

## THE PARABLE OF THE TEN VIRGINS

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.” *The Great Controversy*, 393.

### TO THE VERY LETTER

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

### 1886

“Many **who heard** the first and second angels’ messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel’s message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel’s message, the last testing message to be given to the world.

“**A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third angels’ messages will need to be repeated.** The call will be given to the church, ‘Come out of her, My people, that ye be not partakers of her sins.’ ‘Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities’ [Revelation 18:2–5].

“Take each verse of this chapter, and read it carefully, especially the last two: ‘And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.’

“The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut.** We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.” *Manuscript Releases*, volume 16, 269, 270.

1899

“The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: ‘Give us of your oil,’ they say; ‘for our lamps are going out.’ But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: ‘Not so; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves.’ But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and **the door was shut**. When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night.

“This parable is not a representation of open sinners, but of those who profess Christ. The bride is the church who is waiting for the second appearing of our Lord and Savior Jesus Christ. In the proclamation of the first and second angels of Revelation 14, a special message has come to our world. Speaking of these messages, John says: ‘I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.’

“The first and second angels’ messages are united and made complete in the third.—John says: ‘And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.’

“**Under the proclamation of these messages the cry was made**, ‘Behold, the bridegroom cometh.’ The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, ‘Behold, the bridegroom cometh; go ye out to meet him.’ Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world.

“Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them.

“**The first, second, and third angels’ messages are to be repeated**. The call is to be given to the church: ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’

“Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and **a similar position will be taken when the last call is made**.

**“Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins.** There are many who will not remain at the feet of Jesus, and learn of him. They have not a knowledge of his ways; they are not prepared for his coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of carelessness. They have heard and assented to the truth, but they have never brought it into their practical life. The oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when he appears.” *Review and Herald*, October 31, 1899.

“The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.” *Review and Herald*, August 19, 1890.

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, **two distinct calls are made to the churches.** The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” *Selected Messages*, book 2, 118.

“There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind was carried to the future, when the signal will be given.** ‘Behold, the Bridegroom cometh; go ye out to meet him.’ But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.” *Review and Herald*, February 11, 1896.

“The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels’ messages. . . .

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future events** which will be disclosed in their order.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

“God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run **parallel with this which follows.** The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” *The 1888 Materials*, 803–804.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. **The principles of God’s dealing with men are ever the same.** The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

“In these last days many influences will arise to draw the worker from standing firmly for a ‘Thus saith the Lord.’ Men who themselves have departed from the faith, will seek to draw the workers into controversy, and by this method attempt to present heresies that will lead souls astray. My brethren, do not be enticed by such influences. Engage in no debate. Take no heed to the persuasions and challenges of those who would draw you from your legitimate work. You have no time to voice their sentiments or to repeat their words. Time is golden; truth is precious. We are to carry forward the work of God in the same spirit of simplicity that has marked our efforts for the past fifty years. But while our work is to be done in simplicity and meekness, we are to stand firmly for the principles of the faith.” *Australian Union Recorder*, December 30, 1907.

#### **NO PROBATION AFTER THE JUDGMENT**

“Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a **final separation.**

“Again, these parables teach that there is to be **no probation after the judgment.** When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” *Christ’s Object Lessons*, 123.

#### **THREE ANGELS SEPARATE**

“Let both tares and wheat grow together until the harvest. Then it is **the angels that do the work of separation.**” *Selected Messages*, book 2, 69.

#### **WORDS OF TRUTH**

“‘Whose **fan** is in His hand, and He will throughly purge His floor, and gather His wheat into the garner.’ Matthew 3:12. This was one of the times of purging. **By the words of truth, the chaff was being separated from the wheat.** Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. **Souls are tested today as were those disciples in the synagogue at Capernaum.** When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, **even as** the disciples left Jesus, murmuring, ‘This is an hard saying; who can hear it?’” *The Desire of Ages*, 392.

### THE CLEAVER OF TRUTH

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. **The three angels of Revelation 14 represent the people who accept the light of God’s messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.** Christ declares to His followers: ‘Ye are the light of the world.’ To every soul that accepts Jesus the cross of Calvary speaks: ‘Behold the worth of the soul: “Go ye into all the world, and preach the gospel to every creature.”’ Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers.” *Testimonies* volume 5, 455.

### THE THIRD ANGEL

“I then saw **the third angel**. Said my accompanying angel, ‘Fearful is his word, awful is his mission. **He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner.**’ These things should engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, ‘Let the mind cease to dwell on things of no profit.’” *Manuscript Releases*, volume 5, 425.

#### AN ANGEL WITH A WRITER'S INKHORN

“An angel with a writer’s inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were **numbered and sealed.**” *Early Writings*, 279.

