

# "Revelation"



# ASIA MINOR

## MEDITERRANEAN SEA

## EGYPT

S Y R I A

CYPRUS

BIBLE LANDS

Circle of Influence

Meridian

Passage Angle of Incidence  
26° 18' 97"

Pergamos

Thyatira

Smyrna

Sardis

Philadelphia

Ephesus

Laodicea

Patmos

CRETE

Alexandria

Jerusalem

Bethlehem

Cairo

Great Pyramid

The  
"Revelation"

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#### ABBREVIATIONS USED

S.	Sinaitic	R.V.	Revised Version
A.	Alexandrian	Maz.	Masoretic
Sep.	Septuagint	Mof.	Moffatt
D. or Dia.	Diaglott	Roth.	Rotherham
C. or Con.	Concordant	S.S.	Scripture Studies
Le.	Leeser	R.R.	Tower Reprints
F.F.	Ferrar Fenton	St. Con.	Strong's Concordance
R.S.V.	Revised Standard	N.	Numeric N. T.

EPHESUS Rev. 2:1-7 7 verses Arranged For Desirable	PERGAMOS 2:12-17 6 verses Fortified Elevated	THYATIRA 2:18-29 12 verses Sacrifice of Labour Perfume	SMYRNA Rev. 2:8-11 4 verses Sweet Savor to God Myrrh	PHILADELPHIA 3:7-13 7 verses Brotherly Love	LAODICEA 3:14-22 9 verses Justice of the People	SARDIS Rev. 3:1-6 6 verses Prince of That which Re
<b>I KNOW THY WORKS</b> And thy labour and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which call themselves apostles* and aren't and hast found them liars.  And hast borne, and hast patience, and for my name's sake hast laboured, and ... not fainted.  I have somewhat against thee because thou hast left thy first love  But this thou hast that thou hatest the deeds of the Nicolaitanes which I also hate Remember from whence thou art fallen and repent And do the first works or else I will come to thee and will remove thy candlestick out of his place.*	<b>I KNOW THY WORKS</b> Thou holdest fast my name and haven't denied my faith* in those days where-in Antipas ("God is my delight") my faithful martyr who was slain among you, where Satan dwelleth...Thou hast ...them that hold the doctrine of Balaam who taught... the children... to eat things sacrificed to idols and to commit fornication  I know* where thou dwellest even where Satan's seat is: So hast thou also them that hold the doctrine of the Nicolaitanes in like manner.*  Repent, or else  I will come to thee ... and will fight .. them with the sword of my mouth.	<b>I KNOW THY WORKS</b> Charity, faith .. patience .. thy .. last .. works more than the first. All...churches shall know that I ... searcheth the reins and hearts and...will give...you according to your works...Notwithstanding I have much* against thee.. Thou sufferest that.. Jezebel...to teach... seduceth my servants to eat things sacrificed unto idols...and to commit fornication  As many as have not this doctrine which have not known* the depths of Satan.. ..I will put upon you none other burden. <u>Behold</u> I will cast...them... into...great tribulation ... and kill her children except they repent of her deeds*  That which ye have hold fast till I come	<b>I KNOW THY WORKS</b> And tribulation and poverty, but thou art rich.  Fear none of those things which thou shalt suffer;  <u>Behold</u> the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days.  And I know the blasphemy of them (of the) Synagog of Satan.. which say they are Jews, and are not,  Be thou faithful unto death and I'll give thee a crown of life (no repent)  (no come)	<b>I KNOW THY WORKS</b> Behold ... before thee I have set ... an open door and no man can shut it; For thou hast a little strength and hast kept my word and hast not denied my name ... Because thou hast kept the word of my patience I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell on the earth.  <u>Behold</u> , I have made* them of the Synagogue of Satan, which say they are Jews and are not ... Thou shalt* know ... I have loved thee Hold ... fast ... which thou hast, that no man take thy crown (no repent)  I come quickly	<b>I KNOW THY WORKS</b> If any man hear my voice, I will both open the door and come in to him, and will sup with him and he with me.* Because thou art ... lukewarm ... I will spue thee out (Refrain thy mouth*) Because thou sayest, I am rich and...need...nothing and...thou art...poor and blind and naked; I counsel thee to buy of me gold tried in the fire that thou mayest be rich; <u>And white raiment</u> that thou be clothed ...anoint thine eyes that thou mayest see  As many as I love I rebuke and chasten  Therefore ... be zealous...and repent  <u>Behold</u> I stand at the door and knock	<b>I KNOW THY WORKS</b> Thou hast a ... thou livest art dead. Be fruitful, and stre the things remain, that ready to die.* I have not thy works before my God. <u>(Behold..B)</u> is he that wa and keeps his ments lest he naked. --Rev. A few .. have defiled their ments; and shall walk wit in white; for are worthy.  Remember thou hast rec and heard, and fast and repe  If therefore shalt not v I will come on as a thief.
←----- ( THE FIVE "BEHOLD" CHURCHES ) -----→						

**HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES**

To him that overcometh will I give to eat of the tree of life.	Will I give to eat of the hidden manna, and will give him a white stone.	To him will I give ...the morning star.. (and) power of the nations*.	He that overcometh shall not be hurt of the second death.	Will write upon him the name of my God and the... city of my God & my new name	To him that overcometh will I grant to sit with me in my throne.	He that overcometh shall thus* shall be clothed in raiment;
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Saying, What thou seest, write in a book and send it unto the seven churches, unto Ephesus, and unto Pergamos, and unto Thyatira, and unto Smyrna, and unto Philadelphia, and unto Laodicea, and unto Sardis.\*  
Rev. 1:11

CURVE OF DEVELOPMENT  
See page 26

CHART OF THE CONTINUING TRENDS demonstrating the more logical sequence of the church periods.

\*Sinaitic MS

Rev. 2:1-7	PERGAMOS 2:12-17 6 verses Fortified Elevated	THYATIRA 2:18-29 12 verses Sacrifice of Labour Perfume	SMYRNA Rev. 2:8-11 4 verses Sweet Savor to God Myrrh	PHILADELPHIA 3:7-13 7 verses Brotherly Love	LAODICEA 3:14-22 9 verses Justice of the People	SARDIS Rev. 3:1-6 6 verses Prince of Joy That which Remains
WORKS	<b>I KNOW THY WORKS</b> Thou holdest fast my name and haven't denied my faith* in those days where-in Antipas ("God is my delight") my faithful martyr who was slain among you, where Satan dwelleth...Thou hast ...them that hold the doctrine of Balaam who taught... the children... to eat things sacrificed to idols and to commit fornication	<b>I KNOW THY WORKS</b> Charity, faith .. patience .. thy .. last .. works more than the first. All...churches shall know that I ... searcheth the reins and hearts and...will give...you according to your works...Notwithstanding I have much* against thee.. Thou sufferest that.. Jezebel...to teach... to eat things sacrificed unto idols...and to commit fornication	<b>I KNOW THY WORKS</b> And tribulation and poverty, but thou art rich.  Fear none of those things which thou shalt suffer;  <u>Behold</u> the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days.  And I know the blasphemy of them (of the Synagog of Satan.. which say they are Jews, and are not.	<b>I KNOW THY WORKS</b> Behold ... before thee I have set ... an open door and no man can shut it; For thou hast a little strength and hast kept my word and hast not denied my name ... Because thou hast kept the word of my patience I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell on the earth. <u>Behold</u> , I have made* them of the Synagogue of Satan, which say they are Jews and are not ... Thou shalt* know ... I have loved thee Hold ... fast ... which thou hast, that no man take thy crown (no repent)	<b>I KNOW THY WORKS</b> If any man hear my voice, I will both open the door and come in to him, and will sup with him and he with me.* Because thou art ... lukewarm ... I will spue thee out (Refrain thy mouth*) Because thou sayest, I am rich and...need...nothing and...thou art...poor and blind and naked; I counsel thee to buy of me gold tried in the fire that thou mayest be rich; <u>And white raiment</u> that thou be clothed ...anoint thine eyes that thou mayest see  As many as I love I rebuke and chasten  Therefore ... be zealous...and repent  <u>Behold</u> I stand at the door and knock	<b>I KNOW THY WORKS</b> Thou hast a name ... thou livest, and art dead. Be watchful, and strengthen the things which remain, that were ready to die:* for I have not found thy works perfect before my God.* <u>(Behold...Blessed</u> is he that watcheth and keeps his garments lest he walk naked. --Rev.16:15) A few .. have not defiled their garments; and they shall walk with me in white; for they are worthy.  Remember...how thou hast received and heard, and hold fast and repent ...  If therefore thou shalt not watch, I will come on thee as a thief.
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**HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES**

over- I give tree of	Will I give to eat of the hidden manna, and will give him a white stone.	To him will I give ...the morning star.. (and) power of the nations*.	He that overcometh shall not be hurt of the second death.	Will write upon him the name of my God and the... city of my God & my new name	To him that overcometh will I grant to sit with me in my throne.	He that overcometh thus* shall be clothed in white raiment;
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Saying, What thou seest, write in a book and send it unto the seven churches, unto Ephesus, and unto Pergamos, and unto Thyatira, and unto Smyrna, and unto Philadelphia, and unto Laodicea, and unto Sardis.\* Rev. 1:11

EVOLUTION OF DEVELOPMENT  
See page 26

CHART OF THE CONTINUING TRENDS demonstrating the more logical sequence of the church periods.

## PREFACE

J.A. Seiss, the Pyramidologist, said in 1869, "There is a widespread prejudice against the study of Revelation. Though it is the great prophetic book of the New Testament ... there are religious guides, sworn to teach the whole counsel of God, who make a merit of not understanding it ... Indeed, there is no part of Biblical exposition in which real guides are so scarce, or fresh effort so much needed". This is the plight even today.

In Scripture Studies Vol. 1 p. 25, C.T. Russell expressed the situation in this manner, "Nor is it sufficient that we find ourselves now in the path of light; we must 'walk in the light', continue to make progress, else the light, which does not stop, will pass on and leave us in darkness ... Perfection of knowledge is not a thing of the past, but of the future - the very near future, we trust; and until we recognize this fact we are unprepared to appreciate and expect fresh unfoldings of our Father's plan. True, we still go back to the words of the prophets and apostles for all knowledge of the present and the future; ... because God used them as His 'mouthpieces to communicate to us, and to all the Church throughout the Christian Age, truth relative to His plans, as fast as it becomes due.'"

The importance of the book of Revelation to the remaining members of the New Creation cannot be exaggerated. To anyone with a reasonable understanding, it suggests both a clue and key to the painfully confused situation that shrouds, "that which remains", and the world. All are deeply affected by the apocalyptic events in this twentieth century and by the prospect of future eruption.

Herein, the great mass of false comments, -even foolish- with respect to the book of Revelation are not recounted. Nor is this writing a digest of things said in the past which may be true. Rather, a few salient features are presented deemed worthy of your attention and appreciation, all necessarily approached by the mind of the Spirit.

Great God, may honor and glory be to thy name and to thy Son Jesus our Lord and Saviour, for ever and forever.



## REVELATION

Revelation, apo ka'lu p sis, a revealing, an unveiling,  
An exuberance of testimony concerning God's Son.

The Book of Revelation is the apex of the Bible.

The greatest recorded revelation ever given to man.

It is the acme of revelation reached in these times.

Re: 22:18,19, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and the holy city, which are written in this book." S. Here at the outset in our consideration we are reminded, we must not add, neither must we deny, or take away. A person will be held accountable in the one instance as in the other. Our approach to the book of Revelation is with the desire, that we might be able to recognize all that is meat for the season. A broad avenue of admission is open. Acknowledgment of wrong understanding is just as much a part of a Christian requirement, as is an expression of appreciation. Bible Students are aware of the fact that this revelation, is the operation of God's Holy Spirit manifest. The same must be recognized with regards, having an understanding of it. God's power to establish, ground us, "according to the revelation of the mystery" must be recognized and acknowledged.

All gospel from man's beginning, has been an aid to him in his discovering God. How little about God would man have come to know and understand if he had been left to his own initiative. God has arranged the possibility, that some of mankind might herein view by revelation, His Son. In turn, God has thus revealed himself.

In the book of Revelation, the word Revelation only occurs two times in the King James. First in the title, "The Revelation of Saint John the Divine." And in verse one it is, "The Revelation of Jesus Christ." According to the Sinaitic, the two statements are, "The Revelation of John"; "The Revelation of Jesus Christ". Now! it is impossible, that this book be the revelation - or revealing - of John, and at the same time the revelation - or revealing - of Jesus Christ, in the same light or in the same sense. It was "The Revelation of John", in that God gave it to him. And it is "The Revelation of Jesus Christ", in that, it is a revelation about Him to John by the assistance of an angel; - a literal spiritual being.

- 1:1 **The Revelation of Jesus Christ, which God gave unto him, to shew unto his saints things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:** S.

We notice, in the first verse, there are three characters, who are present, active: God, His angel and John.

- 1:2 **Who bare record of the word of God, and of the testimony of Jesus Christ, what things soever he saw.** S.

In the second verse, there are three things which John bare record of: the word of God, the testimony of Jesus Christ, and all the things which he saw.

- 1:3 **Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.**

Here in the third verse we are impressed with three blessed: Blessed is he that reads, hears, and keeps.

The word "keep" is also translated, care, carefully, garrison, practice, preserve, protect, retain, tender, embezzle, hold fast, guard. Blessed is he who protects those things which are written in Revelation. More and more as we go through the book, we will find that we will want to guard what it portrays, - retain or guard from loss or injury.

Blessed are those who "hear" the words of this prophecy. What does it mean, "hear"? It means to appreciate, to take cognizance of, with a little measure of understanding, admission. Re. 2:7, 11, 17, 29; 3:6, 13, 20, 22; 13:9, ten times in Revelation, is such an admonition as "he that hath an ear, let him hear what the Spirit saith unto the churches". Mt. 13:9, 43, "Who hath ears to hear, let him hear". Mk. 4:24 "And he said unto them, take heed what you hear ... and unto you that hear shall more be given". Lu. 8:8 "... And when he had said these things, he cried, He that hath ears to hear, let him hear." Everytime this is said there are things pertinent, it is as much as to say, that this is not for everyone. This is only for certain individuals who have their eyes of understanding opened. It is not to be expected that everyone can understand the deep things of God. It never was the prerogative of man to put ears on another person. The Holy Spirit of enlightenment will generate recognition and an appreciation, with any who have a hearing ear: they will "hear". If any have a hearing ear, they in realization will be energized, by the words of this record of John. Thus an emphasis is on the word "hear", for these things revealed are not to be considered lightly as a common thing.

It might be the general impression that "Revelation" was the

last book to have been written. However a reasonable suggestion made by some in the past is, that John, after having written "The Revelation" was urged to fill in with regard to things that were omitted in Matthew, Mark and Luke. So John's gospel and possibly one of his three letters concluded the New Testament writings.

More than 2500 times the Bible says, "God said", "God hath said" or "saith God". By Revelation, God is still speaking to servants of His through John, about Jesus Christ. The witness or testimony of even a perfect man might be all right; 1 Jn. 5:9, 10 but "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son". Certainly after this witness, - the Revelation - about Jesus Christ, John could say that the "witness of God is greater". In verse ten either thought, - depending where we put the comma - is affluent. He that believeth Not, God has made him a liar. Or he that believeth not God, hath made Him, - God - a liar, - a falsifier, because he believed not the "record that God gave of his Son". By this revelation that God has given about His Son, an unbeliever - in it - is made a liar, and in turn an unbeliever discounts God. This very philosophy, is to be in operation in the next age, with respect to the whole world of Adamic mankind. At that time such liars will have no part in the New Jerusalem, Re. 21:8, 27.

Ro. 16:25 "Now to him that is of power to stablish you according to the gospel of me, and of the Lord Jesus Christ, according to the revelation of the mystery, which has been kept secret since the world began." Paul, too, had revelations. He was evidently blessed by having been giving revelations of God's purposes more than he could tell about. And this was evidently true of John as well. Paul called it here "the revelation of the mystery". It is a mystery that has been kept secret; hence the admonition, to let him that hath an ear, hear. God has known His plan from the beginning and things are not going to run ahead, nor are they going to fall behind. Since it is a mystery, our appreciation is possible only through the spirit of enlightenment and His power to establish a person. Satan does not have the spirit of enlightenment, but he can come into a realization of whatever is understood by a human being. This is at least one of the reasons that accounts for the fact that God's purposes have been subject to revelation.

He. 2:3, 4 "how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness

with them, both by signs and wonders, and by manifold powers and by gifts of the Holy Spirit, according to his own will". R.V. If any have a hearing ear they ought to begin to realize the responsibility and accept it. God has confirmed salvation unto His servants by John. John has confirmed salvation, as one who literally heard and lived with the Lord: and now as one who was given this revelation about Him.

Re. 19:9 " ... These my true sayings, are ... of God." S. The book of Revelation is a record of the true sayings of God that we are approaching. Re. 22:6 "... These sayings are faithful and true: and the Lord God of the spirits of the prophets; sent me his angel to shew unto his servants the things which must shortly be done." S. "Me his angel" here, is identical to him, in verse one who signified God's sayings to John.

The unveiling of Jesus Christ; Jesus means Jehovah-saviour, He was the Saviour provided by Jehovah, Lu. 2:11. Christ signifies anointed, Ps. 2:2; He. 1:9 "Thou hast loved righteousness, and hated unrighteousness; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." It was prophesied that the Lord was to be prophet, priest and king, all of which in Israel's time were anointed.

Ac. 3:22 "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren ..." And in Ps. 110:4 "Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek." R.V. God says in Ps. 2:6 "Yet have I set my king upon my holy hill Zion.

1 K. 19:16 "And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room." Le. 8:12 "And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." These verses serve to illustrate how that king, prophet and priest were anointed. 1 S. 2:10 "They that strive with Jehovah shall be broken to pieces; Against them will he thunder in heaven: And he will give strength unto his king, And exalt the horn of his anointed." R.V.

"To shew unto His servants"; Tischendorf uses the word saints instead of servants which no doubt is a truth. The word translated servant means slave literally or figuratively; yet in the King James it is translated servant one-hundred and twenty times and never by the word slave. A slave is one whose person belongs to another. This appellation was also attached to John. 1 Pe. 2:15, 16 "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As, free, and not using your liberty for a cloke of maliciousness, but as the servants of God". As the slaves or bondmen of God, they are those under bond.

Re. 19:10 "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of the brethren that have the testimony of Jesus: worship God ..." Here in vision John is falling down at the feet of an angel: a literal spiritual being who considers itself a companion slave, with John. The John class are able to enter into a realization, - along with angels - of this testimony about Jesus. and they worship God.

Ph. 2:7 "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;" The Lord emptied himself and was brought lower than He had ever been. Such is the lot of a slave; he occupies a position lower than that which he might otherwise normally occupy.

There are two ways in which we might look at this, as a revelation of Jesus Christ: He is revealed in that He is the object, an individual unveiled, what He was, - the Logos - what He is, - Savior Redeemer, and His position as God's Son in the future; or it is a revelation of Jesus Christ in that herein is revealed what He has accomplished and what may be expected later on. Both are factual. A fact that stands out is, this is a revelation of Jesus Christ, given by God at the hands of a signifying angel.

In the word signified, is both the thought of things used as a symbol, and words to project a thought or state a fact. A signifying by what is said is well exemplified in, Jn. 12:24, 32, 33; 21:19. Since the Revelation is especially for His servants, it naturally follows that they are a class who are able to recognize what is symbolic and what it means. They will read, hear and guard what is portrayed. Such things revealed to John and fellow-slaves are not intended for the world. Although much of Revelation is made up of outright statements, for instance there is no symbology in the words, "God", "Son of man", "angels", "church", "spirit", "saying, Amen, blessing and glory", "Satan", etc.

Revelation was signified by a messenger, a literal angel of God clearly presaging the fact, that the angels of Revelation are of heavens realm and are not human. The word "angel" appears fifty times, "angels" twenty-three times, and angel's twice; a total of seventy-five times in the King James version.

"Show . . . things which must shortly come to pass", here we are 1868 years later! In verse three it reads "the time is at hand", a better rendering for the word "time" is season or era. At hand is the season for the fulfillment of all that John was about to envision. The same expression was made in Re. 22:10 where John was told to not seal the book for the season is at hand. Ro. 13:11 "And that, knowing the time, that now it is high time to awake out of sleep ...", the era is at hand when it is recommended to read, hear and keep. Which had not been possible before the

Lord died. The word "shortly" is better rendered swiftly or with swiftness. As is illustrated in Jn. 20:4 "So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre." The two were running together for a while, but John, being younger than Peter, ran swifter. Thus it is the thought of Re. 1:1; these things were to come to pass with swiftness. This period or season in relation to eternity is passing swiftly. As a day with God is as seven thousand years and a watch in the night is as one thousand years, - to us - when it is passed, Ps. 90:4.

## REV. 1:4 - 10

Re. 1:1-3 is the introduction to the book, and the reason for writing it. The book is a vision of things God designed, and that through John, should be revealed to His servants about the Lord. Re. 1:4-10 might be referred to as John's salutation, or greeting. These verses are not a part of the vision, yet there are a lot of facts stated in them, which seem to be out of the fount of John's own personal knowledge and appreciation of our great God, and the Lord. In three verses 4-6, there are three spoken of: God, the Seven Spirits, and the Lord. In the three verses 7-9, there are three again: the Lord, God and John. And in the one verse 10 our attention is drawn to three: John, the Lord (the Lord's day), and the voice (of God).

