



Islam

Bound— # 1210 (Greek)

1) to bind, tie, fasten

Tie— #7194 (Hebrew)

1) to bind, tie

7 Trumpets—part 7

REVELATION 9:12, 13— “ONE WOE IS PAST; AND, BEHOLD, THERE COME TWO WOES MORE HEREAFTER. AND THE SIXTH ANGEL SOUNDED, AND I HEARD A VOICE FROM THE FOUR HORNS OF THE GOLDEN ALTAR WHICH IS BEFORE GOD.”

THE SIXTH TRUMPET—RISE AND FALL OF OTTOMAN EMPIRE

Horns of the Altar = Holy Place Ministration (pre-1844)

“And he shall put some of the blood on the horns of the altar which is before the LORD, which is in the tabernacle of meeting... “(Leviticus 4:18, NKJV).

“He put the gold altar in the tabernacle of meeting **in front of the veil**” (Exodus 40:26, NKJV).

“Now when these things had been thus prepared, the priests always went into **the first part of the tabernacle**, performing the services. But into the second part the high priest went **alone once a year**, not without blood, which he offered for himself and for the people’s sins committed in ignorance” (Hebrews 9:6, 7, NKJV).

REVELATION 9:14—“ **SAYING TO THE SIXTH ANGEL WHICH HAD THE TRUMPET, LOOSE THE FOUR ANGELS WHICH ARE BOUND IN THE GREAT RIVER EUPHRATES.**”

Euphrates = Judgments

“So Jeremiah wrote in a book all the evil that would come upon Babylon, all these words that are written against Babylon... Now it shall be, when you have finished reading this book, that you shall tie a stone to it and throw it out into the Euphrates” (Jeremiah 51:60, 63, NKJV).

“Come up, O horses, and rage, O chariots! And let the mighty men come forth: the Ethiopians and the Libyans who handle the shield, and the Lydians who handle and bend the bow. For this is the day of the Lord GOD of hosts, a day of vengeance, **that He may avenge Himself on His adversaries**. The sword shall devour; It shall be satiated and made drunk with their blood; **for the Lord GOD of hosts has a sacrifice in the north country by the River Euphrates**” (Jeremiah 46:9, 10, NKJV).

Symbols Summarized:

- Horns of Altar = Holy Place Ministration (pre-1844)
- Bound = To Bind, Tie, Fasten
- Euphrates = Judgments



Light Bearers Ministry

OFFICE
37457 Jasper Lowell Road

Jasper, Oregon 97438

PHONE
541-988-3333

FAX
541-988-3300

EMAIL
james@lbm.org

WEB
lbm.org

REVELATION 9:15—“AND THE FOUR ANGELS WERE LOOSED, WHICH WERE PREPARED FOR AN HOUR, AND A DAY, AND A MONTH, AND A YEAR, FOR TO SLAY THE THIRD PART OF MEN.”

“The first woe was to continue from the rise of Mohammedanism until the end of the five months. Then the first woe was to end, and the second to begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of tormenting men, and their commission was enlarged so as to permit them to slay the third part of men. This command came from the four horns of the golden altar” (1897 UrS, DAR 507, 508).

The Four Angels—“These were the four principal sultans of which the Ottoman empire was composed, located in the country watered by the great river Euphrates. These sultans were situated at Aleppo, Iconium, Damascus, and Bagdad. Previously they had been restrained; but God commanded, and they were loosed” (1897 UrS, DAR 508)

“In the year 1449, John Palaeologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine, his brother, succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish sultan. He therefore sent ambassadors to ask his consent, and obtained it before he presumed to call himself sovereign” (1897 UrS, DAR 508.2)

“Let this historical fact be carefully examined in connection with the prediction given above. **This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks. The authority and supremacy of the Turkish power was acknowledged when Constantine virtually said, ‘I cannot reign unless you permit’**” (1897 UrS, DAR 508.3)

“The four angels were loosed for an hour, a day, a month, and a year, a to slay the third part of men. This period, during which Ottoman supremacy was to exist, amounts to three hundred ninety- one years and fifteen days. Thus: A prophetic year is three hundred and sixty prophetic days, or three hundred and sixty literal years; a prophetic month, thirty prophetic days, is thirty literal years; one prophetic day is one literal year; and an hour, or the twenty-fourth part of a prophetic day, would be a twenty-fourth part of a literal year, or fifteen days; the whole amounting to three hundred and ninety- one years and fifteen days (1897 UrS, DAR 508.4, 509)

1 prophetic year = 360 literal years

1 prophetic month = 30 literal years

1 prophetic day = 1 literal year

1 prophetic hour = 1/24 of a literal year, or fifteen days

Total = 390 years and 15 days



“I have appointed thee each day for a year” (Ezekiel 4:6; Numbers 14:34).