#### SEAL OR BIND

“I then saw **the third angel.** Said my accompanying angel, ‘Fearful is his word, awful is his mission. **He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner.**’” *Manuscript Releases*, volume 5, 425.

“**The mighty angel is seen ascending from the east** (or sunrising). **This mightiest of angels** has in his hand **the seal of the living God**, . . . It is **the voice of this highest angel** that had authority **to command the four angels to keep in check the four winds** . . .

“This sealing of the servants of God is the same that was shown to Ezekiel in vision. John also had been a witness of this most startling revelation. He saw the sea and the waves roaring, and men’s hearts failing them for fear.” *Testimonies to Ministers*, 445.

“Then I saw an angel with **a commission from Jesus**, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, ‘Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.’” *Early Writings*, *Early Writings*, 38.

#### REVELATION FOURTEEN

“I have had an experience in **the first, second, and third angels’** messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth’s history. No one hears the voice of these angels, for they are **a symbol to represent the people of God who are working** in harmony with the universe of heaven.” *Life Sketches*, 429.

#### REVELATION EIGHTEEN

“John saw ‘Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.’ Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**” *The 1888 Materials*, 926.

“Jesus commissioned **a mighty angel to descend** and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was **to lighten the earth with his glory** and warn man of the coming wrath of God.” *Early Writings*, 245.

“The mighty angel who instructed John was **no less a personage than Jesus Christ.** Setting His right foot on the sea, and His left upon the dry land, shows **the part which He is acting in the closing scenes of the great controversy with Satan.**” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

## MIDNIGHT TO THE MIDNIGHT CRY—JULY 21<sup>ST</sup> TO AUGUST 15<sup>TH</sup>

### TWENTY-FIVE BOWING

Ezekiel 8:16–9:5; 11:1, 2; 1 Samuel 25:23; Revelation 9

### THE LEVITES

Numbers 8:24, 25

“It was not customary for the Levites to enter upon their peculiar services until they were **twenty-five years of age**, but Samuel had been an exception to this rule. Every year saw more important trusts committed to him; and while he was yet a child, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary.” *Patriarchs and Prophets*, 574.

### WILDERNESSES (1260; 70; 40)

Revelation 12:6, 14

“**God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**” *Prophets and Kings*, 714.

“He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: ‘In those days, **after that tribulation**, the sun shall be darkened, and the moon shall not give her light.’ Mark 13:24. The 1260 days, or years, terminated in 1798. **A quarter of a century earlier, persecution had almost wholly ceased.** Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.” *The Great Controversy*, 306.

### DANIEL 10—MARAḤ

**H4759**—Feminine of **H4758**; a *vision*; also (causatively) a *mirror*: - looking glass, vision. **H4758**: mar’eh—From **H7200**; a *view* (the act of seeing); also an *appearance* (the thing seen), whether (real) a *shape* (especially if handsome, *comeliness*; often plural the *looks*), or (mental) a *vision*:—X apparently, appearance (-reth), X as soon as beautiful (-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look [-eth], pattern, to see, seem, sight, visage, vision.

### CHAẀŌN

**H2377**—From **H2372**; a *sight* (mentally), that is, a **dream, revelation, or oracle**:—**vision**. **H2372**: A primitive root; to gaze at; mentally **to perceive**, contemplate (with pleasure); specifically **to have a vision** of:—behold, look, prophesy, provide, see.

### THREE TOUCHES

Verses 10, 16, 18

### THE LOOKING GLASS

Exodus 38:8; 1 Corinthians 13:9–13; 2 Corinthians 3:18; James 1:22–25

### THE SPIRIT OF PROPHECY

Numbers 12:6; 1 Samuel 3:15

#### FOURTH DAY IN THE FIFTH MONTH (JULY 21<sup>ST</sup> 1844)

Ezekiel 1:1; 8:3; 40:2; 43:3

“In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to him. The program of coming events is in the hands of the Lord; the world is not without a ruler. The Majesty of heaven has **the destiny of nations**, as well as **the concerns of his church**, in his own hands.” *Review and Herald*, January 11, 1887.

Isaiah 6:1–3

“As they [**the angels**] see the future, **when the whole earth shall be filled with His glory**, the triumphant song of praise is echoed from one to another in melodious chant, ‘**Holy, holy, holy, is the Lord of Hosts.**’ They are fully satisfied to glorify God; and in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His service and worshiping Him, their highest ambition is fully reached.” *Review and Herald*, December 22, 1896.

“Isaiah had a wonderful view of God’s glory. He saw **the manifestation of God’s power**, and after beholding His majesty, **a message came to him to go and do a certain work**. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God’s glory?—No; **he imagined himself in a righteous state before God**; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, ‘I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ **This is the work that as individuals we need to have done for us.** We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, ‘Thine iniquity is taken away, and thy sin purged’” *Review and Herald*, June 4, 1889.