### John's Greeting

**1:4 John to the seven churches which are in Asia: Grace be unto you and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne.**

John says "Grace be unto you and peace". Peace implies a trust and confidence in someone else; no anxiety, calmness, tranquility. "Grace" is the word "char'is", it principally means joy. A study in Revelation, will give Joy and Tranquility such as is obtainable in no other way by His slaves.

"From him which is, and which was, and which is to come;" This phrase appears in verse eight, where this one is definitely called the Almighty, and the Sinaitic, adds the word God to the wording, "saith the Lord, God". Again reference is made to the same being in Re. 4:8 "Lord God Almighty, which was, and is, and is to come." These three verses are all in reference to Jehovah. This phrase "which is, and which was, and which is to come", can logically be said to be a translation of His name; Him that we call Yaweh and Jehovah. In the midst of debate, we are told that it is not known how to pronounce the name of the Almighty. But whatever the name is, it means "the one that was, the one that is, and the one that will yet be", or continue to be. The phrase, "is to

come'' is in relation to God which will always be, it is not a reference to the second advent of the Lord, rather it is in relation to the name of God. From verse five, where it says, "and from Jesus Christ" we know that verse four does not refer to Him, but to another. So the phraseology "him which is, and which was, and which is to come" refers to God and specifically to His name, because that is what His name means.

Ex. 3:14 "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Is. 44:6 "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God." R.V. He "which is to come"; that is, He which will always be, is last. As the matter is portrayed in Mal. 4:5, 6 "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn ... lest I come and smite the earth with a curse." R.V. Or as is else where noted, lest I come and smite the earth with a ban of utter destruction. Elijah, - the Holy Spirit - has been sent forth during the Gospel age before the Battle of God Almighty to do a work and will continue its operations during the Millennium. Here Malachi is saying that unless God's plans are accomplished in relation to this world and mankind on it, He will blot it out of existence. He the coming one, the one who always will be, would still be remaining, thus He would be last. Of course there are plenty of proofs that the plans of God will succeed. He was, and is, and will be.

## THE SEVEN SPIRITS

John's greeting is especially appreciated by those of the John class; joy and tranquility be unto them from God, from the seven spirits and the Lord. Here God and His spirits are identified as being with those in the last period of the church's development.

Re. 4:5 "... and there were seven lamps of fire burning before the throne, which are the seven spirits of God." 5:6 "... in the midst of the elders stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." It is after the Lord was sacrificed as a Lamb that He came into possession of the seven spirits of God. Prior to that time He did not have them. So it was fitting, in 3:1 that He should say, "... These things saith he that hath the seven spirits ..." to the church of Sardis.

Zec. 3:9 "For, behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith Jehovah of Hosts, and I will remove the iniquity of that land in one day." R.V. This stone that was set before, - that

was held out to Jesus - and which He received after that He was a Lamb slain, had seven eyes: otherwise translated seven facets. As with a diamond it is a cut, a graven stone, representative of the seven spirits of God. Zec. 4:10 "For who hath despised the day of small things? for these seven shall rejoice, and shall see the plummet in the hand of Zerubbabel; these are the eyes of Jehovah, which run to and fro through the whole earth." R.V. Zerubbabel, - the Lord - laid the foundation of the Kingdom at His first advent when He brought life and immortality to light and started the development of the Church. This "first stone" has made possible the bringing of all things in heaven and in earth into harmony with God. The whole world of mankind have not recognized this day of small beginnings going on right in their midst, - in their presence. But they shall rejoice when they see the plummet, "even" the seven in the hand of Zerubbabel. With a plumb-bob there is no variation it shows whether a thing is straight up and down. And this stone, this plummet, is correct and well centered, an exact plummet made by smelting. We are able to appreciate some of the smelting that has gone on, in that the Lord was obedient, doing the will of His Father, even unto death, so that now He too has those seven eyes, the seven facets of Jehovah. In action they will be as a plummet a governing factor in the hands of Zerubbabel.

Is. 11:15 "And Jehovah will utterly destroy the tongue of the Egyptian sea; and with his scorching wind will he wave his hand over the River, and will smite it into seven streams, and cause men to march over dryshod." R.V. The river of the ability of man that has been, will be smitten, and it is to be supplanted by seven streams. In that day the seven spirits of God are going to be in evidence at the hands of Zerubbabel.

Isaiah prophetically gave a word description of the spirit of Jehovah, - the seven spirits - that has been given to the Lord. Is. 11:2-4 "And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Jehovah. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked," R.V. The activities of the seven spirits are provoked by the three Cardinal attributes of God; - the spirit of Wisdom, Might and Love.

In Micah the prophet says, that in God's Kingdom, the Lord will raise up seven Shepherds against dying and death. Thus we observe the Seven Spirits of God are pictured by lamps, - light -;



horns, - or power -; eyes, - all discerning -; stone with seven facets, - reflection -; plummet, - exactitude -; streams - fruitfulness - and shepherds.

The Seven Spirits of God is the ability to accomplish anything He designs. Heretofore no being in heaven or on earth has had it aside from God. Now, God has bestowed upon the Lord in Glory the same ability; He also has the Seven Spirits. He is just like God. As for example if it were the Lord's design, He could accomplish the creation of other worlds just as God His Father had arranged for this one. In all past creations, the Lord - as it were - was an assistant in the all things that "were made by him".

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the Kings of the earth. Unto him that loveth us and freed us from our sins by his own blood. S. 1:5

Approximately sixty five years after the baptism of the Lord, John calls Him a faithful witness. Jn. 8:14 "Jesus said unto them Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; ..." S. Verse 18 "I am one that bear witness of myself, and the Father that sent me beareth witness of me." Two to witness. Re. 3:14 "... These things saith the Amen, the faithful and true witness ..."

Col. 1:18 "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Ph. 3:11 "If by any means I might attain unto the resurrection of the dead." The word translated resurrection here is "exanastasis", an only occurrence and carries the thought of a better than ordinary resurrection. Paul was saying, O that I might gain a resurrection like that of the Lord. He was the first born from the dead.

He is prince or chief of Kings. Re. 17:14 "... the Lamb shall overcome them: for he is Lord of lords, and King of kings ..."

Sinaitic and others say, He loveth us, which is much nicer, than "loved us", for He loved us and still does. Jn. 15:9 says "As the Father hath loved me so have I loved you: continue ye in my love."

The Sinaitic replaces the words "washed" and "in" by "freed" and "by". It is "by" His blood that all in Adam are redeemed; it was not in His blood. And the "us" class, that is, the servants, the Church, are freed from the condemnation of sin and death. Also the blood was His own, He did not have it taken away from Him, He gave His life, it was a giving up in sacrifice. Ac. 20:28 "... feed the church of God, which he hath purchased with his own blood." A better rendering would be, God hath purchased with

the blood of His own, (Son). God did the purchasing; God provided the price. It was not the Lord who did the purchasing; He was the price. God sent His Son into the world in order that He might redeem. God purchased, bought Adam and his progeny with the blood of His Own Son. To date, the Church have been freed from their sins by the blood of the Lord.

**1:6 And hath made us a kingdom, priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. S.**

The Lord has made it possible for the "us" class, - the Church - to be of the heavenly part of the Kingdom. And instruments for a service; God's priests, I Pe. 2:9. Thus John wishes joy and tranquility to the Church. From God, the Seven Spirits and the Lord in the three verses, - the fourth, fifth and sixth.

Verses 7, 8 and 9; the Lord God and John

**1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.**

A few men of Galilee saw the Lord for the last time, - by an infallible proof - when, "a" cloud received him out of their sight, not a cloud of trouble, Ac. 1:9. His statement here, the coming in clouds is at a time when "every eye shall see him"; not just those of the Church. Elsewhere in 14:14 the Revelator says that the Lord initially came in His second advent on a white cloud, not a black cloud.

Mt. 26:64 " ... Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Da. 7:13, 14 " ... Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: ... " Mt. 24:30 "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Every eye shall see; the world shall perceive the Son of man in the clouds of heaven with power and great glory. Notice these clouds are clouds of heaven, they are not clouds of earth, either literal or symbolic. It is a natural sequence that if these clouds are with power and glory, they are clouds of blessing. Yes, that is what will surround the Lord when He, present, deals with mankind. It is not clouds of trouble that are referred to in these statements by any logical interpretation. Oh! there are dark clouds, clouds of trouble but they signify destruction of both institutions and humanity. They precede the Lord being revealed in clouds of hea-

ven to the world. The Scriptures do not say, and it should not be said that the Lord will be revealed to the world by either a time of trouble or the Battle of God Almighty. God has sentenced the world to a day of vengeance; in it will be revealed God's wrath poured out. By it righteous blood will be atoned for and by it the enemies of the Lord, will be made His footstool, Ps. 110:1.

Zec. 10:1 "Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightnings; and he will give them showers of rain, to every one grass in the field." R.V. The King James for maketh lightnings is, "bright clouds". These white bright clouds of heaven are the clouds that the Lord will be enveloped by when every eye will see Him, and they mean showers of blessing, - showers of rain and grass in the field. They will mean invigoration and life. "The former rain" has been the pouring out of the Holy Spirit, Church-ward in the Gospel age; and the "latter rain" will be the pouring out of the Holy Spirit world-ward at a time when every eye shall see Him; - the Millennial age.

Zec. 14:17 "And it shall be, that who so of all the families of the earth goeth not up unto Jerusalem to worship the King, Jehovah of hosts, upon them there shall be no rain." R.V. In the Kingdom God's rain of blessing will especially fall on those who come to worship Him.

Eze. 34:20, 23, 26 "Therefore thus saith the Lord God ... I will set up one shepherd over them, and he shall feed them ... And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." The prophet also states that God will cause the evil beasts to cease out of the land, even the beastly forces Daniel foretold about and that we see in the world today. These will cease before the seasonable shower of blessing on the world. God will bring an end to beastly rule before, "the tree of the field shall yield her fruit," also before "the earth shall yield her increase", even before the Lord will be the center of showers of blessing to every eye that shall see Him.

De. 32:2 "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:" If Moses could say that, what will the Greater than Moses do in these respects. His doctrine, His teaching will be unto the people a pure language; it will distil as the dew and be very refreshing. Thus the Lord will ascribe greatness unto God. God is light, and in every drop of dew or rain there is seen the prismatic colors of light.

P's. 72:1, 6 "Give the king thy judgments, O God ... He shall come down like rain upon the mown grass: as showers that water the earth." The Lord, the King, the brightshiner, will only

be seen by mankind in the bright clouds of heaven, which bring showers of blessing to all.

Ps. 105:39 "He spread a cloud for a covering; and fire to give them light in the night." As the cloud was a covering signifying God's protection and leading of Israel: so the clouds accompanying the Lord at this time have the same significance with respect to the world.

Mal. 3:10 "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, ..." Herein lies a philosophy that was active when the Lord initially came in His second advent upon a white cloud as Chief reaper. The Lord being present meant blessings for the Church. The resurrection of the dead in Christ and a supping time, for those that remain such as never had been during the history of the Church. The world has not, as yet, received the blessings from heaven. It has not been expected of them that they recognize His presence because, the Lord has yet, to reveal himself to them, by clouds, power and glory.

The Lord is not revealed by clouds of trouble, clouds of earth or dark clouds. Many have lost their appreciation of the Lord being already present, because of others, who say the present troubles in the world are an evidence that He is present. Da. 12:1 does not read, because Michael stands up there shall be a time of trouble. It does not read Michael shall stand up and as a result there shall be a time of trouble. For it reads "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble ..." That is the fact. There has been a time of trouble, (what it is, is another matter) during this time that Michael is represented as standing up. But it does not make the Lord responsible for the time of trouble, one particle.

Ep. 1:18 "The eyes of your understanding being enlightened ..." When John says, "and every eye shall see him" it also is the eye of realization. Mt. 7:3 "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" While a person might have a mote in their literal eye, this is not the implication here. By it is well illustrated how that this word "eye" is used in Scripture. The word translated eye admits seeing with the literal eye or seeing with the eye of understanding. Lu. 3:6 "And all flesh shall see the salvation of God." Here is the same word see, as in 1:7. So far very few of the "all flesh" have seen, but they will see, when "every eye shall see him". Just as in the past, mankind might be said to see the Devil in that they are able to recognize his in-

fluence and see his works, so man are going to recognize the influence and works of the Lord, and "wail because of him".

Is. 40:5 " and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it." R.V. God will be glorified when the Lord is revealed in the clouds of heaven. Jn. 19:37 "And again another scripture saith, They shall look on him whom they pierced." John evidently knew the prophecies and referred to, Zec. 12:10 where God says, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." (the word "me" should read "one")

With the Church, there was an initial out-pouring of the Holy Spirit at Pentecost, which reached all down through the Gospel age and individuals came in under it, Ps. 133. They were given a spirit of appreciation of the Lord as a sacrifice, and the spirit of interpretation. A second pouring out of God's spirit is due upon the "kindreds of the earth" as John puts it in 1:7, beginning with the remnant that are left alive after the Battle of God the Almighty. Then as people are resurrected they will come up in and under the influence of this same pouring out of the Holy Spirit. Thus each individual will be blessed by being the recipient of a Spirit of God poured out, as Zechariah emphasizes.

Mankind will be given a spirit the very opposite to that which they are impregnated with today. They are to be given the spirit of grace and supplication; and they shall mourn for Him. Others translate it as, they shall be full of remorse, lament or smite themselves. Wail or bewail means to beat the breast in grief. A beating of the breast in grief to think that they had been so obstinate a people. What irony, today Israel puts on trial a murderer, when they have done a thousand times worse; they clamored for the crucifixion of the Son of God and failed to recognize Him when He was sent. There is going to be a raucid beating of the breast. Never has there been a fulfillment of such a mourning in the past; such a pouring out of the spirit has not occurred yet. The availability of God's Spirit on behalf of the people awaits a due time. For as long as the merit of the sacrifice of the Lord is tied up, - as it were - in the development of the Church, mankind awaits the time when they are to be blessed.

Mt. 24:30 "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Certainly trouble in the world is not a legitimate sign of the Son of man. There will be no greater

sign than God's Spirit poured out, after the Battle of God Almighty, moving the hearts of the people to contrition. Some have tried to tell us that the mourning of the tribes of earth was fulfilled by the people mourning over the death of their loved ones in wars 1 & 2. Such cannot be said to be a sign of the Son of man in any light. While all tribes mourn, there is special reference by the prophet and the Revelator to Israel, "they which pierced him". A remnant left on earth will be 1900 years removed from those who actually crucified the Lord, yet this out-pouring is going to give them a spirit of remorse. As a realization grips them and they begin to appreciate the sacrifice of the Lord, there will follow a spirit of repentance. Gentiles, also, will all have to come into line with and through Israel. Eze. 38:23 "And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah". Eze. 36:26, 27 "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes ... " R.V. It is the spirit poured out that initially is going to have to do with this change-over; and it is Jehovah who does this. God has made the promise of His Spirit, along with the promise that He has also appointed a day when His Son will come in clouds of blessing and every eye shall see Him.

Eze. 37:13, 14 "And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my spirit in you, and ye shall live, ... " R.V. Besides pouring out His spirit upon the remnant that are left, God promises to do the same for those who are resurrected. As anyone is caused to come up out of their graves, they will come under this out-pouring of the Holy Spirit. Initially it is God who pours out His Holy Spirit, and not the Lord. In turn the out-pouring will make possible the accomplishment of what God designs that the Lord will be able to accomplish in that day.

Is. 11:11 "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which are left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." This prophecy has to do with the remnant that are left after the Battle of God the Almighty. Israel and others called by various names are not all going to die. The Lord will set His hand to recover these, and it will be in connection with the pouring of the Holy Spirit on the remnant that are left; "it shall come to pass".

Jl. 2:12, 13 "Yet even now, saith Jehovah, turn ye unto me with

all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and abundant in lovingkindness, and repenteth him of the evil." R.V. Here Joel is talking about the same weeping and mourning when the spirit is poured out. For it is after God's army executes His word; the great and terrible feature of the day of Jehovah, as is noted in verse eleven.

Joel describes the first outpouring at Pentecost in 2:29. And this last outpouring in verse 28, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; ..." And in verse 26, "And ye shall eat in plenty and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you ..." Peter quoted and made a general application of Joel's words to his time. This has led some to state, that there is to be no further outpouring in this latter day. Peter also quoted and made other declarations that had no semblance of fulfillment then. For instance his reference to that of the sun "turned to darkness". A candid fulfillment of Ac. 2:19, 20, is only in this end time.

Many people have said, "if I only had my life to live over ..." well, they are going to have their life to live again, blessed with the outpouring of the spirit. If God's Spirit had been on Israel as has been true with the Church, or like as the world will enjoy they would have been able to have kept their covenant.

Is. 32:15 "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." This is not true yet, but surely will be. Je. 50:4, 5 "In those days, and in that time, saith Jehovah, the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek Jehovah their God. They shall inquire concerning Zion with their faces thitherward ..." At that time they shall be weeping by the spirit. Je. 31:9 "They shall come with weeping; and with supplications will I lead them: I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble ..." R.V. Is. 60: 20 "Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah will be thine everlasting light, and the days of thy mourning shall be ended." R.V. God's Spirit has not been poured out yet, when it is, there is going to be a lot of mourning, weeping and supplication. At the present time Israel is a proud and arrogant people, crediting themselves with having accomplished all that has been done, as by their own strength. Do not mistake Israel becoming a nation as being the kingdom of the Lord. While thus far, Israel is in God's disfavor, they are still His people.

In Matthew 24 we read that the Lord will come in clouds and in power and glory in connection with mankind. The Lord has not come in power and glory yet, or we would see the spirit poured out and the mourning going on. In other words, when any one sees this mourning they will know that the Lord has come in power and glory and that His reign has begun over the world; it will then be proper to say that the Millennium has commenced; it has not begun yet.

1:8 I am the Alpha; and I am also the Omega; the beginning and the ending, saith the Lord God, which is, and which was, and which is to come, the Almighty. S.

1:9 I John, who am your brother and companion in tribulation and the kingdom and patience in Jesus, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus. S.

Patmos is a bare, rugged island in the Aegean Sea, off the coast of Asia Minor, the scene of John's banishment during the reign of Domitian, A.D. 95. John was on Patmos as a prisoner because he had been testifying for the Gospel's sake. He was evidently a very good example of suffering for righteousness sake. There he was a prisoner, yet he, under those conditions was given the most wonderful revelation that was ever given to man. There are certain physical phenomena in connection with the relationship of Patmos to the church places, that is a demonstration of Divine intention. John who was given the vision by God, was in a position where his eyes did not need deviate one instant, to view from the first, - Ephesus - to the last church, - Sardis - as Patmos, Ephesus and Sardis are in a straight line. Herein it is well illustrated how God sees the finish of the Church right from the beginning.

#### John the Lord and God

1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

The word "Spirit" here is "pne u'ma", breath, wind, an invisible power of action. John was under an influence, - the influence of God's Holy Spirit - to the point where that in vision he was carried down the stream of time, and his mind was impressed.

Many have said, "on the Lord's day" means on the first day of the week, after the pattern of the resurrection having occurred on that day and the brethren later having met on that day. There is no Scripture which calls the first day of the week "the Lord's day". So when the Scripture speaks of John being on Patmos in a vision "on the Lord's day", the greater and grander signifi-



cance is that he was carried down the stream of time to a point of time when it could be said that he saw visions on what is spoken of as "the Lord's day" and that has reference to not only the Millennium but from the beginning of His parousia as well which precedes the Millennium. The point of time is after the initial coming of the Lord in His second advent, during His presence or parousia.

1 Co. 11:20 "When ye come together therefore into one place this is not to eat the Lord's supper." This is the only other instance where the word "Lord's" of Re. 1:10 is used. The word is "kur i a k on", "it means sanctioned, sanctified, set apart; a day set apart by God, for the Lord's day. Some translations say the "Master's day" and interpret it as a sanctioned day. For this is a day with a much greater significance when viewed as the Lord's day, rather than just some day of the week back there in the time of John. Furthermore it is evident that this whole revelation did not come to John in a twenty-four hour day after which he wrote it all down at once, rather, that John was there over a period of time and wrote Revelation a portion at a time, as he received it.

This "Lord's day" or day of the Lord, should be notably distinguished from the "day of Jehovah" even though it is true that John was carried down the stream of time in vision, to a time when it was not only the Lord's day but at the same time it was also a day of Jehovah. The day of Jehovah is one matter and the day of the Lord is another. They superimpose one another but are not one and the same.

**"And heard behind me a great voice as of a trumpet"** Twenty-eight times, John in Revelation says that he heard. John received this revelation in two ways, by seeing, and by hearing.

Long before John's day, God through the prophet foretold, that the time would come when He would exercise His voice. Zep. 1:14-16 "The great day of Jehovah is near ... even the voice of the day of Jehovah; ... That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm ..." Zec. 9:14 says of the same time, "the Lord God shall blow the trumpet". The fulfillment of this day of Jehovah's wrath had already begun at the point of time to which John was carried down to, in the most of his vision. Hence the logicalness for John to say that he heard a voice behind him as of a trumpet. God giving His directives is signified by the trumpet and voice of Jehovah in this day of trumpet and alarm. Whenever reading trumpet, lightnings or thunderings in the book of Revelation it is well to keep in mind that these relate in particular to things in heaven. John heard this trumpet behind him;

it had already sounded previous to the time that his vision represented.

Zephaniah goes on to state, "neither their silver nor their gold shall be able to deliver them", in this dark day. Fort Knox is supposed to contain 12 billion dollars in gold to back up what is called money in the United States. Actually, - they tell us - all of it is earmarked for overseas; The United States has not a dollar in gold backing up their own currency.

Thus John's salutation concludes with John, the Lord and God. Now the account of the revelation by vision.