“But although the four angels were thus loosed by the voluntary submission of the Greeks, yet another doom awaited the seat of empire. Amurath, the sultan to whom the submission of Constantine XIII was made, and by whose permission he reigned in Constantinople, soon after died, and was succeeded in the empire, in 1451, by Mohammed II, who set his heart on securing Constantinople as the seat of his empire” (1897 UrS, DAR 509).

“He accordingly made preparations for besieging and taking the city. The siege commenced on the 6th of April, 1453, and ended in the capture of the city, and the death of the last of the Constantines, on the 16th day of May following. And the eastern city of the Caesars became the seat of the Ottoman empire” (1897 UrS, DAR 509).

“The arms and mode of warfare which were used in the siege in which Constantinople was to be overthrown and held in subjection were, as we shall see, distinctly noticed by the Revelator” (1897 UrS, DAR 509).

“This supremacy of the Mohammendans over the Greeks was to continue, as already noticed, three hundred and ninety-one years and fifteen days. Commencing when the one hundred and fifty years ended, July 27, 1449, the period would end Aug. 11, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he reigned only by permission of the Turkish sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, that is, on the 11th August, 1840, the sultan would voluntarily surrender his independence into the hands of the Christian powers, just as he had, three hundred and ninety-one years and fifteen days before, received it from the hands of the Christian emperor, Constantine XIII” (1897 UrS, DAR 514, 515).

“This conclusion was reached, and this application of the prophecy was made by Elder J. Litch in 1838, two years before the predicted event was to occur. It was then purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been - whether such events did transpire according to the previous calculation. The matter sums itself up in the following inquiry:

“When Did Mohammedan Independence in Constantinople Depart? - For several years previous to 1840, the sultan had been embroiled in war with Mehemet Ali, pasha of Egypt. In 1838 the trouble between the sultan and his Egyptian vassal was for the time being restrained by the influence of the foreign ambassadors. In 1839, however, hostilities were again commenced, and were prosecuted until, in a general battle between the armies of the sultan and Mehemet, the sultan’s army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the sultan’s fleet been reduced, that, when the war again commenced in August, he had only



two first-rates and three frigates as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the sultan, and declared that if the powers attempted to take it from him, he would burn it. **In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia interposed, and determined on a settlement of the difficulty; for it was evident that, if let alone, Mehemet would soon become master of the sultan's throne**" (1897 UrS, DAR 515).

"The sultan accepted this intervention of the great powers, and thus made a voluntary surrender of the question into their hands. A conference of these powers was held in London, the Sheik Effendi Bey Likgis being present as Ottoman plenipotentiary. An agreement was drawn up to be presented to the pasha of Egypt, whereby the sultan was to offer him the hereditary government of Egypt, and all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre, for life; he on his part to evacuate all other parts of the sultan's dominions then occupied by him, and to return the Ottoman fleet. In case he refused this offer from the sultan, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit" (1897 UrS, DAR 515, 516).

"It is apparent that just as soon as this ultimatum should be put by the sultan into the hands of Mehemet Ali, the matter would be forever beyond the control of the former, and the disposal of his affairs would, from that moment, be in the hands of foreign powers. The sultan despatched Rifat Bey on a government steamer to Alexandria, to communicate the ultimatum to the pasha. It was put into his hands, and by him taken in charge, on the eleventh day of August, 1840! **On the same day, a note was addressed by the sultan to the ambassadors of the four powers, inquiring what plan was to be adopted in case the pasha should refuse to comply with the terms of the ultimatum, to which they made answer that provision had been made, and there was no necessity of his alarming himself about any contingency that might arise.** This day the period of three hundred and ninety-one years and fifteen days, allotted to the continuance of the Ottoman power, ended; and where was the sultan's independence? - GONE! Who had the supremacy of the Ottoman empire in their hands? - The four great powers; and that empire has existed ever since only by the sufferance of these Christian powers. Thus was the prophecy fulfilled to the very letter" (1897 UrS, DAR 516).