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A **work** of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was **a glorious manifestation of the power of God**; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

“The **work** will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest.” *The Great Controversy*, 611.

**“The vision given to Isaiah represents the condition of God’s people in the last days.** They are privileged to see by faith the work that is going forward in the heavenly sanctuary. **‘And the temple of God was opened in heaven,** and there was seen in his temple the ark of his testament.’ **As they look by faith into the holy of holies,** and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. **But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them.** The bow of promise is above the throne, and **the work done for Isaiah will be performed in them.** God will respond to the petitions coming from the contrite heart.” *Review and Herald*, December 22, 1896.

#### NUMBERING (FIRST MENTION)

Genesis 46:1–3, 27; Acts 1:20–26

“The disciples assembled in the upper chamber, uniting in supplications with the believing women, with Mary the mother of Jesus, and with his brethren. These brethren, who had been unbelieving, **were now fully established** in their faith by the scenes attending the crucifixion, and by the resurrection and ascension of the Lord. The number assembled was about **one hundred and twenty**. While they were awaiting the descent of the Holy Ghost, they supplied **the office left vacant** by Judas. Two men were selected, who, in the careful judgment of the believers, were best qualified for the place. But the disciples, distrusting their ability to decide the question farther, referred it to One that knew all hearts. They sought the Lord in prayer to ascertain which of the two men was more suitable for the important position of trust, as an apostle of Christ. The Spirit of God selected Matthias for the office.

“Both men who had been selected were considered to be persons of stern integrity, and **in every way worthy of the vacant position**; but notwithstanding the disciples were intimately acquainted with them, they felt that their own judgment was imperfect, and trusted the selection only to the Lord, whose eyes could read the hidden secrets of the heart. There is a lesson for our time in this occurrence. Many who are apparently well qualified to labor for God, are urged into the ministry, without a proper consideration of their case, and at length become a grievous burden to the church instead of burden-bearers. If the church of the present time would act as cautiously and wisely as did the apostles in filling the **vacancy** among them, much perplexity and serious injury might be saved the cause of God. The work has often suffered much by putting persons forward to do that which they were not capable of doing.

“**After filling the vacancy in the apostolic number,** the disciples gave their time to meditation and prayer, being often in the temple, testifying of Christ, and praising God. The Pentecost was a feast celebrated seven weeks after the Passover. Upon these occasions the Jews were required to repair to the temple and to present **the first-fruits** of all the harvest, thus acknowledging their dependence on the great Giver of all good, and their obligation to render back to God, in gifts and offerings to sustain his cause, that which he had entrusted to them. On this day of divine appointment, the Lord graciously poured out his Spirit on the little company of believers, who were **the first-fruits of the Christian church.**” *Spirit of Prophecy*, volume 3, 264, 265.

Class,

I was wondering if you noticed the 25 years between the earthquake of Lissabon 1755 and the darkening of the sun and moon in 1780. These were the signs indicating the end of the wilderness period and the soon coming of Christ to His temple in 1844.

*"Twenty-five years later appeared the next sign mentioned in the prophecy—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out." (GC 306.1)*

Is it valid to put the symbol of an earthquake at the start of the binding-off period and the symbol of a darkening of the sun at the Midnight Cry? A second witness for this would be the darkening of the sun and the earthquake at the cross, which we find in the midst of the week between 9/11 and the Sunday law.

We know this won't be a literal fulfillment in our time, therefore we have to look for a symbolic meaning of an earthquake and a symbolic meaning for the darkening of the sun.

### **Beginning of the binding-off period**

A symbol for an earthquake might be a shaking among a group of people, the world or the church. The prophet Amos speaks of an earthquake in Amos 1:1 and talks about the results in Amos 3:15 and 6:11.

*Amo 3:15 "And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD."*

*Amo 6:11 "For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts."*

Zechariah mentions the same earthquake. And uses it as a symbol to warn the people for the day of the Lord.

*Zec 14:1 "Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee."*

*Zec 14:5 "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee."*

Isn't the M/C a binding-off period of the S/L and therefore having a relation with the day of the Lord?

It looks like the earthquake smites all the houses and results in a scattering of the people. Amos 6:(3) describes the same situation as described in Ezekiel 12:27. Which is fulfilling right in our time.

Literally there seems to happen something at the start of the binding off period that will shake Adventism/the World enormous.

**End**

At the end the sun will be darkened. This might be a repetition of Revelation 9:1-2. Where the Sun, Christ, is darkened by the rise of Islam. We might expect a spiritual darkening at the M/C because of a rise of Islam. Perhaps the forming of the image of the beast externally?

Just some thoughts. Let me know if you think these are valid and useful to consider.

May God bless you.

br. Arjan  
(Netherlands)