**1:11** **Saying What thou seest, write in a book, and send it unto the seven churches; unto Ephesus, and unto Pergamos, and unto Thyatira, and unto Smyrna, and unto Philadelphia, and unto Laodicea, and unto Sardis.** **S.**

The Sinaitic and Alexandrine MSS. omit, "I am Alpha and Omega, the first and the last: and" and also "which are in Asia;" These omissions support the conclusion that these messages were not limited to seven literal churches in John's day. Further support to this conclusion is in the fact that according to historians, not all the churches mentioned were at that time, in existence; there was no church in Thyatira. Also there were other churches in Asia Minor, besides those mentioned.

The order of the churches in this eleventh verse according to the Sinaitic manuscript is herein referred to as the Sinaitic, in contrast with the order in 1:11, according to the King James. It is well to note this even though the place order of the messages, - chapters 2 and 3 - to the churches is the same as the King James. The arrangement as it appears in all Bibles since the Sinaitic is, as if a person would make the circuit by walking from one of the literal churches in Asia to the next. The probability is that the copyist, not understanding the significance of the messages and their order, may have considered that arrangement best to avoid showing preference as they naturally had the places in mind. This would be much the same as in our day, when lists of names are arranged alphabetically to avoid offence.

The copies were evidently undergoing this change when the Sinaitic was made. It also is a copy, but is regarded as the oldest manuscript extant. There were 250 years at least, in which there could have been made changes by copyists, first changing the order in connection with the messages until someone recognized, they as copyists ought to follow through with the same order in Re. 1:11. The change in 1:11, was made, after the Sinaitic - to conform to the already changed order in the messages. Yet to this day the order in the synopsis, Re. 1:16-20, is not changed in any Bible, in any language. This order in the syn-

opsis or Christophany substantiates the Sinaitic order as an internal proof.

If only one church is represented by seven churches at any time a reason has never been suggested, for seven churches with seven messages. The fact is, the development of the one true church, is divided into seven periods throughout the age. In each message is a feature, not applicable to any other time in the history of the Church, than that one period. Of course, it is possible for anyone of the Church class to get lessons from any one message, especially with respect to those who have gone on before. Just as the members of the New Creation can profit by the experiences of any one of the Patriarchs. Those who deny that the second advent of the Lord has already occurred, must of necessity deny there is such a thing as periods with respect to the Church. Any statement as "the Lord is coming soon" or "He has yet to come," disregards the clues given in three messages to three churches, regarding the second advent of the Lord.

And I turned to see the voice that spake with me. And being turned, 1:12  
I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son 1:13  
of man, clothed with a garment down to the foot, and girt about the  
paps with a golden girdle.

John turned, and here in vision were seven golden lampstands. And there was signified to him, the Lord, in the midst of all the lampstands; not one, three or four but seven. By such a statement our minds eye is focused on the point of time to which John was taken in vision, a time when seven periods of the Church's development could be said to have been or are in existence, "the Lord's day". As we continue, it will become apparent that the time was in the beginning of the last period in the development of the Church, which is Sardis. It is not left to anyone to interpret what the lampstands are, for in verse twenty it says they are the representation of the seven churches.

His head and his hairs were white like wool, as white as snow; and 1:14  
his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; 1:15  
and his voice as the sound of many waters.

By these two verses a description of God is interjected, who also is close at hand at the same time, as is portrayed by both John and Daniel. Da. 7:9 "I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire". R.V.

- 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.
- 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
- 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.
- 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;
- 1:20 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.

The last five verses of chapter one embody that which we refer to as the Synopsis. By the accompanying adjacent columns chart a correspondency between its statements and the "saith he" to each church, according to the Sinaitic order is easily recognized. For this to be so manifest is remarkable, as evidently these verses were not translated by individuals who were conscious of this relationship. Yet in every Bible in the world the order in the Synopsis is the same. Another writer refers to these five verses as a Christophany; which means an appearance of Christ to men, as after His death.

#### Chart of the Continuing Trends

Internal evidence that the Sinaitic order is correct is in the Synopsis comparison, and in other ways. A strong evidence is in the continuence of traits or trends; as shown on the chart. It is more logical to find a trend or influence continuing from one period into the next, than to find that it existed, disappeared and then reappeared a couple of church periods later. As an example of this the Lord said to those of Smyrna "I know the blasphemy of them which say they are Jews, and are not"; and to those in Philadelphia He said, there are those "which say they are Jews, and are not, but do lie". It is so much more logical that Smyrna is followed by Philadelphia in this respect; - as is, in the order of the Sinaitic. Otherwise, according to the King James there are three church periods between the outcroppings of this evil. Many other like features come to light in a comparison of the messages and the related periods. Thus much more harmony is to be found in the Sinaitic order than appears in the King James.

Any statement made today, that says the church is in the period of Laodicea, demonstrates a lack of realization. There are many who at least have recognized these times since approximately 1915 as being entirely different from the times before that, with respect to the Church.

"SAITH HE" in the  
Sinaitic Order -

THE SYNOPSIS  
in Every Bible

"SAITH HE" in the  
King James Order -

2:1 Ephesus --

Saith he that holdeth  
the seven stars in his  
right hand, who walk-  
eth in the midst of the  
seven golden candle-  
sticks;

I  
1:16 And  
he had in his right  
hand seven stars;

Ephesus --

Saith he that holdeth  
the seven stars in his  
right hand. Who walk-  
eth in the midst of the  
seven golden candle-  
sticks.

2:12 Pergamos --

Saith he which hath  
the sharp sword with  
two edges;

II  
1:16 And out of his  
mouth went a sharp  
two edged sword;

Smyrna --

Saith the first and the  
last, which was dead  
and is alive.

2:18 Thyatira --

Saith the Son of God,  
who hath his eyes like  
... a flame of fire, and  
his feet are like fine  
brass;

III  
1:16 And  
his countenance was  
as the sun shineth in  
his strength.

Pergamos --

Saith he which hath  
the sharp sword with  
two edges;

2:8 Symrna --

Saith the first and the  
last, which was dead,  
and is alive;

IV  
1:17-18 I am the  
first and the last: I am  
he that liveth and was  
dead; and, behold, I  
am alive for evermore.

Thyatira --

Saith the Son of God,  
who hath his eyes  
like ... a flame of  
fire, and his feet are  
like fine brass;

3:7 Philadelphia --

Saith he that is holy,  
he that hath the key of  
David and that open-  
eth, and no man shall  
shut and no man shall  
open. \*

V  
1:18 And  
have the keys of death  
and of hell. \*

Sardis --

Saith he that hath the  
seven Spirits of God,  
and the seven stars;

3:14 Laodicea --

Saith the Amen, the  
faithful and true wit-  
ness, the beginning of  
the church of God. \*

VI  
1:19 Write the  
things which thou hast  
seen, and the things  
which are, and the  
things which shall be  
hereafter.

Philadelphia --

Saith he that is holy,  
he that is true, he  
that hath the key of  
David... that openeth,  
and no man shutteth  
and no man openeth;

3:1 Sardis --

Saith he that hath the  
seven Spirits of God,  
and the seven stars;

VII  
1:20 The mystery  
of the seven stars ...  
in my right hand and  
... candlesticks.

Laodicea --

Saith the Amen, the  
faithful and true wit-  
ness the beginning of  
the creation of God.

\* Sinaitic MS

Since this is the Sardis period, diligent examination of its message pertinent to the Church of these times should be made. A person is more anxious to read their own personal mail, than they are to browse through a lot of old letters. It is a very peculiar bride who would not be keenly interested in a personal message of endearment from the bridegroom; dated Sardis.

Still one more feature substantiates the Sinaitic order, and that is the curve of the development of the Church, which does not occur at all in the King James order; it appears in the Sinaitic. The Lord established the development of the Church. Its beginning was small, but after the pouring out of the spirit at Pentecost three thousand came, then others, for a time it rose in ascendancy until it was found to be in the midst of contamination. Then it began to descend to a point where the true members of the Church, during the Smyrna period, - the center period of the churches - had to go through the lowest depths of Christian experience, suffering and death, - and that is shown in the message to Smyrna. Afterward they began to ascend again through Philadelphia, because tribulation always begets sympathetic love and response, it is a natural for the period of "brotherly love" to follow a period of extreme tribulation. Then continuing on, the Church is still on the ascendancy in the Laodicean period when so much fellowship, enlightenment and activity abounded. Finally the Church is represented as being on the decline again. It all ties in with the fact that this is the Sardis period of the Church; that period which is at best "that which remains", "nigh unto death".

"The seven stars are the angels of the seven churches". These angels are literal and symbolized by seven stars. This is not a symbol of a symbol. The same is true with the church periods, all such are literal, symbolized by seven lampstands.

On any project involving many individuals there is to be found someone in charge; a superintendent. The age has been divided by God, into seven definite different periods in connection with the development of the Church, and many angels have been assigned to the task of looking after individuals who are in covenant relationship with God. And at the head or representative of a group or groups are those angels in charge. Hence the language, "unto the angel of the church of . . .", - one in charge for that period in the development of the Church. John was told to "write" for the benefit and information of the angel who would be in charge as well as for the human individuals of the particular period, being developed. Any conception ought concede, that the angel of one period would not presume to be the angel of any other. Unlike, Bible Students, angels have never said, "what difference does it make?" Ps. 103:20 says, that they purpose to fulfill God's word.

## EPHESUS

REV. 2:1-7

Unto the angel of the church of Ephesus write; These things saith 2:1  
he that holdeth the seven stars in his right hand, who walketh in  
the midst of the seven golden candlesticks;



The name "Ephesus" means first, desirable, desire or permitted. The meanings of the names of all the churches are from God's point of view. Ephesus was a desired matter because it was the beginning of the New Creation. It meant the inauguration of a program by which means, He would generate beings like unto himself. Those with whom He might associate and live, even confer and collaborate. Spoken of as Zion, God's dwelling place; something that God was never glorified in, in the past. No wonder Ephesus, from His point of view, was desirable and first.

"Saith he that holdeth the seven stars in His right hand". The first "saith he" to the angel of the first period of the church which compares to the first phrase in the synopsis, 1:16, "he had in his right hand seven stars." These angels of the churches are spiritual beings; not humans, and never is there one of these seven angels, for any two or more churches. The process by which the Church has been developed all down through the age, has been at the hands of ministering spirits, angels, spiritual beings. Not once does the word angel in Revelation have reference to a human.

Here again, notice that the Lord is walking in the midst of the seven lampstands. This brings our mind into a perspective, where we begin to realize that John was taken down the stream of time in vision, to a point of time when it could be said that all seven candlesticks were standing there. Just as, so often, a motion picture will begin with the ending, and then relate what had taken place by means of what might be termed flash-backs, this was the viewing position of John. This vision was given to John in about A.D. 95, so that any message that was representatively given as that of the Lord speaking, saying these things, was given to John back there of what the Lord would say down here in the beginning of the last church period. Thus an individual back there or since that time could have taken cognizance of what would be possible for the one walking in the midst, to say; and have profited ahead of time.

I know thy works, and thy labour, and thy patience, and how Thou 2:2  
canst not bear them which are evil: and thou hast tried them which  
call themselves apostles, and are not, and hast found them liars: S.

To every church, the first statement of the Lord in each message was "I know thy works". For over 1800 years the Lord has had no personal contact with those who were being developed as members of the true Church, or from the time He went away until He returned in His second advent; yet He could say, "I know thy works". All during this time there have been special angels who have had oversight of every individual that had a relationship with God. When the Lord was about to leave at the close of His first advent, He said, Mt. 28:20 "... lo I am with you always ..." and He had said that when He would go away, Jn. 14:16 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you ..." verse 26, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things ..." R.V. The Holy Spirit is not a being, personality or a third person of the "trinity". It is God's power or influence. It is only exercised and extended at the instance and urgency of a mentality, never apart from an intelligence, which in this case is angelic.

During the whole Gospel age, God's Holy Spirit, the Comforter, has been in operation New Creationward. He. 1:14 "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Ps. 34:7 "The angel of Jehovah encampeth round about them that fear him, and delivereth them." R.V. Again in Mt. 18:10 "... in heaven their angels do always behold the face of my Father which is in heaven." There has been an angel or angels assigned to encamp at the side of everyone in covenant relationship with God. So while there has been no person to Lord contact until the Lord has returned in His second advent, yet He is able to say, He knows their works, for God's ministers have been ever watchful and perfect recorders.

"I know ... thy labour and thy patience". These are words of consolation which put some in Ephesus in a worthy light. It has been said that there were churches which had no word of commendation, or on the other hand that some were blameless. But actually there was fault found in every church period, and there are words of commendation to some in every church. We would appreciate anyone about whom the Lord might say, "thou canst not bear them which are evil". Just to think that they would be able to discern who was evil is an accomplishment; signifies discernment.

The truth that the Ephesus church had, was that by which they could prove anyone a liar or a false apostle. Their time was the day of the true, original apostles, hence this is the only time when that claim can be laid to these words of commendation: here is a feature not true of any other period. There is an underlying principle that has always been a deciding factor, and is even so to day. No matter what an individual is called, - how



eloquent or prominent - by the fundamentals of the truth they are proven true or false. 1 Jn. 4:1 "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." These of Ephesus were commended for having proven them which claimed to be apostles. 2 Co. 11:13 "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." That was something which was going on back there during the first period of the church. It is not true to say that there are those doing this down here in this end of the age, in the way it was attempted back there.

**And hast borne, and hast patience, and all afflictions and hast borne 2:3  
for my name's sake, and hast not fainted. S.**

A fitting example of this description, was the Apostle Paul. He said of others in this period, 2 Co. 3:3 "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Some have said that there is nothing in the message about their faith, hope and love; finding fault with the Ephesus period since they were only commended for their works, labor and patience. But here Paul says they were written "with the spirit of the Living God" and it was a matter that was in their hearts, known and read by all men, in that they had borne and had patience and had not fainted. How real some of those in that period were, 2 Co. 7:11 "... ye sorrowed after a Godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge, in all things ye have approved yourselves ..." 1 Th. 1:2, 3 "We give thanks to God always for you all ... Remembering without ceasing your work of faith, and labour of love, and patience of hope in the Lord Jesus Christ, in the sight of God and our Father;" These brethren were present and active in the Ephesus period of the church; and Paul says there were those who had faith, hope and love, the conclusion of others today, notwithstanding.

**Nevertheless I have somewhat against thee, because thou hast left 2:4  
thy first love.**

While Ephesus had the approval of the Lord in many ways, here was something not quite so commendable, "left thy first love". Ephesus was the first period, so whatever this love was, it would be "first". No doubt it was much the same with the early church as it was with Israel. Je. 2:2, 3 "... Thus says the Ever-living: - I attended you in your infancy; I loved you in your youth; guided you after Me from the desert to a land you had not cultivated, for Israel to dedicate to the Ever-living the first of its

products. They devoured them all! Wickedly bad they went at them! said the Ever-Living." F.F. As God had loved Israel, and guided them to love Him: so this early church was loved by the Lord, and guided and influenced to love Him. They were forgetting their realization and appreciation of all this favor. A common fault of the human is recognized in the phrase, "familiarity breeds contempt". Men are prone to despise that which they have the most of. It is evident that the church began to consider common, the things which separate them from the world.

2 Co. 5:14 "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." Under a pressing influence generated by an understanding, there began a love for Christ. Since the early church, the systems of men have employed fear in various forms, to urge man to Christ; which never engenders this first love. The first church was the only period blessed by the constraining influence of the presence of the Lord on earth with them.

Jn. 14:21 "He that hath my commandments, and keepeth them, He it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him." Surely this early church had made an earnest endeavor to keep the Lord's commandments, and thus they manifested a love for the Lord, which in turn called forth the Love of God. This effort to keep His commandments must have lessened, prompting the Lord to say your love for me has been left behind. 2 Pe. 2:21 "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." In Re. 14:5 those who obtain unto the other side of the vail, are said to be without fault, and they will be blameless in love. These of Ephesus were already at fault. Ep. 1:4 "According as he hath chosen us in him before the foundation of the world, that we should be ... without blame before him in love:" Before the Lord's eye of approval, there were those to be blamed.

The philosophy of understanding and loving him, is the great mystery of devoutness. 1 Ti. 3:16 "And without controversy great is the mystery of Godliness: who was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." S. The word here rendered Godliness is much more understandable if we have in mind devoutness, holiness. Devotion to His word, His commandments and responsive to His love. Part of the workings of this mystery is that of being activated by seeing the devoutness of the Lord to His Father when He was literally in the flesh, preaching and believed on in the world.

1 Ti. 4:7, 8 "But refuse profane and old wives' fables, and ex-

ercise thyself rather unto godliness [devoutness] ... godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." I Ti. 6:3, 4 "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; [devoutness] he is puffed up, knowing nothing ... " R.V. Realization of the truth and devotedness to the Lord was their first love, without which none will have overcome. 2 Pe. 3:11 "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness"; that is in devoutness.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee, and will remove thy candlestick out of his place, except thou repent. 2:5 S.

"The seven candlesticks", "are the seven churches", so this candlestick represents the Ephesus period of the church. The Lord says to them, repent or this period of the church will be removed from the set up, entirely. Since this warning was given to those of the first period, there is a lesson in it for the remainder of the candlesticks. If the Christians leave their first love, leave their spirit of devoutness and as it were turn their back on God as Israel did, it could result in the whole lampstand being set aside. This was practically what had already resulted with Israel as far as their opportunity to receive the blessing of the Gospel call. The kingdom of God was taken from them and directed to a people who would bring forth fruits, Mt. 21:43.

There was a starting point for this falling away, and the warning was that if they did not repent and do the first works again, they would continue falling from favor, to the point where, that the Lord would remove them out of history as a church. There are Bible Students who contend, "once in grace, always in grace". No! for as long as an individual in covenant relationship with God is on this side of the veil, it is a case of, if, ye do these things ye will never fall. While God could see saints of Ephesus falling yet they were proffered the opportunity to repent. "Repent . . . or else I . . . will remove thy candlestick" so said He that John saw walking in the midst of seven candlesticks. A similar statement was made to those in the next period; the Pergamos church. "Repent or else I will ... fight against them with the sword of my mouth", "saith he which hath the sharp sword".

Mt. 24:12 "And because iniquity shall abound, the love of many shall wax cold." These of Ephesus had left their first love, and no doubt iniquity of one sort or another effected it. Even so, the suggestion is that those of this first period were not as bad as they might have been; others after them fell worse than they. The church of Ephesus still stands, a sufficient number must have been responsive, their lampstand is one of the seven of

which the Lord is in the midst

**2:6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.**

Here are words of commendation, a factor in their favor; there was unrighteousness practiced by others that they hated. The word "Nik o la i t es" means, conqueror people. It seems, that there may have been a sect by this name in the days of Ephesus, who were not appreciated by the Lord or the church. Then again there are examples of individuals in the church who tried to lord it over God's people. As the Lord is the head of the church, the spirit of lordship is always unbecoming whether manifest in an individual or by an organization.

John in 3 Jn. ver. 9, 10 "I wrote unto the church: but Diotrephes who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doeth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

Paul predicted, Ac. 20:29-31 "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

Peter admonished, 1 Pe. 5:2, 3 "Feed the flock of God which is among you, not by constraint, but willingly according to God, not for filthy lucre, but of a ready mind;" S. "Neither as being lords over God's heritage, but being ensamples to the flock."

The outcropping of lordship, starting with the beginning of the church, stamps it as being about the most readily manifest evil practice. Its continuance condemned in Pergamos, the next period is a natural feature that would not be true if, adherence is to the King James order. It might be suggested that in those days fewer people could read for themselves, giving opportunity for the spirit of lordship. Yet today, lordship in so called Christian circles is present everywhere.

**2:7 He that hath an ear, let him hear what the spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the paradise of God. S.**

Notice, that it is to the churches, - plural - that the spirit saith; not a singular church. Many try to hold that all of the seven messages were to the one church. True it will ultimately be one Church in glory. But the development of the church has been divided into seven periods, each with a message designed to meet the changing situations through which members of the one true

and completed Church would pass. Denial of church periods breaks down the beauty and symmetry of God's design on behalf of the New Creation. In each message is a feature specifically applicable to the one period; such as the examining of the apostles in Ephesus, or the statement, "thou has left thy first love."

It appears that not even all Bible Students have ears to hear what the Spirit saith, as is evidenced by the different opinions. It also is evident that the Spirit has spoken a little different in one period of the church than in another. This again may be true as far as individuals are concerned in the same period. Only those who have an ear, who are listening, those who are yearning toward the testimony "which God has testified concerning His Son" will hear, that is acknowledge and appreciate especially the time and the message for the period.

"The midst of" is omitted by the Sinaitic. While in the garden of Eden the tree of life was said to be in the midst, yet in the Kingdom, when things in heaven and things on earth shall all be a part of the New Jerusalem, the "Paradise of God", the Revelator says there will be a tree of life, on either side of the river of life, Re. 22:1, 2. Any being on earth in order to live, will have to, - symbolically speaking - eat of the tree of life, irrespective of the plane of life. Since the time that Adam was sent forth from the garden lest, he eat of the tree of life and live, Ge. 3:22 these overcomers are the first to again gain access and eat; thus to appropriate the power to live. In contrast, to the 4000 years of the reign of death, that already passed when they were on earth they now experience life; the reward of overcomers.

"Eat of the tree of life", the word "xu'lon" is translated by the word "tree" ten times; "staff" five times; "wood" three times; and "stocks" once. The reference is to a piece of wood from which all branches have been cut off. Stocks as in, Ac. 16:24 "... the inner prison, and made their feet fast in the stocks." 1 Pe. 2:24 "Who his own self bare our sins in his own body on the tree ... " Ac. 5:30 "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." In Ga. 3:13 "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree;" The Lord was literally hung on a tree, which signified His death. But by His death a resurrection is assured, thus the same "tree" or stake becomes, symbolically a tree of life, of which the overcomers may eat. In places over the country, can be seen straight rows of trees, that were started as fence posts cut and trimmed, buried in the ground, they grew; the dead came to life.

