entitled “Last Day Events Chart (Explanation)”*** are examined.