"From the first publication of the calculation of this matter in 1838, before referred to, the time set for the fulfillment of the prophecy - Aug. 11, 1840 - was watched by thousands with intense interest. And the exact accomplishment of the event predicted, showing, as it did, the right application of the prophecy, gave a mighty impetus to the great Advent movement then beginning to attract the attention of the world" (1897 UrS, DAR 516).

REVELATION 9:16—"AND THE NUMBER OF THE ARMY OF THE HORSEMEN WERE TWO HUNDRED THOUSAND THOUSAND: AND I HEARD THE NUMBER OF THEM."

"Innumerable hordes of horses, and them that sat on them! Gibbon thus describes the first invasion of the Roman territories by the Turks: 'The myriads of Turkish horse overspread



a frontier of six hundred miles, from Taurus to Erzeroum; and the blood of 130,000 Christians was a grateful sacrifice to the Arabian prophet.’ Whether the language is designed to convey the idea of any definite number or not, the reader must judge. **Some suppose 200,000 twice told is meant, and, following some historians, they find that number of Turkish warriors in the siege of Constantinople. Some think 200,000,000 to mean all the Turkish warriors during the three hundred and ninety-one years and fifteen days of their triumph over the Greeks. Nothing can be affirmed on the point. And it is nothing at all essential**” (1897 UrS, DAR 509).

REVELATION 9:17—“**AND THUS I SAW THE HORSES IN THE VISION, AND THEM THAT SAT ON THEM, HAVING BREASTPLATES OF FIRE, AND OF JACINTH, AND BRIMSTONE: AND THE HEADS OF THE HORSES WERE AS THE HEADS OF LIONS; AND OUT OF THEIR MOUTHS ISSUED FIRE AND SMOKE AND BRIMSTONE.**”

“The first part of this description may have reference to the appearance of these horsemen. Fire, representing a color, stands for red, “as red as fire” being a frequent term of expression; jacinth, or hyacinth, for blue; and brimstone, for yellow. **And these colors greatly predominated in the dress of these warriors; so that the description, according to this view, would be accurately met in the Turkish uniform, which was composed largely of red, or scarlet, blue, and yellow.** The heads of the horses were in appearance as the heads of lions to denote their strength, courage, and fierceness; while the last part of the verse undoubtedly has reference to the use of gunpowder and firearms for purposes of war, which were then but recently introduced. **As the Turks discharged their firearms on horseback, it would appear to the distant beholder that the fire, smoke, and brimstone issued out of the horses’ mouths, as illustrated by the accompanying plate**” (1897 UrS, DAR 510).

“Respecting the use of firearms by the Turks in their campaign against Constantinople, Elliott (*Horae Apocalypticae*, Vol. I, pp. 482-484) thus speaks:

“It was to ‘the fire and the smoke and the sulphur,’ to the artillery and firearms of Mahomet, that the killing of the third part of men, i.e., the capture of Constantinople, and by consequence the destruction of the Greek empire, was owing. Eleven hundred years and more had now elapsed since her foundation by Constantine. In the course of them, Goths, Huns, Avars, Persians, Bulgarians, Saracens, Russians, and indeed the Ottoman Turks themselves, had made their hostile assaults, or laid siege against it. But the fortifications were impregnable by them. Constantinople survived, and with it the Greek empire. Hence the anxiety of the Sultan Mahomet to find that which would remove the obstacle. ‘Canst thou cast a cannon,’ was his question to the founder of cannon that deserted to him, ‘of the size sufficient to batter down the wall of Constantinople?’ Then the foundry was established at Adrianople, the cannon cast, the artillery prepared, and the siege began” (1897 UrS, DAR 510).

“It well deserves remark, how Gibbon, always the unconscious commentator on the Apocalyptic prophecy, puts this new instrumentality of war into the foreground of his picture, in his eloquent and striking narrative of the final catastrophe of the Greek empire.



In preparation for it, he gives the history of the recent invention of gunpowder, ‘that mixture of saltpeter, sulphur, and charcoal;’ tells of its earlier use by the Sultan Amurath, and also, as before said, of Mahomet’s foundry of larger cannon at Adrianople; then, in the progress of the seige itself, describes how ‘the volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of the musketry and cannon;’ how ‘the long order of the Turkish artillery was pointed against the walls, fourteen batteries thundering at once on the most accessible places;’ how ‘the fortifications which had stood for ages against hostile violence were dismantled on all sides by the Ottoman cannon, many breaches opened, and near the gate of St. Romanus, four towers leveled with the ground:’ how, as ‘from the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides, the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the final deliverance or destruction of the Roman empire:’ how ‘the double walls were reduced by the cannon to a heap of ruins:’ and how the Turks at length ‘rising through the breaches,’ ‘Constantinople was subdued, her empire subverted, and her religion trampled in the dust by the Moslem conquerors.’ I say it well deserves observation how markedly and strikingly Gibbon attributes the capture of the city, and so the destruction of the empire, to the Ottoman artillery. For what is it but a comment on the words of our prophecy? ‘By these three was the third part of men killed, by the fire, and by the smoke, and by the sulphur, which issued out of their mouths’ (1897 UrS, DAR 512, 514).