The word "paradise" occurs in two other places. Lu. 23:43 "And Jesus said unto him, Verily I say unto thee To day, shalt

thou be with me in paradise." The Lord since His resurrection is a being of a Spiritual nature, in glory and in heaven. Yet the thief was promised to be with Him in paradise. Showing that paradise will include heaven and earth, for the lot of the thief will be here on earth. Reference is to the Kingdom of God, the New Jerusalem, all "things in earth and things in heaven," Col. 1:20.

And Paul when speaking of his revelations told, 2 Co. 12:4 "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Paul, like John, was shown things in heaven and earth during the third arrangement the paradise of God. There are not seven promises to the overcomers at any time during the age; which would be the case if the seven messages were specifically applicable at any time during the age. To the overcomers of each period, there are promises made; those of Ephesus will partake of the tree of life in the New Jerusalem.

## PERGAMOS

REV. 2: 12-17

As time went on, it seems that there were those in the church that were exalting themselves, just as Pergamos literally was a town situated in an elevated position. It was fifteen miles from the coast and situated on the side of a mountain. Literally on a height compared with Ephesus, a sea port. In its day, it occupied a position of prominence in many ways. It had a library, at one time of 200,000 volumes which was later moved to Alexandria. They were great makers of parchment, and said to be first perfected by them. The god Zeus is said to have been born there. In 180 B.C. it is said the trinity doctrine started there, combining the pagan philosophies with the Scriptures. The emblem of Esculapius, which apparently was a religious body, was the serpent, represented as Pergameus Deus, Pergamene God. The serpent represented a god to them. These things will be seen to have a tie in with the Lord's message to the church of Pergamos.

According to the Sinaitic MS., in Re. 1:11 Pergamos, is the second period in the development of the Church, not Smyrna as is in the King James. The King James order is one thing and Sinaitic is another. It is well to know the correct order of the churches and to be fortified with the reason why.

**2:12 And to the angel of the church in Pergamos write; these things saith he which hath the sharp sword with two edges;**



Pergamos means elevated, exalted, height, fortified, citadel. In the word itself "per," means very, and "ga," means earth; very earthy. "Adam" means of the earth, earthy: but Pergamos is very earthy. Again, the names of all the churches are as God views matters.

"The sharp sword with two edges" are words which correspond to the second descriptive feature in the Synopsis or Christophany, in Re. 1:16, "out of his mouth went a sharp twoedged sword:" This confirms the fact that Pergamos is second in the real place order of the churches; and not Smyrna.

Of course this sharp twoedged sword that goes out of His mouth is not literal, rather it is symbolical of His voice, declaration decree or announcement. Being twoedged, would certainly signify that it was thoroughly effective. Lu. 21:24 "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Many of Israel literally were slain by the sword, but this prophecy in Luke is by the word of the Lord, - the sword of the Lord. It is an example of the use of the sword by the Lord. By His word, His announcement somebody is going to be trodden down until a certain time.

Mt. 4:4 "but he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In His answer to the Devil, the Lord was quoting the words of His Father, as His own sword; the word of His mouth. There is nothing like the word of God to cut, - to decide. He. 4:12 "For the word of God is quick, and powerful, and sharper than any twoedged sword ... " God gave this revelation at the hand of an angel to John, about the Lord. God prophesied by His word to His angel what the Lord would say 1800 years later to each church. So what we read as the words of the Lord to Pergamos are really the words of God in the first place, for they were words fortold by Him. Thus when the time came that the Lord was represented as walking in the midst of the seven lampstands, then He literally repeated what God had predicted He would say. Again it may be said, what the Lord says in respect to the churches is the word; the sword of Jehovah.

Is. 49:2 "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;" The Christed ones may be said to have a twoedged sword in their mouth, if they speak the word of God and the word of the Lord. However with them there is the possibility of a lack in the ability to wield. The sword is all right but the expertness with which it is used, is so often in question. When an attempt is made to use the sword, many times they themselves are the ones hurt. All the Church in glory, are

like their Lord, they each have a twoedged sword, Ps. 149:6.

2:13 I know thy works, and I know where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. S.

The Lord down here, after the Church had been in existence was able to say "I know thy works". However this is spoken prophetically, in that God foretold that the Lord would say this about all the churches. Of Pergamos He is able to say it because He is representatively down the stream of time, at a point of time after that church had lived and had its experience.

The Sinaitic adds, "I know" where thou dwellest. The Lord not only knew their works but He knew the circumstances under which they were working. Satan's "seat" is rendered "throne" by others, implying that Pergamos was the center of Satanic operations. No wonder that many during that period of the church's history, were evidently influenced against God and against being members of the true Church.

The Lord, first commends those who, under the conditions, held fast to His name, "and hast not denied my faith". In the days of Antipas "my faithful martyr". Antipas was a bishop of the church who suffered martyrdom for holding fast to the name of the Lord. He is said by Eusebius, to have been slain by a priest of the sect known as Esculapians, whose symbol was the serpent. He was slain "where Satan dwelleth". Antipas may be a proper name, or it could be an appellation given him, to show that he was one person that stood out against, one man rule; anti father. Antipas was a real example deserving of the Lord's recognition; "my faithful martyr". He was symbolical only in that his spirit stands for the spirit of the faithful; the spirit of holding fast to the name of the Lord and against human "fathers", any who in any way would take the place of God or the Lord. Those who did hold true to the name of the Lord, and did not deny the faith, must have been strong, sound characters to have resisted the influence of Satan against them at that time. The Apostle Paul tells us that even in his day "the mystery of iniquity doth already work". 2 Th. 2:7. The martyrdom of Antipas was a feature definitely restricted to the period of Pergamos, although there have been a number of martyrs throughout this age, for the sake of the Gospel.

The churches up to and including Laodicea were composed of all who have had a semblance of what is termed Christian Religion; it might be spoken of as a nominal church. All down through the age it has been a case of members of the true church being within a church. After the Laodicean period and with the beginning of the Sardis period this nominal body politic, was



cast off. This noted is a help in understanding what went on in such as the Pergamos church, between those who were real Christians, and those who had a likeness to Christianity. During those times the Holy Spirit worked through such systems as a channel, today they are not used as a channel any longer.

Specific mention of Satan and his influence follows through in four consecutive church periods according to the Sinaitic order: Pergamos, "where Satan's throne is" 2:13; Thyatira, "the depths of Satan" 2:24; Smyrna, "the synagogue of Satan" 2:9; Philadelphia, "the synagogue of Satan" 3:9. The message to Philadelphia further states, that those of this Satanic system will come to see how that the very ones they persecuted and killed were loved by God and were His true saints, while they did not represent God at all, and will then be caused to worship at the feet of those they had mistreated, Re. 3:9.

**But I have a few things, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 2:14**  
S.

While the Sinaitic omits the words "against thee", yet here is something very condemnatory. "Balaam" means, Lord of the people, destroyer or swallower of the people. Jude II, "Woe unto them! for they ... ran greedily after the error of Balaam for reward ... " 2 Pe. 2:15 "Which have forsaken the right way, and are gone astray, following the way of Balaam ... who loved the wages of unrighteousness." Balaam was a legitimate prophet of God, and could have so continued to be, but seeming earthly favors and advantages were a distraction to him. His doctrine admitted the acceptance of honor and adulation of men, as might even be sought after today, by the servants of God.

The angel, said of the relations that Balaam had with Balac "thy way is perverse before me", that is, it is out of harmony, it is contrary and corrupt, Nu. 22:23. Three times Balaam might have sensed that something was contrary, but this was not in harmony with his intention. Three times Balaam was proven after the rule of the three Cardinal attributes of God, Wisdom, Power and Love. Balaam was so perverse, that the angel might have slain him at the first instance of the ass being turned out of the way, Balaam was unable to accomplish the mission at this time for Balac who was King of the Moabites. The Moabites and the Amonites were the descendants of Lot. They were two of the biggest thorns in the side of Israel, - to tear down and apart - that Israel had, yet they were of Israel's own kindred.

Nu. 31:16 "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against Jehovah ..." R.V. Balaam could not curse God's "blessed" people, Is-

rael, on behalf of Balac. So he evidently followed with plenty of suggestions of that by which they might affect God's care over Israel, by getting Israel to transgress and thus they would be made weak. To do this they promoted stumblingblocks, idols and fornication. Of course, all this in Balaam's time literally transpired. God's own people were induced to take on false gods, even built altars and ate of things sacrificed to idols. They had interrelationship with other people from whom they were supposed to have kept separate. So in the period of Pergamos, there were those in their midst having the same undermining designs upon the spiritual Israel of God.

Ro. 14:13 " ... judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." All the body in Christ have recognized that there are such things as blocks to stumble by, in their upward way, but it is another matter to meet them. Sometimes a seemingly innocent statement if relied upon could prove to be a person's undoing. For example, today someone might say, "we have all we need in the six volumes of Scripture Studies", actually that is a stumblingblock because no one has all that they need in them. Some will rely upon such a statement because it is made by one of whom they may have a high regard. That reliance will cost them a blessing, and may even result in spiritual starvation.

1 Jn. 5:21 "Little children, keep yourselves from idols." Idols may be said to surround the New Creation. Anything can be made an idol, often demanding sacrifice. Ps. 31:20 "... thou shalt keep them secretly in a pavillion from the strife of tongues." There are those today who urge working in the interest of this or that reform or organization. Many suggest it to be a religious duty to try and straighten out and patch up this old world. Some announce that the Lord is reigning over the world, and to get into the ship. Such idols call for sacrifice, time, energy and money. No matter how intense the longings are to help the world of mankind, all the Christed ones are aware of the fact that the whole present order of world society is soon to pass away. To even subscribe to the slogan, "pray for peace" is disavowing the true God. His Servants pray for peace in God's appointed way when they pray, "Thy Kingdom Come." Zec. 10:2 "For idols have spoken vanity ..."

1 Co. 10:8 "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." During the age, the chief fornicator has been Babylon, Re. 17:5. By some especially in the end of the age, there has been a general recognition that separation of church and state was the better order. It is hard to realize why people in this country would now revert back to what was once rejected. The individual in Christ has had the same inclination along this line and has

had it to fight. It seems so easy to seek out the approbation of men, and find it in an organization. There can be no compromising position with regards truth or the church.

In Pergamos it was a symbolical Balaam that instigated many things for their stumbling. Then in Thyatira the church following Pergamos, there was a similar situation, a symbolical Jezebel was said to have seduced the Lord's servants to commit fornication and to eat things sacrificed to idols, 2:20. In other words, here were influences in one period which were carried over into the next as they logically might do. Jezebel enlarged on that which was being urged by the symbolical Balaamites. When Catholicism became a reality around 539 A.D. there began a symbolical fulfillment of the woman Jezebel. Therefore the Pergamos period of the church was after John's time and before 539 A.D.

**So hast thou also them that hold the doctrine of the Nicolaitanes, 2:15  
in like manner. S.**

"Which thing I hate" is not in the Sinaitic. The doctrine and practice of Lordship in the church, started with Ephesus, thus it naturally follows, since Pergamos is second, that they "also" held to this doctrine and "in like manner", or according to what had gone on before. Which would not be true if the King James order were adhered to.

**Repent; or else I will come unto thee quickly, and will fight against 2:16  
them with the sword of my mouth.**

The admonition to repent is an interesting feature when followed through in the order of the Sinaitic. Ephesus, "thou art fallen and repent"; Pergamos, "repent or else"; Thyatira, "repent of their deeds"; then to Smyrna and Philadelphia, repent is not mentioned, Laodicea, "be zealous ... and repent"; and unto Sardis "hold fast and repent". To the second period was repent, or you will be the ones I will fight against "with the sword of my mouth", herein is a relationship between the synopsis and a feature in the message. Literal Balaam was actually killed with the sword, Nu. 31:8; also Jos. 13:22. Thus it is that the Balaamites of Pergamos and those that they have stumbled have come to their end by the sword of the Lord; their end by the sword of decision as far as having obtained any favors of the Spirit for that time. For one who may be aspiring to a High Calling to be slain by a sword, is not a very good or appropriate end. In this is the admonition to be on guard and not regard the word of man with greater esteem than the words of God, enlightened by His Spirit.

**He that hath an ear, let him hear what the Spirit saith unto the 2:17  
churches; To him that overcometh will I give of the hidden manna  
and a white stone, and in the stone a new name written which no  
man knoweth saving he that receiveth it. S.**

God's directives go forth by the word of His mouth. And by the operation of His Spirit He saith to the churches. No human can force or change God's directives to the churches. Those who have an ear have a relationship with God; they have an ear attuned to what the spirit saith for the season. Many have thought and now think, that they are on their way to heaven; however there is no assurance in just thinking. The promise is to the victorious, him that overcometh. Those who are overcomers of the age, are being revealed since the harvest of the age has been going on.

The overcomers of Pergamos are now eating of the hidden manna, which means that they are partaking of the fount of life, in contrast to those slain by the sword; who ate of things sacrificed unto idols. The fact is that all who will ever obtain life will eat of this manna which has been hidden. Ex. 16:33 "... Take a pot, and put an omer-full of manna therein, and lay it up before Jehovah, to be kept throughout your generations." R.V. Jn. 6:49, 50 "Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." Manna is the bread of life, every one who will have life, will have eaten of this bread. It is not a type of immortality; it is a type of life. In one sense of the word it may be said that the Christian is eating of the bread in this life in that they are appropriating the benefits of the ransom sacrifice to the point where they are accounted as having attained all restitution-rights and privileges. With Israel they ate of manna seven days having to gather it on only six days, in that instance the manna had keeping power for one day. The manna that God told Moses to have put in the Ark, must have had unlimited keeping ability. Life is life on the Divine, the Spiritual or the Human plane. If by God's design a life should last forever, be clothed upon with immortality, that is wonderful; or if His design calls for day by day subsistence, that is allowable also. And whether a person gains life on the plane of the spiritual or the human, it all will have had its start in the life and death of Jesus.

Give "a white stone" with "a new name written" on it. Any idea that this stone is broken is not in the text, and is adding to the words of this book. In Ac. 26:10 the word stone is here translated "voice" or "ballot", "I gave my voice against them". The true concept is that these overcomers are part of the New Creation, a new class to be associated with God and the Lord, which has never been in existence before. There is something individual about the new name as indicated by the fact that he that receives it is the only one who knows. Every one of the 144,000 have had individual experiences since their being chosen. Just as their experiences, mean so much less to anyone


else than themselves, there is something about this name that is in association with the experience of the individual and their Lord. Much the same as each one of the statements in the Christophany separate the Lord from any other being, as the one referred to and as we have noted there is a relationship between them and the Lord's experience with the Church. Or the name may be distinguishing as star differeth from star in glory. This white ballot with a new name written upon it will be received by the overcomers on the other side of the veil.

## THYATIRA

REV. 2:18 - 29

Unlike some of the seven church places noted in Revelation, Thyatira is not in ruins, its present name is Akhisar, in John's day and for centuries the people have had a reputation for being dyers, coppermiths, marblemakers and makers of scarlet cloth.

**And unto the angel of the church in Thyatira write; These things 2:18 saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.**



Thyatira means sacrifice of labor and perfume. There was that about this church which was a sacrifice of labor and was as a perfume to God. Ac. 16:14 "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: ..." Lydia, a lady of Thyatira, "whose heart the Lord opened", in contrast with the woman Jezebel of Thyatira who called herself a prophetess. Though in Paul's day before the Revelation to John, there may have been a church in Thyatira, yet Tertullian and Epiphanius say that there was no church there when John wrote the letters. And there were churches at that time in other places such as Colosses and Heiropolis. Because of this, it is said that many rejected the messages to the churches at that time. We are blessed in the realization that these messages cover a scope that is broader; the entire age. The members of the true church have been called out of the quagmire of this present evil world. Asia means muddy or boggy, as expressed in the Psalms 40:2 "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

Saith "the Son of God", here is the only time in Revelation that the Lord is thus referred to and there is no symbology about it. Twice elsewhere in the book He is called the Son of man. Who hath eyes like a flame, certainly betraying His countenance as stated in the next phrase of the Christophany, "his countenance was as the sun shineth in his strength." Thus the "saith He"

to Thyatira corresponds to the third statement in the Synopsis, Re. 1:16. This is continued internal verification of the Sinaitic order of the churches which gives third place to Thyatira, rather than fourth as in the King James.

Mt. 17:2 "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." This was a fulfillment of the promise by the Lord in the last verse of Matthew 16, where He said, "There be some standing here" that will "see the Son of man coming in his kingdom". Peter, James and John by this transfiguration scene was taken down to the same time the Lord is portrayed to John, as viewing the churches. At that time they saw His countenance shining as the sun. God or the Lord has been best portrayed to man in vision by light. Paul saw a bright light on his way to Damascus. Moses saw where God had been; the very stones had absorbed some of the light as He had passed by, as noted in Ex. 33:23.

2:19 I know thy works, and charity, and faith, and patience, and thy works, the last to be more than the first. S.

There were those in Thyatira that deserved these words of commendation, in contrast to those of Ephesus who had left their first love, the works of these at the last were more than at the first. I know thy acts, - works -; they speak louder than words.

2:20 Notwithstanding I have much against thee, that thou, sufferest that woman Jezebel, which saith she is a prophetess and teacheth and seduceth my servants to commit fornication, and to eat things sacrificed unto idols. S.

Just as Balaam was a real character, in the days of Israel, so also Jezebel, who was not an Israelite, yet gained a notoriety as the wife of Ahab king of Israel. In connection with Pergamos, the symbolical balaamites acted as a male seducer and in Thyatira the depths of seduction is completed by a female seducer; - symbolical Jezebel. No wonder the Son of God, - verse eighteen - says that He has "much against" those that might have been a restraining influence against the Jezebelites and their seductive practices; while they, themselves did not have these doctrines, yet they did nothing to hinder, but allowed this movement to practice its acts of digression. The Catholic church system came into existence about the beginning of the Thyatira period, and is well suited to fit in the description of this one; - Jezebel. They have claimed to be God's representative and to prophesy. Catholicism tied in with the promises and declared that they were fulfilling the thousand year millennial reign of Christ.

True prophets, priests and kings, whether typical or antitypical were to be anointed of God. In Deuteronomy 28:40; Israel

was told that they could be blessed by having olive trees, and make a legitimate use of the oil. Yet that one Jezebel set herself as a prophetess, so in Thyatira there were Jezebelites who anointed themselves and set themselves as prophets over the church of God. The ones who came in for criticism by the Lord, were those that were quiet and said nothing, but "suffered" this system to flourish. There may even be Bible Students today who suffer along with conditions in the church, not wishing to appear contentious. Or the "yes man" attitude, where for the sake of peace the answer is a "yes". There is still the possibility of being condemned for just suffering along.

1 K. 21:25 "But there was none like unto Ahab, who did sell himself to do that which was evil in the sight of Jehovah, whom Jezebel his wife stirred up." Ahab had the oracles and promises of God. He could have had the blessing of God but he sold himself; seduced by Jezebel he worked wickedness. In the same way there were those in Thyatira that were seduced, and the Lord was against those who knew better but who did not raise a voice against them.

**And I gave her space to repent, and she will not repent of this for- 2:21  
nication. S.**

**Behold, I will cast her into a bed, and them that commit adultery 2:22  
with her into great tribulation, except they repent of their deeds.**

The Jezebelites and the ones seduced had plenty of opportunity to turn to the Living God. The fact that the Lord said, that He gave them time to repent, shows that though they were in the dark ages, yet there was sufficient light to be a proper guide. As we look back to an experience in Israel, when at Elijah's invitation all the prophets of Baal and all who ate at Jezebel's table were called together for a demonstration as to who was God. 1 K. 18:19, Elijah in saying to them "how long halt ye between two opinions?" was practically saying the same thing that the Lord said to those in Thyatira, "repent ye", get on my side; but they repented not. The Lord was the same as saying, you have made your decision, now I have a decree for you.

**And I will kill her children with death; and all the churches shall 2:23  
know that I am he which searcheth the reins and hearts; and I will  
give unto every one of you according to your works.**

A similar recommendation was made in the end of this age to the servants of the Lord. Re. 18:4 "... Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This same Jezebel organization is here referred to as "her", and plagues are a feature determined to come on the system for all the past idolatry and debauchery. While many individuals of the Thyatira period may think they have escaped

the condemnation of the Lord, yet someone is going to be called upon to pay.

In 1 K. 16:33, we read that Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. Symbolically they carried on in Thyatira, giving the Lord good reason for His searching, piercing eyes to appear as a flame of fire; - verse one - who hath his eyes like unto a flame of fire. Evidently this matter of fornication was carried on to the extreme in connection with their worship of Baal. Its counterpart was symbolically carried on in the Thyatira period of the church.

The word translated "reins" or "kidneys" means "young carry", and figuratively it has reference to the mind. The function of the kidneys is to purify; for by these the blood is made fresh or young again as it goes to the heart. He searches the reins which clears the blood upon which the heart operates. Before a heart appreciation of anything, it must first be discerned and approved by the mind. He searches the mind and heart is tantamount to saying, He searches the faith of a person. For faith is an intellectual appreciation of that upon which the heart relies. Before a person can have a heart reliance upon anything, they must know. So knowledge required must never be discounted.

