

The Angels with Slaughtering Weapons

Introduction

1. The investigative judgment conducted in the sanctuary in Jerusalem by Jehovah just before it fell to the Babylonians in 586 BC serves as a model of the cosmic investigative judgment of the whole world in the heavenly sanctuary by God just before the plagues are poured out.

Brief Review of Some Notable Parallels

2. **Vision of God's Mobile Judgment-chariot throne**--Just as Ezekiel was shown a vision of God moving to the sanctuary in Jerusalem in His chariot-throne to judge an apostate nation of Jews in 592 BC, Daniel was shown a vision of God moving to the Most Holy Place of the heavenly sanctuary in 1844 to begin a work of investigative judgment (**Dan 7:9**)
3. **Commission to give a warning message**---Just as Ezekiel was commissioned to give a warning message and told to eat a book containing that message (**Eze 2:1-10; Eze 3:1-3**), God's end time people are commissioned to "thou must prophesy again" and preach the warning messages in Rev 14; moreover they are told to eat the little book which contains the message of the cleansing of the sanctuary (**Rev 10:8-11**)
4. **Blindness in the time of judgment**--Just as the Jews living in Jerusalem in the time of Ezekiel were blind to their true spiritual condition and unaware that their cases were being investigated in the temple (**Eze 11:3, 15**), the great majority of God's people today are blind to their lukewarm, Laodicean state while the investigative judgment in the heavenly sanctuary goes on (**Rev 3:16-17**)
5. **Sealing Work**---Just as those who were found in the judgment in the temple in Jerusalem as sighing and crying were sealed on their foreheads and spared from the general slaughter that ensued during the final siege by the Babylonians (**Eze 9:1-4**), those few today who are going through the Day of Atonement soul affliction are sealed on their foreheads and protected during the time of the outpouring of God's wrath in the 7 last plagues (**Rev 7:1-4**)

Judgment from the North

6. The work of the 5 angels with slaughtering weapons in their hands in the time of Ezekiel (**Eze 9:1**) is a type of the destructive work of the 7 angels with the bowl plagues in the time of the end (**Rev 15:6**)
 - a. Just as one of the living creatures was commanded to give fire to the man clothed in linen who in turn scatters it throughout the city of Jerusalem (**Eze 10:6-7**), the 7 plague angels are given vials of wrath by one of the living creatures (**Rev 15:7**)
 - b. The divine command to the angels to go through the city to destroy after the work of investigative judgment is finished (**Eze 9:5-6**) is parallel to the divine mandate to the angels with the 7 last plagues (**Rev 16:1**)
7. These judgment angels are portrayed as coming from the north

- a. The whirlwind of God's fury is seen in vision as coming from the north (**Eze 1:4**)
- b. This is highly significant because the Babylonians who are agents or means of God's punitive or retributive judgments to an apostate nation come from the north (**Eze 26:7-12; Jer 10:22, Jer 6:1, 22; Jer 16:15**)
- c. The papal power or spiritual Babylon is symbolized as king of the north in **Dan 11:40-45** who strives for global dominion. . .

Standing Beside the Brasen Altar

- 8. Not only is the coming of the destroying angels from the north is noted, but also their standing beside the brasen altar (altar of burnt offering in the courtyard of the temple)
 - a. The horns of the altar of burnt offering contained the sins of the people which had been confessed and later on brought into the sanctuary and forgiven
 - b. More significantly, the sides of the altar contained the blood of the morning and evening sacrifice—this blood represented the limited atonement for unconfessed sins or sins waiting to be confessed and forgiven
 - c. In short, the position of the slaughtering angels beside the altar of burnt offering strongly indicates that judgment was now coming to those who had unconfessed sins in the time of judgment---those who are not engaged in the work of sighing and crying for the abominations done in the land---to those who were instead excusing their mistakes and sins and not repenting of them
 - d. Two classes portrayed during the judgment:
 - i. Those who see the exceeding sinfulness of sin and are in agony over them
 - ii. Those who excuse sin and make light of them

The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. Mark this point with care:

Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and that cry for all the abominations that be done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel.

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. **3T 266-267.**