REVELATION 9:18, 19—“**BY THESE THREE WAS THE THIRD PART OF MEN KILLED, BY THE FIRE, AND BY THE SMOKE, AND BY THE BRIMSTONE, WHICH ISSUED OUT OF THEIR MOUTHS. FOR THEIR POWER IS IN THEIR MOUTH, AND IN THEIR TAILS: FOR THEIR TAILS WERE LIKE UNTO SERPENTS, AND HAD HEADS, AND WITH THEM THEY DO HURT.**”

“**These verses express the deadly effect of the new mode of warfare introduced. It was by means of these agents, - gunpowder, firearms, and cannon, - that Constantinople was finally overcome, and given into the hands of the Turks**” (1897 UrS, DAR 514).

“In addition to the fire, smoke, and brimstone, which apparently issued out of their mouths, it is said that their power was also in their tails. **It is a remarkable fact that the horse’s tail is a well-known Turkish standard, a symbol of office and authority.** The meaning of the expression appears to be that their tails were the symbol, or emblem of their authority. The image before the mind of John would seem to have been that he saw the horses belching out fire and smoke, and, what was equally strange, he saw that their power of spreading desolation was connected with the tails of the horses. Any one looking on a body of cavalry with such banners, or ensigns, would be struck with this unusual or remarkable appearance, and would speak of their banners as concentrating and directing their power” (1897 UrS, DAR 514).

REVELATION 9:20—“**AND THE REST OF THE MEN WHICH WERE NOT KILLED BY THESE PLAGUES YET REPENTED NOT OF THE WORKS OF THEIR HANDS, THAT THEY SHOULD NOT WORSHIP DEVILS, AND IDOLS OF GOLD, AND SILVER, AND BRASS, AND STONE,**



AND OF WOOD: WHICH NEITHER CAN SEE, NOR HEAR, NOR WALK: NEITHER REPENTED THEY OF THEIR MURDERS, NOR OF THEIR SORCERIES, NOR OF THEIR FORNICATION, NOR OF THEIR THEFTS.”

“God designs that men shall make a note of his judgments, and receive the lessons he thereby designs to convey. But how slow are they to learn! and how blind to the indications of providence! The events that transpired under the sixth trumpet constituted the second woe; yet these judgments led to no improvement in the manners and morals of men. Those who escaped them learned nothing by their manifestation in the earth. **The worship of devils (demons, dead men deified) and of idols of gold, silver, brass, stone, and wood, may find a fulfillment in the saint worship and image worship of the Roman Catholic Church; while of murders, sorceries, (pretended miracles through the agency of departed saints), fornications, and thefts in countries where the Roman religion has prevailed, there has been no lack**” (1897 UrS, DAR 517).

“The hordes of Saracens and Turks were let loose as a scourge and punishment upon apostate Christendom. Men suffered the punishment, but learned there from no lesson” (1897 UrS, DAR 517).

SUMMARY—The first woe led into the second woe and the rise of the Muslim power against idol worship. In these two woes destructive judgments were allowed for five prophetic months (150 years) and then 391 years and 15 days upon those who were deceived through wickedness. Yet these judgments did not lead the Roman church to repent of its worship of images. Idol worship and other sins continue in the church to this day.

Present Truth (History Repeated)—Today God still allows judgments to come upon those who profess to worship Him to arouse them to their apostasy. As in history past many refuse to recognize God’s call to repentance and continue to follow false ideas and idol worship instead of following the teachings of the Bible.

HISTORICAL NOTES—

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. **Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire.** According to his calculations, this power was to be overthrown “in A.D. 1840, sometime in the month of August;” and only a few days previous to its accomplishment he wrote: “Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.”--Josiah Litch, in *Signs of the Times*, and *Expositor of Prophecy*, Aug. 1, 1840” (*The Great Controversy*, pp. 334, 335).



“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended” (*The Great Controversy*, p. 335; 1911 edition).

Notes—