Many times in the Old Testament God is the searching one, as in Je. 17:10 "I Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings." R.V. 1 Chr. 28:9 "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts." R.V. In Re. 2:23, is the only occurrence of the word "rein" in the New Testament, and the Lord is the searching one; He too has the seven spirits of God which means, He has ability and authority to search. He. 4:13, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." "All the churches shall know" that He searcheth and is rewarding accordingly; though to many time has seemed long.

Jezebel's children are those who followed her practices. By the one with eyes as a flame of fire they are adjudged according to their works, worthy of death; deserving of no recognition as members of the true church.

- 2:24 But unto you I say, the rest; in Thyatira, as many as have not this doctrine, which have not known the depths of Satan, as they speak; I will put upon you none other burden. S.



But that which ye have already hold fast till I come.

2:25

The Son of God, one - with the highest appellation - brought into contrast with the very lowest, "depths of Satan". Such depths as are revealed and encouraged by the spirit of Satan, just as deep things of God are revealed by God's spirit, 1 Co. 2:10. Not all were Jezebelites, a few did not go along with her teaching or her base practices. The inference is, that the standards for these candidates of the New Creation might have been raised higher, when the Lord said "I will put upon you none other burden". Searching their reins and hearts He was gracious unto them, although He had much against them, for allowing Catholicism to become so active. "Hold fast", continue as you are, do not hold to the teachings of Jezebel and no burdens or requirements additional shall be put on you, in order to be approved, as of this period of the Church.

The saints of today cannot make their calling sure by fulfilling the limited requirements which were placed upon those of the Thyatira period. They were told to hold fast "till I come", those that remain are to hold fast while He is present. Not all christened ones throughout the age have had the same requirements placed upon them, nor have many known the clarity of doctrine possible in this end of the age. But if they were faithful to that which was required of them, they would be just as sure of making their calling and election sure as anyone today.

During the age it has always been the case, that those of the true church are within a church. The church of Thyatira contained those who practiced the depths of Satan and also some who had not this doctrine. Those who were faithful in spite of a Jezebel, were discerned by Him who searches the reins and hearts. No doubt many during the age have asked the question, Lord, what wilt thou have me to do? what lack I yet? or what is my burden? Thyatira saints were informed what their burden was, but if they were like some today, they gave no heed to the period of the church and hence the message for the season, thus spurning an advantage they might have gained. He who searches the mind and the heart, can say what the burden is, of any one of the potential members of the true church.

The prophet in Je. 23:36, says that every man's word shall be his burden. Mt. 12:37 "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Not having the ability to search mind and heart, it is impossible for a person to tell another what they have got to believe or do; what their specific responsibility is. False prophets have been doing this for years and are still doing it. The best that man can do is to express their own conviction as to what God saith.

2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power of the nations:

2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

"End", either in the light of an individual being able to do the works of the Lord until death, or until the end, the consummation, of the gathering together of the True Church.

Jezebelites have been exercising power of the nations, but not by the promise of the Father. The saints like their Lord have refused Satan's offer of the nations before God's time, choosing to be the "offscouring of all things", Mt. 4:8; I. Co. 4:13. For when that time comes the nations are due to be crushed completely.

The ruling with the rod of iron and the breaking to shivers are words descriptive of Millennial processes by the Lord and the saints in glory with Him. Not one of such texts is applicable to the Time of Trouble or the Battle of God Almighty, both of which precede the Millennium. The Battle of the Almighty is the execution of the present society; the carrying out of God's judicial sentence. It is not yet a trial time by which man might be reconciled to God in righteousness.

Re. 12:5 "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God ...". This woman is the whole order and arrangement that has been on earth in connection with the Bible for the development of the Church. The first six periods, Ephesus, Pergamos, Thyatira, Smyrna, Philadelphia and Laodicea are included in this "woman", this organization. Some saints, some true Christians were developed in Thyatira; those who did not know the depths of Satan; some who did not know her doctrine. Then there came a time when they are caught up unto God; they are in resurrection. This man child is the Christ company, the Church in glory associated with their Lord in readiness to rule the nations, "with a rod of iron", "even as I received of my Father". Ps. 2:9 "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." There is no fulfillment of this verse prior to the Lord and the saints with Him, beginning to exercise their reign over the earth, after the Battle of the Almighty.

Re. 19:14, 15 "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: ..." Following the Lord were armies; some of which, were overcomers no doubt of the Thyatira church, with all the saints who

are going to live and reign with Him for one thousand years. The word "white" is also translated light, so these forces looked like light to John. All together, they will rule with a rod of iron. And this will be in the Kingdom reign, after the Battle of God Almighty.

God has exercised the rod and the staff churchward during this age. "Thy rod and thy staff they comfort me". But in the Kingdom the Lord and the Saints are the ones delegated to the exercise of helpful and also corrective measures. The staff personifies the spirit of helpfulness. The iron rod is not in the sense of this being an iron-fisted rule, rather it is pictorial of a positive, irresistible force operative against all enemies, a rod of restraint, a ruling against every evil and that which is unrighteous. The purpose of the rod is for the enemy. The shepherd's rod was for the wolves, bears and lions. "No lion shall be there, nor any ravenous beast", because there will be a rod readied for action. Pr. 26:3 "A whip for the horse, a bridle for the ass, and a rod for the fool's back."

Je. 51:19, 20 "The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance the LORD of hosts is his name. Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;" God here says that the nation of Israel is going to be used in the kingdom to destroy kingdoms. To begin with when mankind comes back from the tomb, they will have the same mind and inclinations, many with strong antisemitic feelings. One of the first things that they will learn is that the New Covenant is being made with Israel, then "the gentiles shall come to" the "light". Israel will certainly be a rod in the hands of the Lord and those who are associated with Him; those assigned to break as vessels are broken to shivers.

Is. 11:1 "And there shall come forth a rod out of the stem of Jesse ... " verse four "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Ps. 110:2 "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." Here the time comes when God tells the Lord to begin His rule in the midst of His enemies, which had already been made the Lord's footstool by His Father according to the preceeding verse. Ps. 110:5 "The Lord at thy right hand will strike through kings in the day of his wrath." R.V. When the Lord uses the rod on the kings, in the day of His wrath, He is still represented as at the right hand of His Father. This rod will be employed during the Millennium; during the reign of the Lord and the saints with Him, not during the time of trouble or Armageddon.

Striking through kings means crushing them; it does not mean that the kings will be used in striking others or that the Lord will go through them to accomplish His purposes. All the kings must come back in resurrection before the Lord can be said to use the rod and crush them as kings. These kings are not limited to those who have sat on a throne; there are financial kings, social kings and many others whose status is going to have to under-go a change. The Lord will not be putting new wine in old wine-skins. This Kingdom arrangement will be an entirely new wineskin, and it will not be operated through the "kings" of this old order; not even through the ecclesiastical kings of Christendom.

Is. 49:22, 23 "thus saith the Lord Jehovah, Behold, I will lift up my hand to the nations, and set up my ensign to the peoples; and they shall bring their sons in their bosom, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces to the earth, and lick the dust of thy feet; and thou shalt know that I am Jehovah; and they that wait for me shall not be put to shame." R.V. In that day instead of the kings lording over the people, they will be helping people.

2:28 And I will give him the morning star.

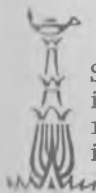
2:29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Re. 22:16 "I Jesus ... am the root and the offspring of David and the bright and morning star." 2 Pe. 1:19 "We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:" The day star, is the morning star that arises before the day dawns. The overcomers of Thyatira will be some of the first actually introduced to the morning star for, "the dead in Christ shall rise first". And those which are alive and remain, not only have all that Peter had and gave as a sure prophetic word, but as they realize and appreciate the Lord present in His second advent, Christ has arisen in their hearts. An appreciation of the Lord present by a people on earth can only be in their heart, since the Lord will never be a human again.

## SMYRNA

REV. 2:8 - 11

2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;



Smyrna, in fourth place, with the shortest message, covered in four verses. But the longest period in the center of the rest of the development of the Church. It continued approximately 700 years from about the year 1100.

Smyrna, means myrrh, a sweet savor to God. Myrrh is an aromatic bitter gum. Some have been led to say the word means bitter, however the significance is more appropriately sweet. Myrrh was appreciated for its fragrant aroma. Mt. 2:11 "... they saw the young child with Mary his mother, and fell down, and worshipped him ... they presented unto him gifts; gold, and frankincense, and myrrh." It is not likely that the wise men in paying tribute to the babe Jesus, would present Him with something sour or bitter. Jn. 19:39 "And there came also Nicodemus ... and brought a mixture of myrrh and aloes, about an hundred pound weight." What a lot of incense he brought to feebly counter the sting of death and show his respect. Mk. 15:23 "And they gave him to drink wine mingled with myrrh: but he received it not." When the Lord was about to be crucified, He was offered a concoction made enticing by its pleasant aroma; it was myrrh-ized. It was no doubt intended as an opiate to stupefy the victim. The Lord knew; He received it not for He was a willing sacrifice.

Saith the first and the last, which was dead, and is alive, corresponds to the fourth statement of fact in the Christophany, "I am the first and the last: I am he that liveth and was dead; and, behold, I am alive", I:17, 18.

I know thy works, and tribulation, and poverty, (but thou art rich) 2:9  
and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Ja. 2:5 "... Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Lu. 12:21 "So is he that layeth up treasure for himself, and is not rich toward God." While the true saints in Smyrna may have been in a state of material poverty, yet they were rich in faith and that toward God. The hope of their being heirs in the kingdom would make them rich in prospect. Thus here were those that the Lord commended, along with those with whom fault was found. The two classes are found to have coexisted in this as in every church period.

In this period there were those who claimed to be of the class of spiritual Israelites, but they were not. It is blasphemy to claim to be a Christian if that is not true. Ro. 2:28 "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:" ver. 29, "But he is a Jew, which is one inwardly; and circumcision is that of the heart,

in the spirit, and not in the letter; whose praise is not of men, but of God.” Those who respond to this High Calling, are actually taking the place of Israelites, since the opportunity to make up this entire complement of 144,000 was first extended to them. Hence the appropriateness in speaking of these faithful ones as Jews. This holy relationship does not consist of mere outward forms, regulations, ceremonies in the flesh, but it is a heart fully submissive to the will of God, - those “rich in faith”. In contrast to these, there were those who said they had a relationship with God, but instead had a relationship with Satan.

In the past a synagogue was a gathering place, not necessarily a temple; it may have been an open field. The synagogue of Satan was an association of minds, where the thoughts and conclusions were under a Satanic control. Such would, - in general - follow a pattern of blasphemy against God.

Blasphemy is a very strong word, and it can be practiced very easily without being aware of it. To revile or vilify, speak in an irreverent, calumnious, scurrilous manner, to malign especially God is blasphemy. Attributing to an evil source that which is good, or attributing to a good source that which is evil, is blasphemous. Those who say that God is a torturer are attributing to a good source that which is evil, that is blasphemous. Those who said the Lord was casting out devils by the power of a Beelzebub were attributing to an evil source that which was good, this also is blasphemy. To attribute to an evil source the work of the Holy Spirit is blasphemy against the Holy Spirit. To ascribe to God that which should not be ascribed to Him, or to not ascribe to God things which should be ascribed to Him, is blasphemy against God. To ascribe to another what should be ascribed to God is blasphemy against God.

Evidently in the Laodicean period, it was not a requirement to know what God is doing or not doing, and what the Lord is doing or not doing to-day. It was a requirement to realize that the Lord was present in His second advent; that was a fundamental then. As with the waves of the sea, “Hitherto shalt thou come, but no further”, applies to Bible Students prior to 1916 or to anyone else. In some ways more is required of the Sardis church, than was required of Laodiceans. The present times are portrayed in God’s word, and if it were not required that some know about them, they would not be described there. It is important to realize what God is doing in these times and what He is not doing. It is very important that a Christian has somewhat of a realization as to what their Lord is doing or not doing. When that which is expounded is questioned, a blantant answer is often made, “what difference does it make”? All right if it does not make any difference, then no one has a right to make statements or offer interpretations, - to begin with - that are not true. It is

blasphemy to say that the Lord is ruling the nations today; when that is not true. To say the Lord is or has been destroying the nations is blasphemous. To say the Lord is not already present in His second advent, is also blasphemy.

In verse nine it was not what they did, it was what they said that was blasphemy. That which they announced as being true, but which was really false, was blasphemous. There are many who have claimed that they are going to heaven when they die; are they? As to who and what individuals are being held accountable for blasphemy is another matter. However it is plain that a wrong statement in ignorance does not make it any less, blasphemous. Though the Lord spoke out of the fount of His knowledge when on earth, He said there were some features that He did not know at that time; nor was it His to conjecture.

Mt. 15:18, 19 "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts ... false witness, blasphemies:" The heart, has to do with that upon which a person relies and the mouth will speak according to the hearts reliance. Thus there is a relationship between the heart and blasphemy. Blasphemous statements signify a heart has relied upon false information; or false doctrine. More than that, it might signify the individual had refused the Lord's proffered opportunity to gain a clearer sight. Anyone may blaspheme and not know it, because the heart is deceitful above all things, Je. 17:9. A reason why, in the message to Thyatira the Lord said, "all the churches shall know that I am he which searcheth the reins and hearts." Yes, the Lord's searching eyes are upon the reins and hearts of all who, - of a truth - speak in the name of the Lord.

Supporting the Sinaitic order is this carry over from Smyrna 2:9, into Philadelphia, 3:9, of this fault condemned in those who say they are Jews and do lie. In the Sinaitic order these two periods are consecutive, whereas in the King James, there are three full periods between. Its reappearance after such an interim is much less logical than that this fault was a carry over from one period into the next. Again in following the mention of Satan, we have seen, that in the second period of the church, Pergamos was where Satan's throne was, then in Thyatira there were those who knew the depths of Satan. Now in the fourth period, Smyrna, - the synagogue of Satan, which continued on through Philadelphia the fifth period. This is a sequence that does not follow through if the King James order is adhered to. These carry overs are internal reflections given to establish the mind of those, - the slaves that "remain". As the frontispiece of this volume, we present a chart of "continuing trends".

2:10 Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

Included in the period of Smyrna were the days of the inquisition and reformation. A time when those of the true Church endured human, earthly, suffering to a completion as individuals or as a class, - for ten days, human completeness. Death was their chartered associate. For their encouragement, the message to this church was addressed to them by the one, "which was dead and is alive", substantiated by the Christophany, "he that liveth, and was dead", "I am alive for evermore." The Lord was faithful unto death and is alive, thus He could fittingly admonish, "be thou faithful unto death", Re. 2:10, and advise that the overcomers will "not be hurt of the second death". Thus it is apparent that the saith He, is related to the body of the message.

Jn. 16:2 "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." Is. 66:5 "Hear the word of Jehovah, ye that tremble at his word: Your brethren that hate you, that cast you out for my names sake, have said, Let Jehovah be glorified, that we may see your joy; but it is they that shall be put to shame." R.V. While such has been the lot of the Christian throughout the age, they in Smyrna were called upon to literally cope with it more than, any other period. Mt. 10:28 "And fear not them which kill the body, but are not able to kill the soul: ..."

Ps. 11:5 "Jehovah trieth the righteous; But the wicked and him that loveth violence his soul hateth." R.V. Re. 17:6 "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." Martyrdom was at its height when Babylon was represented as drinking the blood of the saints. Along with John, we have admiration for saints who could be faithful through such a trying experience. They were to fear none of this; it was not as a punishment from God, but that they "may be tried", to demonstrate their faithfulness. Today's trials may be considered unlike those of the Smyrna church; they are no less deceptive and subtle.

Da. 1:5, 12 "And the king appointed them a daily provision of the King's meat ... so nourishing them three years, that at the end thereof they might stand before the king." Daniel said "Prove thy servants, I beseech thee ten days ..." Ten days was all God's children needed to prove that they were better in appearance than all others, and presentable to stand before the king. Ten days, a symbol of completeness as against three years by



worldly earthly standards. So in connection with those of the Smyrna period, they were to be tried ten days, a length of time, complete, sufficient to prove their faithfulness. History, of the Smyrna church warrants the thought that the ten days were not literal, nor could the reference be to ten years of tribulation for a class.

**"I will give thee a crown of life".** Ja. 1:12 "Happy the man who endures trial; because having become an approved person, he will receive the crown of life, which the Lord promised to those who love him." Dia. 2 Ti. 4:8 "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 1 Pe. 5:4 "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The faithful are crowned with life, righteousness and glory, in contrast with those who blaspheme; those who claim they have a relationship with God, which they have not.

**He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.** 2:11

The theme of this message is life and death. Herein is shown that an understanding of the scope of death is essential to a future life, and an understanding of life in the future. Death is the cessation of life. Students of the Bible agree that the first death has general reference to the death that all mankind die as a result of the condemnation on Adam, "as in Adam all die". In order for a person to be hurt by a second death, they must have either died and been resurrected or they are reckoned with, as having died the first death and as having obtained a resurrection. Those who have come out from under the Adamic condemnation, and are in Christ in covenant relationship with God, if faithful, they will not die a death of destruction, - a second death - when making their demise.

However, as others have already shown, there is another light in which the covenanted faithful will not be hurt of the second death. They die a second death when the condemnation of Adam being removed, and they are buried with Christ in Baptism in a sacrificial death. Representatively they have already died a second death. Henceforth no longer accounted as being alive unto the flesh, these are then dead with Christ as a sacrifice. And those who are faithful will not be hurt by this second death that they have entered into. But the unfaithful will be hurt by it.

## PHILADELPHIA

REV. 3:7 - 13

3:7 And to the angel of the church in Philadelphia write: These things saith he that is true, he that is holy; he that hath the key of David, and that openeth; and no man shall shut; and no man shall open; S.



Philadelphia, the fifth period in the deveopment of the church. The word means, brotherly love, love as brethren, fraternal. The town of Philadelphia was prosperous commercially, although as in Smyrna it had many earthquakes, which - we are told - , kept the people poor making repairs. Such local trouble served to beget brotherly interest. It was the extremity of human suffering endurance in trials and persecution upon the Smyrna church that drew the brethren together and lead to an intensification of such brotherly love so prominent in the period of Philadelphia. So it was just a natural, that the Philadelphia period followed Smyrna, rather than to have followed Sardis.

The words "true" and "holy" are reversed in the Sinaitic; it is with propriety that a person be true before they could be said to be holy. And the Sinaitic is a little more positive in the end of the verse, "no man shall shut", "no man shall open".

Saith He "that hath the key of David, and that openeth" paralleling the fifth fact in the Christophany, "the keys of death and of hell", 1:18. Re. 5:3, 5 "And no man ... was able to open the book, neither to look thereon. And one of the Elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." One of the requirements, one of the seals, on the scroll was that the one who might unlock would have to be of the lineage of David, - as had been prophecied. The Lord had this key. No man could open or shut this scroll, it was useless for them to even look on it, since they were without the keys. Is. 22:22 "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Here it was foretold who was going to have this key, which would unlock one of the seals in connection with the fulfillment of God's design. 2 S. 7:16, 19 "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. And this was yet a small thing in thy sight O Lord God; but thou hast spoken also of thy servant's house for a great while to come ..." 1 K. 2:45 "But king Solomon shall be blessed, and the throne of David shall be established before Jehovah for ever." R.V. God has promised David that someone of his lineage would sit upon the throne

“for a great while to come”. In the saith he to Philadelphia is a reflection back to literal King David. While David was on earth, yet the Lord who is the root and offspring of David who is going to sit upon the throne, will not be literally seated on earth.

The Lord has many keys, just as He is said to have many crowns. He has the keys of death and hell: He holds the key to life. Since He has returned in His second advent, His first operation has been to select, - His cabinet, as it were - those who are to be associated with Him on the throne of David. Mal. 3:2, 3 “But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fuller’s soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.” R.V. The returned Lord sits as the refiner during the harvest, and out of the tribe of Levi, - the church of the first-born - two classes are disclosed, those who are of the Little Flock and the Great Company; - as gold and silver. It is the one who sits as a refiner that discerns the gold and silver; man has nothing to do with it. The Lord as the chief reaper has the matter of decision to make; He decides who are worthy to sit with Him on His throne. This harvest matter of reckoning and rewarding the saints has been a part of the Lord’s activity since His return in His second advent; in it is included the rewarding of all the antitypical sons of Levi, of the entire age. Any contention that the reapers in the harvest of this age are human beings is not true, man has had no such key. The Lord is He that openeth, and shutteth, man was never so endowed. Such a refiner must have the ability to read the heart, also He must have access to the records of all the saints that have finished their course during the age.

**I know thy works: behold, I have set before thee an open door, which 3:8  
no man can shut: for thou hast a little strength, and hast kept my  
word, and hast not denied my name. S.**

In the next period of the development of the Church the Lord is seen to be present at the door, “behold, I stand at the door and knock”. To Philadelphians this door was up ahead of them; “be fore thee”. Philadelphians were not represented as being at this door, it would be up ahead of them in the next period of the Laodiceans. This open door was something that some Philadelphians might look forward to, in that some of that period would likely live over to the Laodicean period when the Lord would invite those who heard His voice to sup with Him. What happened in connection with this door was something that had never occurred previously in the entire Gospel age, which substantiates the fact that periods to the churches are very import-

ant. The Philadelphians were told that the Lord could be expected, both by this "open door" ahead of them and by the statement in verse eleven, "I come quickly". This was the door of the entrance of the Lord, which no man could shut, and then a feasting with the then present Lord.

"For thou hast little strength, and hast kept my word", these were certainly words of commendation to some. 1 S. 15:17 " ... When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel ..." The principle here announced was true of these Philadelphians. They had little strength; they were little in their own sight at least. There must have been a few who were not considered to be of the Synagogue of Satan, those who kept the word and did not deny the Lord's name.

The two principal Bible Societies came into being, - the British and the American - during the church of Philadelphia, some seventy years before the beginning of the church of Laodicea. Here is a light in which it may be said that they kept His word. Societies of this sort do not profess to interpret; their function is to add to the stock pile of the Bible.

3:9 Behold, I have made them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and thou shalt know that I have loved thee. S.

Here is a class that had their start in the previous church period, - Smyrna - now definitely classified: made, the synagogue of Satan. Sometimes it has been hard for those who have kept His word and not denied the Lord's name to realize that the Lord does love them. They are less prominent; do not brag about their being a Christian like the more numerous members who are of the synagogue of Satan. However the time is going to come when those who have been of the synagogue of Satan, will worship at the feet of the true saints. This is something yet future, it did not come to pass during the period of Philadelphia. When this promise is fulfilled the saints who were developed in Philadelphia, will then, certainly know they were being loved while they were on earth.

Is. 60:14, 15, "And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of Jehovah, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations." R.V. Zec. 4:10 "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel ..." There have been those who have

despised and it has been a day of small things during this age; from some standpoints. But the day is going to come when things are going to be different. Those who have despised and those who have been despised are going to rejoice. Is. 66:5 "Hear the word of Jehovah ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, have said, Let Jehovah be glorified, that we may see your joy; but it is they that shall be put to shame." R.V.

1 Pe. 2:12 "having your conversation honest among the Gentiles; that, whereas they can speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." Peter testifies to the same thing. The Lord has the key in this respect and is able to bring about this very circumstance where they will "come and worship before thy feet".

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 3:10

Re. 14:12 "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Many times in Revelation, the true church are commended for their patience. All who have a faith that Jesus exemplified will manifest the patience of Jesus; - "my patience". Re. 1:9; 2:2, 3, 19; 13:10. He. 12:3 "For consider him that endured such contradiction of sinners against themselves, lest ye be wearied and faint ..."

The Lord blessed the true Philadelphians somewhat like He did the faithful in Thyatira, to them He said, "I will put upon you none other burden", to Philadelphia He said I "will keep thee from the hour of temptation". They were not called upon to endure more than they already had. This is a feature that emphasizes periods of time as being requisite to the development of the church. And it is also true that the respective message of each church voiced something more especially true for it than for any other period. As a church of Philadelphia, they were not tried by this hour of temptation, for it came upon all the world during the next period of the church; - Laodicea.

Re. 12:15, 16 "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." The purpose in turning to this text is not to take up the twelfth chapter, but to show what it was that was such an hour of temptation and that tried all that dwelt on the earth. The serpent is the Devil, and he cast out of his mouth a flood of what might otherwise be called truth. Some might

say truth will do no harm; but water uncontrolled, a flood, can be harmful. The Devil had a design in casting out of his mouth a flood of water. The woman represents everyone who has come in contact with God's word and its enlightening influence during this age. The Devil had hoped that the woman would be so engulfed by the flood, that it would cause her to be carried away, so that the remainder of the Church could not be formed and developed. The increase of knowledge along every line, - except things spiritual - that came into vogue during the Laodicean period was a manifestation of the flood poured forth from the mouth of the serpent; the Devil, Satan.

The possible effect on the prospective remaining members of a New Creation was to interest them in good fields of endeavor and operation, thus to attract them away from "this one thing I do". Reforms and desire to patch up this old world, attracts a church people, who by nature, want to alleviate suffering in the world. Lending time, energy and influence to these otherwise laudable endeavors is exactly what the Devil was hoping for. Any such work done, might be fitting, if it did not detract from the individuals spiritual welfare and development. This hour of temptation was something that came upon all the world, not just Asia Minor. The Devil's intention to thus distract did not entirely succeed, since there have been those who were not altogether influenced and the earth helped the woman, in that the world absorbed this flood of knowledge, - an hour of temptation during Laodicea.

Re. 12:17 "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of God." S. This dragon is still wroth with the woman, even since the Laodicean period; especially the remnant of her seed, - the remaining members of the 144,000. There is a small remnant of her seed remaining in these times, as is embodied in Sardis; that which remains. If Satan could only bring to nought a few of the remnant, the church would not be completed in glory. The influence of the dragon has caused men to drop their oars, they say that they have all they need in this or that book, class or organization. Others, confess their own lack of perspective by saying that nothing has come to light since the Laodicean church.

Not all might agree with a speaker who stated from a platform that colleges are of the Devil, yet that is a practical fact. At once they go on to explain that the Lord brought the knowledge and Da. 12:4 is quoted. No, it was not the Lord who did this but the Devil. The Devil cast this flood during the Laodicean period of the church with the intention of deflecting and stalling the remaining members of the true Church. Of course God knew that all this was going to come about, for He prophecied it all to John on the Isle of Patmos. This flood, this increase of knowledge,

is the hour of temptation and is coincidental with the Lord present in His second advent. This increase of knowledge was accountable for the cry of "justice for the people" which is the meaning of that period, Laodicea. The Lord did not broadcast this flood of knowledge, therefore it is not an evidence of His second presence.

The word translated "knowledge" in Da. 12:4, is better translated evil, calamities, wickedness or conflict, (see Rotherham foot note, Moffatt and others). This verse is not referring to trains automobiles and jets, it is talking about the saints, spiritually minded people, those who may be in line to be spiritual Israelites in this end time, "... many shall swerve and conflict shall increase." Many shall swerve here and there supposedly looking for the truth on God's plans and purposes. And conflict of all kinds is on the increase, encouraging the present situation where there are so many different branches of those who claim to be the Lord's people; the wise in Daniel's exposition.

Amos talks about the same running to and fro that Daniel has reference to in 12:4. Am. 8:11, 12 "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it." R.V. Your attention is drawn to these words, as they are in substantiation, of what Daniel has said, and that the knowledge referred to by Daniel is not the increase of knowledge comensurate with the flood, that Satan cast forth in Laodicea. Actually Daniel and Amos are describing the state of affairs among God's people after Laodicea; - in Sardis. The saints in Philadelphia were blessed in that it was not required that they experience the hour of temptation.

**I come quickly: hold that fast which thou hast, that no man take thy crown. 3:11**

Those in Philadelphia did not have as much to rely upon in the way of Revelation as they who were of the following period. But the message is that if they would just hold to what they had, it was sufficient, no one would be able to take their crown. While faithfulness is a requirement, God does not require the same from everyone. And He may require more from one than another.

"I come quickly" is in relation to the Lord not being present in His second advent during Philadelphia. Now, if Sardis was ahead of Philadelphia, as it is in the King James order, the Lord would have to be present as a thief in the Sardis period, then not present in Philadelphia, and again present in Laodicea. However, in the Sinaitic order it is: Philadelphia, not present, "I come

quickly"; Laodicea, present, "I stand at the door and knock"; and during Sardis, present, "as a thief" upon brethren.

- 3:12 Him that overcometh will I make a pillar to the temple of my God, and he shall not go out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: And I will write upon him my new name.. S.
- 3:13 He that hath an ear, let him hear what the Spirit saith unto the churches.

Four times the Lord here speaks of His Father as "my God". The temple in which God dwells along with others on other planes of life, can be none other than a harmonious relationship with God. Temple of God, is harmony with God. It is not a depiction of some location or building either in heaven or on earth. Not only are these overcomers going to be "in" a harmonious relationship with God themselves, but as the Sinaitic expresses it, they are going to be a pillar "to" it. This eventual harmony with God of things in heaven and in earth, is going to have substantial support, be upheld forever by these overcomers, they "shall not go out". When Sampson felt for the pillars, he was well aware of their utility, for when they went out, the building came down. This New Creation will not only be a decorative pillar to God's glory but a serviceable one as well.

These overcomers are promised to have three names written upon them. In Re. 14:1 John reports seeing the whole 144,000 having two of these names, "having His name and the name of His Father". Any one of which, certainly signifies a close association with the highest that there is. They are now a part of the family of God.

Is. 55:13 "Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off." R.V. The word "name" means a memorial; God is here saying that instead of the thorn ruling as in the past there are going to be other trees, and this great change on earth is going to be a memorial, a monument, an everlasting sign or token to our God's honor and glory. If these changes on earth are to stand as a memorial to God, - these changed ones to a heavenly nature, taken from the mire of sin sickness and death - those having the name of the Father and the Son will forever stand, a monumental memorial to God's name and glory.

Pr. 10:7 "The memory of the just is blessed: but the name of the wicked shall rot." God speaking says, in Is. 56:5 "Even unto them will I give in mine house and within my walls a place




and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off." Any one of these three names are better than sons and daughters. This New Creation is a memorial and their names are a memorial before all creation. What a contrast between the time when the faithful of the Philadelphia period "had little strength" and their now being pillars "to the temple of my God."

## LAODICEA

REV. 3:14 - 22

At the time when John had this vision, Laodicea had several cities under its jurisdiction but now is in ruins. Then it was prosperous in wealth and commerce and famous for its black wool, medicine and art. A person must cross the river Meander to get to this place and hence the saying "to meander".

And unto the angel of the church in Laodicea; write These things 3:14  
saith the Amen, and the faithful and true witness, and the beginning of the church of God; S.



Laodicea, means, in people just, justice of the people, just people, or a tried or judged people. It was during this period that there came upon the people, "all the world" the "hour of temptation", which was "to try them", hence a tried people. It was a time when under the guise of justice of the people, there was a great influx of fraternal societies, lodges, labor unions, women's suffrage, insurance arrangements all supposedly in the interest of the people, which they themselves must pay for in the final analysis. The faithful in Philadelphia were not called upon to resist the temptation to rely upon human invention instead of the Lord, in this period.

"These things saith ... the faithful and true witness", find a correspondency in the Christophany, 1:19, in the Sinaitic it is, "Write therefore; the things which thou hast seen, and the things which must shortly come to pass hereafter;" The word "therefore" found in the Sinaitic and in nearly every rendering is conspicuously absent in the King James. John was told to write therefore or then, because whatever he would write would be about the faithful and true witness.

The Sinaitic says church of God, instead of creation in 3:14. While admittedly the Lord was the first of God's creation, yet the word church is so much more fitting here. Col. 1:15 "Who is the image of the invisible God, the firstborn of every creature:" In relation to the churches, the Lord was the beginning of the Church. The Lord was the firstborn of the firstborn class. God

designedly arranged that in all things His Son has preeminence.

“Amen” means faithful and true. Is. 65:16 “That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.” The Lord was the first on earth to be faithful to the God of truth and a witness of the true God. On earth, in the Millennium anyone who will bless himself, will do so, in the God of truth, in fulfillment of God’s promise to Abraham.

**3:15** I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

**3:16** So then because thou art thus lukewarm and art neither hot nor cold; refrain thy mouth. S.

In any endeavor, work or play it is well to be one or the other cold or hot, either be interested or not interested, active or not active. Those in general, that constituted the Laodicean church for the most part were lukewarm, indifferent, half-hearted towards God and His true Church. Because of their wishy-washy attitude the Lord said “I will spue thee out of my mouth”, or the Sinaitic reads, refrain thy mouth . The thought is, I am not going to use you any longer; you are no longer my mouthpiece. Saul of Tarsus was an outstanding example of one who was hot against God, then being turned about, he was even hotter for God and His truth.

Re. 18:23 “And the light of the 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:...” The voice of the bridegroom and of the bride was heard in her at one time, and the light of the candle was in her. Light of truth was in the nominal church up to and including the Laodicean period of the church. It was after their lukewarmness was disapproved by the Lord, that they were told to refrain their mouth and were no longer blessed, with the light of the candle shining in their midst.

During the period of Laodicea the call was “come out of her my people”. The light must have still been in her, at least sufficient to have a sanctifying influence, to the end that there were a few Christed ones in her. While Babylon had become the habitation of devils and the hold of every foul spirit, yet God extended His mercy, His grace, to the nominal system all the way down to and including the Laodicean period of the church. As long as it was true that the light was still in her, there was the possibility that some could really be in covenant relationship with God, “my people” who would come out. Since Laodicea

there has been no one in the general run of the nominal churches who is Christed, anointed as a body member. No one could become spirit-energized in a place where the light of the candle was no more to be found. At this juncture, many immediately speak of the Great Company, as they have been led to think that the nominal church is composed of such. That is not true. The Great Company will be made up of individuals who have been just as Christed as those who will be of the Little Flock; they are just as anointed in Him. Since the Laodicean church it is impossible to become spirit-energized by the kind of light now shining in the nominal churches. Since the spuing out, individuals have come into relationship with God, not as or because they were members of any organization. Aside from the general bulk of lukewarm christendom during the Laodicean era there was still a smaller company of those that were hot towards God and His Son the Lord.

Ro. 11:21, 22 "For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." God sees to it that the same severity toward nominal spiritual Israel is manifested, as was His determination on natural Israel. He. 12:25 "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:" The Lord has spoken from heaven, His severity has been manifested toward the church of Laodicea and as a church they have been cast off. For anyone to say, we are in the Laodicean period today is tantamount to saying "my Lord delayeth."

**Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.**

3:17

In these times denominations were big and prosperous. Priest and preacher were the intercessors and to do the thinking. People in general, spiritually speaking were well satisfied. It is with a church, as it might be with an individual, they might know they are poor blind and naked and be prompted to do something about it, but to know "not", makes it a rather helpless situation. The disposition of nakedness was carried over into the next period of the church, that of Sardis.

**"Buy of me gold tried in the fire".** Gold is divine truths. A combi-

nation of genuine truths are comparable to gold, silver and precious stones, something solid. 1 Co. 3:12 "Now if any man build upon the foundation gold, silver, precious stones, wood, hay, stubble;" While all Christians build on the one and the same foundation, yet they may differ in the materials used in their building. The foundation is something real: Jesus Christ, so also the building is real; it is the individuals personal relationship with God. This structure is not temporary; it is not just being good kind and generous. It is an assurance with God, based upon an intellectual appreciation of what God and the Lord have done and are doing. The work of every one who, throughout the age has built on the foundation, has had to undergo the scrutiny, the fire of discernment by the Lord in this harvest, likewise also, it is with those that remain. Any part of a building made up of tradition, error or false doctrine, - wood, hay and stubble - will be destroyed, it will count for nothing in support of a persons intimate relationship with God. The counsel to the Laodiceans was to buy gold; truth that had already been proven, tried by fire, met the test of discernment by the Lord or the apostles and prophets. Any fiery trials of an individual are not implicated here at all in connection with gold that is tried by fire.

From the beginning of this Laodicean period, the church and its leaders were appealed to by an effulgence of Gospel light that any and all of the previous churches did not have the opportunity to partake of; - buy, that they might be "rich" in faith toward God. And "white raiment", righteousness; faith is accounted for righteousness, so that at the time of discernment and decision by the Lord they would not be found naked, - without righteousness - and would not need to be ashamed. Is. 3:17 "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will lay bare their secret parts." R.V. He discovers those who are said to be naked or unclothed. These are not found to be clothed upon with the riches of His grace and the gold of His truth. Ph. 3:19 "Whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." To mind earthly things, is to be unclothed; without a garment.

Ps. 12:6 "The words of Jehovah are pure words; As silver tried in a furnace on the earth, Purified seven times." R.V. Ps. 19:7, 8, 10 "The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold; ..." R.V. Spend your gold to learn His statutes.

"Buy of me", means that the source of truth is important. And to just have a passive acceptance of what may be heard does not

add much to a person's building. In the main the matter of buying is personal application, time and mind are involved. No one comes to an absorbing realization of truth without impurity, there is a seeking and finding, a knocking and an opening up unto them. "Seek ye first the kingdom and his righteousness", though it may cost time money and effort, because obstacles in the way must be surmounted. There is only one thing that man can buy and that is wisdom, truth, the wheat. Man cannot buy God's love or His power exerted on their behalf, for both of these are given. That truth can be bought is the teaching of the parable of the pounds and the parable of the talents. If a servant does not apply his or herself, appreciate and make use of truth already given, they are not in line to gain anymore. This accounts in part for such a difference of opinion among individuals. Those who today, live in the light on God's word of seventy years ago are like Laodiceans, they have the attitude that they are rich and have need of nothing.

"Anoint thine eyes with eyesalve"; petition in humility for an insight and understanding. 2 K. 6:17 "And Elisha prayed, and said Jehovah, I pray thee, open his eyes, that he may see, And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire ..." R.V. Prayer changes things. Sincere desire in meekness to see is on display by prayer. Ps. 13:3 "Consider and answer me, O Jehovah my God: Lighten mine eyes, lest I sleep the sleep of death;" R.V. For the New Creation, this matter of being enlightened concerns life and death to them. Any who are not users of the eyesalve of a meek and quiet spirit, are in line to not have their eyes enlightened.

Jn. 9:6, 7 "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed his eyes with his clay, And said unto him, Go, wash in the pool of Siloam ... He went his way therefore, and washed, and came seeing." S. This illustrates how that an individual is required to be meek and submissive admitting the need of eyesalve, and a true desire, seeking to learn the Divine will, and in this instance, there was something he must do himself. There are none so blind as those who refuse to see.

Jn. 9: 39-41 "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." Is. 56:10 "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Just some of the reasons for the admonition to

Laodiceans to use some eyesalve, - their watchmen were blind also.

**3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.**

Again, there seemed to be those in the church worthy of being called upon to repent, In Smyrna and Philadelphia, - the no repent periods - a more definite line of demarcation is indicated between Christian and nonchristian. Of course, in all the church there were those loved of the Lord, but many at this time required His special dealing since He was present during the history of this church. He saw it necessary to "rebuke", that is tell them their faults, expose, put them to shame or dishonor and admonish them. The thought of "chastening" has more to do with instruction, to educate like a child, train and teach. Pr. 3:11, 12 "My son, despise not the chastening of Jehovah; Neither be weary of his reproof: For whom Jehovah loveth he reproveth; Even as a father the son in whom he delighteth." R.V. He. 12:5, 6 "... My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

**3:20 Behold, I stand at the door, and knock: if any man hear my voice, I will both open the door and come in to him, and will sup with him, and he with me.** S.

While all the saints have been admonished to buy the truth, and sell it not; also wisdom, and instruction, and understanding, Pr. 23:23, yet here is a feature that was only true of the Laodicean period of the church. The Lord was standing at the door and knocking. If any man hears, is alert enough to recognize the opportunity, - the Sinaitic says - the Lord will open the door, and come in and sup with him. This is the door that He set "before" or up ahead of those in the Philadelphia church. Mt. 13:17, 16 "Verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. But blessed are your eyes, for they see: and your ears, for they hear."

In this part of the message to Laodicea is the definite assurance as to when the Lord would be present in His second advent. A more brilliant portraiture of the advent of the Lord could hardly be imagined; the Lord standing at the door. Either the Laodicean period is in the past and the Lord is present or the Lord is not present and the Laodicean period is yet future. Anyone who today holds the second advent is yet future or says the Lord is coming soon, is the same as declaring "my Lord delayeth His coming". On the other hand while the Lord is present in a parousia since the beginning of the Laodicean period yet, it is straw to contend

that the Lord is now reigning over mankind, - this world. It is stubble to say the Lord is destroying the nations or that the Devil who is still the god of this world is ruling in the same era with the Lord. So many are the errors in the light of the path of the just that many who at one time accepted the announcement of the return of the Lord, became disillusioned and lost faith and confidence because of this admixture of Gold and straw. The fault has not been with the messages of the Lord, rather it lies with those who would be His spokesmen and their false information. For anyone to say, that the Lord standing at the door, does not distinguish this period from any other, is blasphemy, against what the Spirit saith unto the churches.

**"And will sup with him"**. The word that is three times translated sup and supper once, means the principal or evening meal. A supping time enjoyed by those that heard the voice of Him at the door, is now past history. The Laodiceans were privileged to enjoy the meat in due season, and that expression includes the thought that it was meat for the season, not meat for fifty years hence, nor a hundred years previous. The principal meal of the entire Gospel age was set, such as was never enjoyed by any of the five previous periods of the church. Lu. 12:37 "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." These words of the Lord are very similar to the prophecy in 3:20 of Revelation.

Ac. 3:19 "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" The times of refreshing are in relation to those whose sins are blotted out, and not the world. They are interrelated with the supping time. It was because the Lord was present and was supping with those that heard His voice, that there were times of refreshing. This supping is part of the refreshing that has been going on attendant to His return, because He is present. True, as some hold, that this text says "out from the face of Jehovah". Yes, the second advent of the Lord initially was a demonstration of God's favor, - or face - especially turned toward the Church. God arranged for the second advent of the Lord which proved to result in such a time of refreshment. This time of supping and refreshment, - of the Church - are the white clouds, the clouds of blessing in which the Lord has come.

This supping and refreshing time is synchronous with the "place prepared by God that she", the Laodicean church "should feed", as we are informed in Re. 12:6, also the time the woman is "nourished" as related in 12:14. 1 Jn. 2:28 "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" - his presence.

Peter said to "repent", John says "to abide", and in the message at the time it is "if any man hear", so as not to be ashamed before Him at His second advent.

3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Is. 53:12 "Therefore will I divide him a portion with the great and he shall divide the spoil with the strong; because he hath poured out his soul unto death ..." As the Father has divided with "Him", - the Lord - He will divide the spoil with the strong ones; the overcomers, "to him that overcometh". The Spirit saith; - that is leads us to believe - that here is a special promise made by Him that is "faithful and true". Whatever is said in these messages is the truth, because they are the words of the Lord foretold by God, signified to John at the hand of an angel.

## SARDIS

### REV. 3:1 - 6

Sardis was said to be the capital of Lydia, a metropolis that at one time was proverbial for its wealth. It is said that Cyrus took 600 million in treasure from Sardis in 548 B.C. In 214 B.C. it was sacked by Antiochus the Great, and repeatedly besieged. It was twice captured while they slept. Earthquakes destroyed it. It was burnt by the Greeks and its final desolation came in 1402. So that literal Sardis had a life of misfortune.

There is rich symbolical significance attached to where John was on the Isle of Patmos and the literal church places, also the earth. As John might stand looking towards Ephesus, - which represents the beginning of the church - his vision did not have to change to the right or left in order to be directly in line with Sardis. Thus is illustrated how God has seen the development of the Church from its beginning to its end; the Sardis church.

3:1 And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

Sardis means that which remains and prince of joy. The near completion of the long planned-for New Creation is no doubt a joy to its designer, Jehovah.

The saith he, began in Ephesus with, "he that holdeth the seven stars", and it finishes in Sardis with "he that hath", "the seven stars", suggesting the cycle of the churches is now com-





plete. To the last, the "saith he" finds a complement in the synopsis, "the mystery of the seven stars", 1:20. He who is said to be walking in the midst of seven lampstands is now exercising the seven spirits of God bestowed on Him after His glorification.

**Be watchful, and strengthen the things which remain, that were ready to die: for I have not found thy works perfect before my God.** 3:2 S.

The thought is, that not all those in Sardis are dead, but that they were nigh unto death. The state and condition of the church at this time was after Laodicea, when at its close the great bulk of nominal systems were cast off. Now the Lord is dealing with a more limited number spoken of as that which remains. If Sardis was a period before Philadelphia and Laodicea, as they appear in the King James, it would have to be acknowledged that after "that which remains" there came an influx and increase, contrary to the fluent curve in the development of the church existant in the Sinaitic order. Truly there is a harmony in this end time being, that which remains.

"Be watchful", the Diaglott reads, "become vigilant". Others say, "wake up" or "rouse yourselves". It is apparent that there is the tendency on the part of those being addressed, to be dull, indolent, inattentive or asleep. The admonition to be alert is in relation to strengthening the things that remain; things that were ready to die. Evidence supports the thought that the things are principally two, doctrine and the remaining remnant of God's people on earth, - members of the true Church.

"Not found thy works perfect". The thought here is, their acts or works were not completed, filled up, fully performed or fulfilled. The Lord present, in the early part of the Sardis period did not find those that would complete the complement of 144,000, nor did He find them filled up to date with the truth. History confirms the suspicion that few in Laodicea were aware of the fact that there was another period in the development of the church yet to transpire. It was also a perspective of those days that they had been entrusted with all the truth necessary to salvation of a Christian. If the entire Christed Company were completed in Laodicea there are none since. If the acme of truth was reached, then, in Laodicea, the light is not shining more and more unto the perfect day. Since more light is now available, it must be needed by the church or it would not be in God's word. Since it is there it is well to seek it.

"Strengthen the things which remain". All six periods of the development of the church in the past, closing with the casting off of Laodicea, still there is more to be accomplished. The very fact that such an admonition had to be given, shows that a deficiency existed, and where. The necessity for fitting this admonition into the proper time ought to be self evident. While

testifying to the world about the kingdom, in the hope that a little comfort might be given, is all well and good, yet the main stress should be a correct understanding and interpretation concerning things present. A denial of which, or even a refusal to consider would constitute a weakening instead of a strengthening. And the individuals who "remain" are the ones who need the consolation or strengthening not the world. Flattery, a pat on the back, is well, if done in truth for the season. However most flattery today even among professed Students of God's word is carried on in error. Such contradictory practices being prolific, makes it imperative that the truth for the season be known by the watchful ones.

Paul in 1 Th. 4:17, 18; 5:11, urges those that are alive and remain, comfort and edify one another. Saints can be stupified by the intensity with which they become involved in lesser commissions, to the point of neglecting the main objective, strengthening that which remains. The most important thing is the strengthening of ones own self and others as New Creatures; - that remain.

**3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.**

Remember "how" you have received and heard. Many received and heard in the Laodicean period. A writer of that time wrote, "The Lord's people should learn proportionately not to receive what they might hear without proper examination and criticism: ... They should prove what they hear, with a view to holding fast everything that stands the test of the Divine word, and shows itself to be in accordance with the holy spirit; and they should as promptly and thoroughly reject whatever will not stand these tests. Alas! the Lord's people today greatly need to give attention to this exhortation; for much is being presented in the name of the Lord and as the teaching of his word that is neither logical nor scriptural". (R.P. 3137) These words have to do with the "how" that truth was received. It was to be received by being correctly cut, 2 Ti. 2:15. In practice a majority act, as if the commendation was, remember what you received. No! What, may have been the extent of appreciation at one time, may not be true today. A falsity often quoted is "if a thing was true once it is true today". No, to begin with what is said to have been true once, may still have to be proven. To rely upon what was once thought does not prove it to be true.

**"If therefore thou shalt not watch"**. If Christians do not keep awake, be vigilant and act accordingly (the intimation is that some are not), the Lord will be upon them unawares. While it has always been a policy of God's people to watch, yet there is some-

thing more pertinent to this time in the message to Sardis than could be in any other period. As those not watching are going to have taken from them that which they may think they have. We are told the Lord will come on them. This word "come", "hay'ko" means, to arrive, be present. So if Sardis was before Philadelphia the Lord would be present, and then not present in Philadelphia, for the message there is "I come quickly", not present. The second advent of the Lord began with His presence, "at the door" as in the message to Laodicea and He is still present in this the Sardis period. When He promises to be present as a thief upon those who do not watch, He does not mean the world. In this period of the church it is not expected of the world that they realize the Lord is present in any way shape or form. Rather it is the Christian that is expected to watch, and realizing He is present, know what He is doing, and what He is not doing.

"I will come on thee as a thief". Seven times the Lord is referred to in the New Testament as a thief, every one is connected with the second presence. Mt. 24:43 "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up". Lu. 12:39 "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through". In both these instances the word translated goodman is also rendered householder in Mt. 13:52, one instructed unto things pertaining to the kingdom of heaven. Those who darken the spiritual sight of others by instructing them that the goodman is the Devil is playing into the hands of the adversary. For a person who has their minds eye focused on such a thought, looses the import of the admonition that it is they that are referred to; the ye class of Lu. 12:40. To the extent a goodman is not in line in doctrine or manner of life, to that extent there is room for change. Watching, they will be informed, and knowing they will reform or repent: not watching, the relationship that they have been privileged to dwell in will be broken up. This has to do with a personal relationship to the Lord in this, the Sardis period.

Paul, who after the Lord was on earth, in association with the brethren could address them saying, 1 Th. 5:2, 4, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye brethren, are not in darkness, that that day should overtake you as a thief." Because, no doubt he had been informed of the very words above referred to, of the Lord. While the Lord had told His disciples that at the time He did not know the day or hour of His return in His second advent, He did warn them that there was going to come a time when He would be upon the brethren as a thief. In this message to the Sardis

Church given to John about A.D. 95, is the only clue as to when, the Lord would be present as a thief upon those who did not watch. Those who are among them of whom it is expected that they watch.

Jn. 10:10 "The thief cometh not, but for to steal, and to kill and to destroy: I am come that they might have life, and that they might have it more abundantly." The Lord informed, regarding a thief and his purpose. Which means, that is what may be expected upon those who do not watch. He is going to take away from them that which they think they have, and will destroy their relationship with the Father. Those who do watch are promised life, and He will walk with them. With those who watch He is present but not upon them as a thief.

Peter who was with the Lord and heard Him express those words recorded in Matthew and Luke, certifies to them in, 2 Pe. 3:10. He says the Lord will come as a thief, among which or during which the heavens shall pass away, and all things in earth will be discovered, - uncovered. Peter does not say or make the Lord responsible for the heavens passing away and all the corruption on earth being uncovered. Peter does say that the Lord will be present as a thief at the same time, - the time which is the Sardis period.

Re. 16:15 "Behold, I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." While the subject matter is different from that which is dealt with in the verses preceding and following it, the fact is that this is a situation in relation to the church which is present, going on, at the same time other features are taking place in the world. At the same time of the gathering together of the world to Armageddon, the Lord is present as a thief upon the unwatching prospective church members and the admonition is to them and not to the world, "be watchful", - Watch.

The usual interpretation regarding the Lord as a thief is that He is going to come stealthily, quietly, and for this reason the world is unaware of His presence. That interpretation only serves to darken the mind's eye to the truth concerning this matter. In the period of Laodicea there was a general acceptance of the fact that the Lord was present. It was not required of them that they be aware of what the Lord would be doing during the fifty years following Laodicea. The prima-facie evidence is that it was not then required to be known; for none knew. There is something expected of His servants today that was not expected of those in Laodicea, hence the admonition to "be vigilant", "be watchful" be more alert concerning doctrines, truths and true Church interests.

Lu. 8:18 "Take heed therefore how ye hear: for whosoever hath,

to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Susceptibility to re-velment, is the watchward. Take heed, be watchful, having a relationship with God and an appreciation of doctrines and truths to a certain extent, but not enough to prompt a continued watchfulness, then all that a man hath will be taken away. The Bible continues to open up by His Spirit to the diligent, who are always sensitive to a change for the best in the circles of truth. It is darkness that hates the light. And sleep can be so easily mistaken for peace. "I will come on thee as a thief", I will take from you that which you may think you have. And the worst part is that "thou shalt not know what hour I will come upon thee"; naturally, since in most cases these are asleep. Then another rendering is, "under no circumstances will you be knowing what hour" I will come on you. Individuals will go to services from Sunday to Sunday and studies from week to week, and under no circumstances will they be aware that the Lord has come upon them as a thief. The Lord is the same as saying that He would allow them to go on thinking of themselves as having a relationship with God, Churchward and they would not be cognizant of any change and difference.

Is. 3:16, 17 "Moreover Jehovah said, Because the daughters of Zion are haughty, and walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will lay bare their secret parts." R.V. This is a prophecy talking about the daughters of Zion, those remaining on this side of the veil. They walk with stretched forth necks, - proud, arrogant -, "wanton eyes", - as covetous - we have charge of the flock, this is the body, this is the church, orders are to be obeyed. But God will discover what is lacking, which means their true status will be something which will more or less put them to shame.

Je. 8:11-13 "And they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith Jehovah. I will utterly consume them, saith Jehovah: there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and the things that I have given them shall pass away from them." R.V. The prophet is talking about the daughter of "my people"; he is talking about brethren in this end time. No doubt these verses had a literal application to natural Israel at one time, but that which stamps it as being applicable to the end time is "daughter" that which remains. The descendants of my people were hurt in

the change over between Laodicea and Sardis, and they were healed slightly by the cry of peace and assurance is yours today, in the Sardis time if you just hold to the light given to the Laodicean church. They who offer such a palliative should blush, should be ashamed. Now faded are the "grapes", "figs", "and the things that I have given them"; in other words, the manifestation of power, wisdom and love that God has extended to these who are found naked, will then be withdrawn from them. No doubt such individuals as the Lord might come upon as a thief, could point out to others many past works and faithfulness, yet these never supplant the watchfulness of the present period that is required.

He. 4:1 "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." This word "fear" means to be afraid. Let us be afraid that after we have been blessed with the manifestation of God's power wisdom and love toward us, we come short and do not be sufficiently watchful. This too is apparent, the Lord does not consider himself obligated to inform those who are unfaithful, (in that they did not watch) and that He has taken from them that which they thought they had. For they shall "not know what hour"

**3:4 But thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. S.**

The Sinaitic and the Alexandrine MSs. preface this verse with "But". In other words, regardless of this situation, regardless of how many are come upon by the Lord as a thief, there are a few which have not defiled their garments. "Blessed is he that watcheth and keepeth his garments", 16:15. This garment is righteousness, and it is their own, not the Lord's, but a righteousness by imputation of the merit of Christ. To begin with the righteousness of these servants is as filthy rags, Is. 64:6, but by faith righteousness is accounted unto them. Ro. 3:22 "Even the righteousness of God which is by faith of Jesus Christ unto all them that believe ..." Ro. 4:5 Faith is the victory that overcometh, 1 Jn. 5:4. Such who have this faith are said to be clothed with the garments of salvation, Is. 61:10. When so clothed, these are the garments John says is theirs, which they must not defile, not soil, but keep. No one can defile or soil the Lord's garment, but they can spot their own. No one can embroider the garment of our Lord's righteousness, but they can embroider their own. While in the Laodicean period the Lord a spirit being personally present, supped with the saints, today a few are walking with the Lord. They walk with him in white, in sunshine, in light. While walking in the light they are sons of light.

"They are worthy"; these who have kept their garment of faith. The few in Sardis; what consolation in such words from the Lord, they are worthy; they are deserving. No doubt there will be a

walking with their Lord when in glory, but those who are deserving are promised they may walk with the Lord even now, this side the veil. If the Lord was not in His second advent, supping or walking with Him would not be possible, but since He is present it is possible. This walking is something that was not possible in any previous period of the church. This is a feature of a period and not the entire age; - again, confirmation of the fact that all the churches have reference to seven periods during the age. Walking with Him in white in this life signifies an intimate relationship with their Lord; an entering into rest and assurance with Him who is present; a follower, votary, devotee in righteousness. Walking with the Lord, being watchful and alert in strengthening even that which remains, for that is part of what the Lord is doing; He is not dealing with the world as yet.

The development of the church had its beginning in the Ephesus period, when the Lord present gave it impetus. Then afterwards, as Peter put it they had a more sure word of prophecy, knowing that the Lord had fulfilled His mission and was resurrected. Now, the remnant in this period are experiencing the finishing up and the closing days in the completion of the Church. Those that remain have all that the early church had in the way of prophetic assurance and additionally the day-star has arisen in their hearts. As the Lord is again present, there is a possible walking with Him. "According to your faith be it unto you".

**He that overcometh thus shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.** 3:5  
S.

With every church period were promises to him that overcometh, in the respective messages and these promises always bore a relationship to the experience of a church as noted in the body of its message. Even so, it is with Sardis, the church of the present time. He that overcometh will be in righteousness, "be clothed in white raiment", in contrast with the garment or raiment in this life which must be kept, must not be defiled. Given to the overcomers, resurrected and free from defilement, is a garment of such righteousness as will never change or be taken away. Mt. 13:43 "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Throughout this Gospel age, the angels have been ministering to the Lord's people. They have had the recording of accounts both good and bad. They have also had access to the Father. During this same time, according to Re. 12:10, Satan has made it his business, to accuse, - denounce, downhold - the saints before God, day and night. Now, in this period of the church, in the very end of the age, the Lord says of the faithful, He will confess, acknowledge, give His stamp of approval before His

Father and before His Father's angels. Thus real fortune attends those few that remain, the watchers, the walkers with Him.

"I will not blot out his name". The Lord has reckoned all the accounts during the harvest time, of Gospel age entombed saints. Also, it is in His power and pleasure to approve of those that remain; those who watched and upon whom He had not already come as a thief. With the saints in this period of the church it is quite different than with those of the past. The Lord present and they watching or not watching are being approved or disapproved. The present Lord knows who are walking with Him and who are not walking with Him. The fact that He will not blot his name out, is a testimony that there are some who will have their name blotted out of the Lamb's book of life.



## CHAPTER FOUR THE THRONE SCENE

The first chapter was an introduction to God's Revelation with John's greeting and the synopsis. The second and third chapters contain the messages to the seven churches. This fourth chapter might be looked upon as an introduction to the subjects following it. John in vision was carried down to the same point of time as was being portrayed in the first three chapters, "the Lord's day" the beginning of the Sardis period. A realization of the time in vision, is very essential towards an understanding of the revelation. Heretofore, in the synopsis or Christophany and in what the Spirit saith unto the churches, the principal one was the Lord, and what was centered around Him. In this chapter is the throne scene and the central figure is God with what is going on around Him.

After this I looked, and, behold, a door was opened in heaven: and 4:1  
behold, the first voice as it were of a trumpet talking with me; which  
said, Come up hither, and I will shew thee things which must be here-  
after, S.

"After this", indicates that this portion of Revelation was given to John at a time after he had been given the vision recorded in the first three chapters. Here, as in other places throughout Revelation, there is indicated by the word "after" that John would receive a vision and record it, and after that he was ready to receive more in vision. In verse two it says, "immediately I was in the spirit", which further supports the thought that this was at a different time than when he envisioned the first three chapters; for at their beginning he had said he was then, in the spirit on the Lord's day.

There are twelve times in Revelation, that John was told to write, nine of these occurred before the conclusion of the third chapter. "I looked", there are seventy times, he was said to be seeing things: five times, "I looked"; forty-one times "I saw"; five times "see"; seven times "I beheld"; two times "seen"; three times "showed me"; five times "show"; once "vision"; once "look".

"And, behold, a door was opened in heaven". Now, as John looked a door was already open to visions which are in heaven. It was a door of insight down the stream of time, not Pentecost or opportunity for the High Calling. As no doubt John was eager and zealous to behold the visions and hear any message, we might expect those of the John class at this time to show a real earnestness and enthusiasm towards God. An open door suggests to those who approach it, an invitation and a privilege; also that everything is well in view. Most Bible Students recognize chapter four as the throne scene of Jehovah, although He is not mentioned here by name. John in other places does identify God on

His throne, Re. 12:5; 22:1. Re. 19:4 "And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.

"The first voice which I heard was as it were of a trumpet". At the start of the revelation John then heard the voice of God as a trumpet in 1:10. Here again, in the throne scene God is speaking to John, saying, "come up hither". John was on earth in the flesh, yet in vision he could "come up hither", "I will shew thee things!" Ep. 2:4, 6 "But God, who is rich in mercy, for his great love wherewith he loved us. And hath raised us up together and made us sit together in heavenly places in Christ Jesus." Any Christian may sit in heavenly places on this side of the veil. Especially is this true of those who are of a John the Revelator class down in the end of this age. As with John, God has made them to "come up hither", and to view "things which must be".

4:2 Immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. S.

That is one thing about a vision, a person can be transported without delay; there need be no time lag.

John saw that there was a throne set. The meaning of this word "set" is very significant. The Greek word is "kei'mai", it means to lie, figuratively to be immovable by any law. This throne, in other words, was purposely set. God is sitting on this throne with a purpose and this is where He purposes to sit; this throne is immovable by any other purpose or any other law. Lu. 2:34 "And Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;" This child is set. In other words, this is something that has been by design. It is purposeful, and something that no other law or rule of action is going to change. In Ph. 1:17 Paul said "... knowing that I am set for the defence of the Gospel". Paul knew that he was a chosen vessel unto the Lord, he was set and there was an immovable purpose in it. Paul was very active, he was not sitting down. Again in Re. 21:16 "And the city lieth foursquare ...". The word "lieth" is from the same Greek word as these words "set". The City will be there with a definite purpose backed up by definite intentions.

Ps. 93:2 "Thy throne is established of old: thou art from everlasting." In this light God's throne is always. It is; it is from eternity past to eternity future. But now we have come in vision with John to a matter that is a little more specific. There is a purpose in this throne here being set. Is. 6:1 "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isaiah saw the same thing that John saw: a time when God sits on His throne,

in contradistinction to any other time. Eze. 1:26 "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone ..." Ezekiel also, foretells about this same matter in relation to the throne scene. Dan. 7:9 "I beheld till the thrones were cast down, and the Ancient of days did sit ..." The identical same time when God was sitting on His throne was here portrayed in vision to Daniel. The phrase "the Ancient of days did sit", is better translated "the discerner of times or seasons did sit", who of course is Jehovah.

**And he that sat was to look upon like a jasper and a sardine stone: 4:3 and there was a rainbow round about the throne, in sight like unto an emerald.**

Three stones which are a description of brilliance. They depict the sight of God as glorious and effulgent; great luster, splendor, brilliant. John said, he saw one like unto a stone of Jasper; a diamond, pure and clear. Re. 21:11 "having the glory from God: her light was like unto a stone most precious, even like a jasper stone, clear as crystal;" S. The diamond would be representative of God's wisdom, hard factual, clear as crystal; with nothing between. And a "Sardine" a ruby red stone, representative of God's power; as wine is red, and there is power in the blood. The "Emerald"; God's love, encompasses all, is "round about the throne". All around was this greenish hue, God enveloped by His Love; God is Love. Jasper, Sardine and Emerald, these three precious gems represent God's three cardinal attributes.

Eze. 1:28 "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah ..." Ezekiel saw it as a bow on the day of rain, which would be half way, while John saw it round about. What they both saw was the likeness of the glory of God; they did not see the individual. If we have a description of God's glory in our minds, that will be the nearest to a description of His appearance that we may obtain.

**And round about the throne saw I four and twenty seats, and elders 4:4 sitting, clothed, in white raiment; and on their heads crowns of gold, S.**

These twenty-four seats may have been in a semi-circle or they may have been scattered, they were round about the throne. And sitting in the actual presence of God were twenty-four Elders in these seats. This scene was in heaven, and whoever these Elders are said to be, it must be acknowledged that they are neither dead and still awaiting a resurrection, nor are they on earth. These Elders are sitting around God who is set for a purpose; and they are just as real as God is real. The statement by John, that he saw twenty-four seats and Elders sitting, is paralleled

by Daniel when he said in 7:9, "I beheld till thrones were cast down". The words "cast down" as in the King James has been very misleading. Daniel did not see thrones of human kings cast down, as many interpret and who thus blind the minds eye. The Septuagint better expresses the fact, "I beheld until the thrones were set", or R.V. Maz. and others say, "I beheld till thrones were placed". Daniel in vision beheld the same twenty-four thrones set, that John was later carried down the stream of time to see.

It has been suggested that the twenty-four Elders represent the prophets. The writings in a book here on earth cannot logically be said to be sitting on seats in heaven with God. Furthermore, there were more than just twenty-four prophets. Another interpretation is that these twenty-four Elders are the Church, as they are said to have white raiment and crowns of gold. Gold represents things divine. A much better translation of "crowns" is "wreaths", signifying they had been victorious. These wreaths of victory were given by God, they were of Divine apportionment. And it has been said that "white raiment" represents imputed righteousness, however in an examination of all the texts in which the words white raiment appear, the inconsistency of that interpretation becomes apparent.

#### WHITE RAIMENT

Re. 3:4 "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." The Lord present in His second advent, saints on this side of the veil are said to be walking with Him in white.

Re. 3:5 "He that overcometh, the same shall be clothed in white raiment ..." Overcomers will no longer be in need of an imputed righteousness. It will be a clothing upon, something over and beyond that which is possible in the present life.

Re. 3:18 "... buy of me ... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; ..." There was a white raiment that could be bought even as those have done, who are said to be walking with the Lord "in white" today. One thing is certain, the righteousness of the Lord or the imputation of it can never be bought.

Re. 4:4 "... elders sitting clothed in white raiment; ..."

Re. 6:11 "And white robes were given unto every one of them ..."

Here are saints who are in death, especially of the Smyrna period, represented as crying out for vengeance, and to them was given white robes. As overcomers they are adorned with righteousness; no longer in need of receiving it by imputation.

Re. 7:9 "... a great multitude ... clothed with white robes ..."

Re. 7:13 " ... what are these which are arrayed in white robes?" The great multitude are resurrected and in heaven before the throne, clothed upon with righteousness. They are no longer imperfect by reason of the Adamic condemnation, and in need of the imputation of the merit of the ransom sacrifice.

Re. 6:2 "And I saw, and behold a white horse ..." 19:11 "... heaven opened, and behold a white horse ..." 19:14 "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." - White, splendid, light - and horses are forces. Re. 19:8 "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." On this side of the veil, the saints have had to have righteousness imputed to them, but on the other side they are made righteous, glorified righteous.

Re. 14:14 " ... behold a white cloud ..." Re. 20:11 "And I saw a great white throne ..." There are very few times that the word "white" may be construed to mean imputed righteousness. Certainly clouds, thrones and horses are an exception. Thus these twenty-four Elders being robed in white, does not signify they are the Church. First of all the Church has been promised that they will reign with the Lord, and the Lord is not in this picture at all. Nor is there anything said about these Elders preaching or that they were in the presence of God to receive instructions from Him as suggested in the interpretation that these are prophets. These Elders are sitting, they have finished their assignment, hence the wreaths of victory, all done in righteousness. It is hymn-book theology that says, "... Till we cast our crowns before thee". No the Elders did not represent the Church to John at any time.

**And out of the throne proceeded lightnings and voices and thunders: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.**

In the word "proceeded" is the thought of it being a constant, a regular thing for lightnings, thunders and voices to go out from the throne. These are regular procedures. They are directives going forth from God to His spiritual agents, ordering the accomplishment of His designed purposes.

Je. 25:30, 31 "Therefore prophecy thou against them ... words and say unto them, Jehovah will roar from on high, and utter his voice from his holy habitation; he will mightily roar against his fold; he will give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the end of the earth; for Jehovah hath a controversy with the nations; he will enter into judgment with all flesh: as for the wicked, he will give them to the sword, saith Jehovah." R.V. God is sitting on His throne, as John was given to view this scene when He hath

a controversy with the nations and roars from on high. This all precedes the Millennial reign of the Lord on earth.

Eze. 1:14, 24, 25, "And the living creatures ran and returned as the appearance of a flash of lightning. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads ..." verse 26, "And above the firmament that was over their heads was the likeness of a throne ..." This is a word picture, a description showing how lightnings, thunderings and voices are associated with God on His throne in the vision that John had. They are not books or tracts published, or the preaching and the crying of human beings.

Eze. 10:5 "And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. To hear the goings of cherubims, meant God had spoken.

The seven spirits of God were discussed in connection with 1:4.

**4:6 And before the throne there was as a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind, S.**

The Diaglott reads, "and before the throne as it were a glassy Sea, like Crystal;" Ex. 24:10 "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." Moses and others had a similar vision away back there. Eze. 1:22 "And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal ..." In Ezekiel the sea of glass is called the firmament. In the Koran it says that the queen of Sheba mistook the area around the throne of Solomon for a sea; it was evidently highly polished and it appeared that way to her. John saw a vision of something that is real. As it were a glassy pavement with God on His throne and twenty-four Elders also seated, while going about are four Living ones.

The word "beasts" is better translated "Living ones", it comes from the Greek word "zo'on" which means living creature. From the word zoon, comes the word zoology, which includes all finite life possessed with intelligence. Some therefore say that these four beasts represent all creation, man and animal. Others thinking God has four attributes, seek to compare them to the four beasts. All such interpretations raise too many questions, because harmony and consistency are totally lacking.

There have been seven periods in the development of the Church. During any one period there have been four superintending angels,

who have had an oversight of affairs on earth connected with the development of the Church. At the point of time that John was carried down to in vision, six of these periods were in the past. Therefore the twenty-four superintendents that were active during those periods are now shown sitting. The twenty-four Elders are sitting because they are through with their assignments; they are not preaching or prophesying. They have their wreaths of victory and white robes; they have proved their righteousness and loyalty to God by doing His bidding during this Christian age. There are twenty-eight all together, twenty-four are sitting, and since this scene has its setting during the beginning of the last period of the Church, - the period of Sardis - four Living ones are still active. The twenty-four and the four are all the same type of being, who have had a special assignment during the seven Church periods. The significance of the word "four" is all encompassing nothing escapes. "Four" in charge during each period, has guaranteed the complete oversight of every individual Christian. There are myriads of angels, God's ministers, but the "four" are at least representative of those through whom His directives have been given. Four Living ones are yet seen round and about the throne because this is a period in the Church's development. And it is the final one, under way and soon to be completed; - Sardis.

### THRONES SET

Da. 7:9 "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire." By this verse we learn, Daniel was carried down the stream of time - in vision - and saw the same scene that John looked upon. John saw twenty-four seats, thrones and twenty-four Elders sitting. The phrase "thrones were cast down" in Da. 7:9 (K.J.), is better translated "thrones were placed" as in the Maz. or R.V. The word cast means placed or set. Bible Students have misinterpreted this verse in Daniel, by misapplying it in support of an idea that the Lord has overturned such thrones as Hapsburgs, Czars, Hohenzollerns, etc.

A rendering more nearly correct gives a very opposite thought. Here also is the Ancient of days, who to Daniel appears white as snow, His throne was like the fiery flame. John in describing what he saw involved a similarity to a Sardine stone; - that of a redish hue.

Da. 7:10 "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." In both Daniel and Revelation God is portrayed

as set in judgment. John sees activity represented in the four living ones, while Daniel sees many angels ready to do God's bidding.

Da. 7:11 " ... I beheld even till the beast was slain ..." This beast in Daniel was the terrible beast of verse seven. Representative of anything and everything that is instead of Christ. Many claim to represent Christ though His Kingdom on earth has not yet commenced. When the Lord actually reigns, none will be allowed to represent themselves as His who are not endorsed by Him. Daniel beholds that terrible beast slain, which is a feature that is going to take place at the end, - relatively speaking, of the Sardis period of the Church. And he saw the dominion of the rest of the beasts taken away; they, as such, are not literally destroyed because it is going to take the Millennium to destroy the evil present in them. Then he saw the Son of man come with the clouds of heaven. Daniel is portraying to us that these are matters now in fulfillment, until the finality just before the Lord takes unto himself His power and the Kingdom is given to Him. So Daniel confirms John's testimony that he saw God on His throne with the Elders round about, and the Living ones active. There is so much going on right now during this period in the development of the Church, that is going to reach its finality because God is sitting in judgment of the nations, in that He is pouring out the seven vials of His wrath during this day of God's vengeance which will consummate in the destruction of the "terrible beast" just preceding the Millennial reign of our Lord.

#### ACTIVITIES OF THE 24 ELDERS AND THE FOUR LIVING ONES

While much of Revelation is symbolic, there is no symbology in such words as God or Lord. The same is true when we read twenty-four Elders, they are beings just as angels are beings. The word "elder" in the Greek (by St. Con.) means "(elderly) older, a senior ... member of the celestial council". Paul says there is a glory of the terrestrial and a glory of the celestial. These Elders are members of a celestial council in heaven. It is more logical to conclude that these are beings rather than principles, attributes, philosophies, priests or prophets of the Old Testament. Nor can it be said that these are the church; they are in process of being glorified; and they are young in any sense, not elderly.

In an understanding of Revelation, it is very important that we realize who the Elders and the Living ones are. As an assistance: we will follow their behavior throughout Revelation.

Re. 4:4 "And round about the throne were four and twenty seats:



Elder - "presbus" (elderly); older; a senior ...  
 member of the celestial council --Strong's Con.

**24 ELDERS**

**4 BEASTS**

- 4:4 Sitting about the throne,  
 clothed, crowns.
- 24
- 4:10 Fell down, worship God, cast  
 their crowns before throne
- 4:11 Our Lord and God are worthy  
 of glory, honor, and power
- 5:5 One elder said, "Weep not ..."
- 5:6 Lamb stood in midst of elders
- 5:8 Fell down before Lamb. hav-  
 ing every one harps and golden  
 vials full of odours which are  
 the prayers of saints 28
- 5:9 They sung a new song "The  
 Lamb is worthy"
- 5:11 Angels round about  
 beasts elders saying  
 "Worthy  
 is the Lamb"
- 24
- 5:14 Fell down and worshipped
- 5:14 Said "Amen"
- 6:1 The first said, "Come and see"
- 6:3 The second said, "Come and  
 see"
- 6:5 The third said, "Come and see"
- 6:7 The fourth said, "Come and  
 see"
- Angels fell
- 7:11 All angels round about the  
 throne, elders, beasts, wor-  
 shipped God
- 7:13 One elder: "What are these?"
- 7:14 John said "My Lord you know"
- 7:14 Elder said "These are they ..."
- 24
- 11:16 Which sit, fell and worshipped
- 11:15 Great voices in heaven
- 14:3 144,000 sing a new song be-  
 fore the throne, elders, and  
 beasts
- 15:7 One beast gives golden vials
- 16:1 A great voice instructs
- 19:1 Great voice of a vast throng  
 in heaven, saying, "Alleluia"
- 19:4 Fell down and worshipped 28
- 19:4 Fell down and worshipped  
 Voice of many waters (Eze.  
 1:24)

and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The Elders were sitting clothed and had heads.

4:6-9 " ... and around the THRONE, four Living ones, being full of Eyes before and behind. And the first Living one resembled a Lion, and the second Living one resembled a Steer, and the third Living one having the face of a man, and the fourth Living one was like to a flying Eagle. And the four Living ones, having each of them six Wings apiece, ... they have no rest Day and Night, saying, 'Holy, holy, holy, Lord God the omnipotent! ... And when the Living ones shall give Glory and Honor and Thanks to the one sitting on the Throne ...' (Dia.) "Living ones" are better words in place of "beasts". The meaning is that these are beings, creatures with intellects. Since these praise God they must have a mentality. In the first place, there must be the ability in them to recognize that God "is", which cannot be said of attributes and principles.

4:10, 11 "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, ... saying, Thou art worthy, O Lord, to receive glory honour and power: for thou hast created all things, and for thy pleasure they are and were created." Here these twenty four Elders - the superintending angels of the first six church periods - have come to the point of time when the Church is being glorified and they begin to realize, as they never did before, that God is worthy to receive glory honor and power, because they realize that God has worked out this feature of His plans and purposes to the point where that now it is in culmination. This feature of the glorification of the Church now coming into focus, they begin to see the results of their efforts in connection with doing God's will. It is cause for great ecstasy of joy. He. 12:22, 23 "But ye have approached unto Sion's mountain; and unto a city of a Living God, a heavenly Jerusalem and unto myriads of messengers in high-festival ... (Roth.) We in Sardis, have come unto Mount Zion. We understand and realize that the resurrection of the Church has been going on for some time. Most members of Zion are now in glory. Yes we 'are come' to the completing time of the Church, and realize, a very nearness of this heavenly Jerusalem and to these hosts of angels in high festival. For the last 1900 years, no doubt, even the angels did not understand all the details of the orders they obeyed and carried out; now they are at a time when they have been awarded wreaths of victory by God and are accounted righteous, they are clothed in white; they are in a state of high festival, a time of rejoicing. This verse in Hebrews is talking about these times and it is pertinent to us like it never was in the history of the development of the Church. We are living in this time. Heretofore this has

not been realized. Now, we have come to a time when this has been brought to light and enlarged upon; we are able to enter into the joy of this realization as could never before be enjoyed.

5:5 "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, hath prevailed ..."

5:6 "And I saw in the Midst of the Throne, and of the four Living ones, and in the Midst of the elders, a little Lamb standing as if killed ..." (Dia) John in vision sees a Lamb as the central subject, in the midst of both Elders and Living ones. This again suggests that these are all the same type of being, in whose midst is the slain Lamb. They demonstrate they have knowledge, as far as to who hath prevailed and are able to admonish to "Weep not". John does not see the Lamb slain but sees the Lord represented as a slain Lamb for the purpose of what is being presented.

5:8 "And when he took the scroll, the four Living ones and the twenty-four Elders fell down before the Lamb, having each a harp and golden Bowls full of incense which are the Prayers of the saints. (Dia.) Harps or vials are a common denominator between the Elders and Living ones. "Every one" having them, proves all are alike beings. No one else or thing in all God's creation can be said to have had cognizance of such a thing as the prayers of the saints like the twenty eight angels - Elders - who were in charge of the ministering spirits who had to do with every individual that has been in covenant relationship with God throughout the age.

5:9 "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;" (Alex. omits us) The angels could not have redeemed nor did these need to be. These Elders and Living ones are beings capable of appreciating the slain Lamb who had redeemed to God, in order that they - those who sung this new song - could fulfill the purposes to which they had been assigned. What an undertaking there mission has been, to guide, guard, fit and develop Church members out from among differing peoples.

5:11, 12 "And I saw, and I heard a Voice of many Angels in a circle of the Throne, and of the Living ones and of the Elders; and the number of them was Myriads of Myriads, and Thousands of Thousands, saying with a loud Voice, "Worthy is that Lamb which was killed ..." (Dia.) In this text it is stated that many angels and the Elders and Living ones all say the same thing regarding the Lamb; showing that they must all be angelic intelligent beings. These Elders, Living ones and Angels are seen in this vision as mingling literally, and also in purpose,

decision and declaration. These Myriads are in High Festival sharing the same realization and worship. At this time in which we are living the angels are rejoicing, giving honor and glory to the Lamb and to God. 5:14 "And the four Living ones said, "Amen" And the Elders fell down and did homage." (Dia.)

6:1, 3, 5, 7 " ...I heard one of the four Living ones saying, as with a Voice of Thunder, "Come" ... I heard the second Living one saying ... I heard the third Living one saying ... I heard the fourth Living one saying, "Come". (Dia.) It is logical that these are beings rather than attributes, that in vision to John had something to say. Each Living one active at the time of the breaking of the first four seals, is shown to have had a specific part. The four Living ones of Re. 4: are the four superintending angels active in relation to the development of the Church in the Sardis period.

7:11 "And All the Angels stood around the Throne, and the Elders and the four Living ones, and they fell down on their faces before the Throne, and worshipped God," The angels co-mingle with the Elders and Living ones, doing the same thing and saying the same words. They all worship God, showing, all have intelligence.

7:13, 14 "And one of the Elders answered, saying to me, 'These who have been invested with white robes, who are they? And whence did they come?' And I said to him, 'My Lord thou knowest' And he said to me, 'These are those coming out of the great affliction, ...'" (Dia.) The Elder was not uninformed, misinformed or ignorant. He knew who the great multitude were, because he had been associated with the development of the church during the 1900 years. He was just charging John's interest.

11:15, 16 "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever, Amen. And the twenty-four Elders which sit before God on their seats, fell upon their faces, and worshipped God," S. Thus the twenty-four give evidence that they are aware of what is transpiring. It then follows that the great voices in heaven are the voices of the Living ones, - those active - they would be the most likely to make this declaration. Actually these verses have not been fulfilled as yet, though very imminent.

14:3 "and they sing a new Song in the presence of the Throne, and in the presence of the four Living ones, and the Elders; and no one was able to learn the song except the hundred forty-four Thousand ..." (Dia.) This text certainly shows the fault in any suggestion that the Elders or Living ones - are - or represent the Church, attributes, Old testament priests or pro-

phets. The Elders and Living ones are beings separate and apart from the 144,000. The 144,000 sing this song in the "presence" of the Elders and Living ones, and they are in glory when they sing it. No one on this side the veil, though a prospective member of the Little Flock is able to sing this song, for it is specifically stated that no one but the 144,000 could even learn it. Not until the glorification will it be possible to know just which of all those that have been in the race-course are of that 144,000.

15:7 "And one of the four Living ones gave to the seven angels Seven golden Bowls full of the wrath of that God who lives ..." D.

16:1 "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Apparently one of the same Living ones that gave the vials to the angels, also gave the command to pour; that of timing the pouring out of the vials being part of their assignment. Such has constituted a portion of the activity of the four Living ones during Sardis. The church, prophets, priests, attributes or principles do not accomplish these things.

19:1 "After these things I heard as it were a great voice of much people in heaven, saying, Alleluia; Salvation, and power, unto the Lord our God:" (S.) 19:4 "And the twenty-four Elders and the four Living ones fell down and worshipped that God who sits on the Throne, saying, 'Amen: Hallelujah!'" (Dia.) Here we have the Elders and the four Living ones doing the same thing as, and in association with, a vast throng in heaven.

19:6 "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." The voice of many waters is associated with the four Living ones in Eze. 1:24 their goings sounded like the sound of great waters.

We as Bible Students, point to all of God's creation when we would offer proof outside of the Bible, that there is a real God, an intelligent Creator. So by comparing what the twenty-four and four do, the great similarity is revealed and we come to appreciate that they are all of one and the same class, capable of exercising their minds, capable of judging who is worthy, etc.

## ANGELS

Jos. 5:13, 15 " ... there stood a man over against him with his sword drawn in his hand ... And he said, Nay: but as prince of the host of Jehovah am I now come ... And the prince of Jehovah's hosts said unto Joshua ..." (R.V.) God has hosts of angels in connection with His work and here is a captain of these hosts, one who is in the lead. The word prince is also translated "cap-

tain, general". In any array one will give directives or see that they are done. Also angels are represented as having swords.

Da. 8:25 "... He shall also stand up against the Prince of princes ..."  
10:13 "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me ..." ver. 20, 21 "I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come ... there is none that holdeth with me in these things but Michael your prince."  
12:1 "And at that time shall Michael stand up, the great prince ..." There is a difference in importance between Michael the Great prince and other princes, He is referred to as the Prince of princes. We would emphasize these princes are angels of varied standing who are in charge of hosts. Gabriel and Michael had an honorable and legitimate relationship with God.

Zec. 3:8 "... Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at ..." Joshua is the Saviour, our Lord: and His fellows, these who sit before Him. "Men wondered at" - men of wonder or sign - men of good omen, - officials. They are angels that were associated with the Lord in connection with all creation. As Paul put it in 2 Thess. 1:7 ... the Lord Jesus shall be revealed from heaven with his mighty angels,"

Is. 24:23 "Jehovah of hosts will reign in mount Zion, and in Jerusalem; and before his elders shall be glory." R.V. The God of hosts of angels is reigning in the presence of these ancients, Elders, or members of a celestial council. We see throughout revelation that they recognize God's reigning, hence their rendering so much praise and honor to God. Thus it is, we see the Elders often talked about in the Old Testament.

Ps. 45:7 "... therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." He. 1:6 "... when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." ver. 9 "... thy God hath anointed thee with the oil of gladness above thy fellows." ver. 13 "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" The writer of Hebrews knew the Psalm and interpreted it as having this reference, that the Lord was anointed above His former fellows - associates, partners, companions. "Thy fellows" were the angels who were associated with the Lord in His pre-human existence - associates in the creation of all things before man was created. God selected His Son, our Lord out from and above any other angel.

1 Ti. 5:21 "I charge thee before God, and the Lord Jesus Christ and the elect angels ..." There are specially honored "elect"

angels, representative of our God and over other angels.

Ep. 2:6 "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." God has raised the "us" class, even though they are yet this side of the veil, to sit among the celestials. The word heavenly means and is translated celestial. During this period of the Church's development the twenty-four Elders and the four Living ones are worshipping and praising God; falling down before Him. It is evident, such an exhibit of adoration has never occurred before. Those of the "us" class can enter in and even add their little, to this volume of praise; they may join in with these celestials, because God has raised them up and made them to sit together.

Ep. 1:20 "... rousing Him [Christ] from among the dead and seating Him at His right hand among the celestials ..." Ph. 2:10 "... that in the name of Jesus every knee should be bowing, celestial and terrestrial ..." (Con.) The Lord was a celestial being, an Elder an Ancient an angel before He came to earth. The Lord since His resurrection is again set among the celestials; soon all the saints will be with Him, celestial also. And by design all on earth and those among the celestials will bow before Him.

**And the first Living one resembled a Lion, and the second Living one 4:7 resembled a steer, and the third Living one having the face as of a man, and the fourth Living one was like to a flying Eagle. Dia.**

Eze. 1:5, 10 "... came the likeness of four Living creatures. And this was their appearance; ... As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle". John and Ezekiel saw the same beings. In vision to John each had turned a different face; to Ezekiel each Living one appeared to have four faces. Ezekiel calls Living ones "living creatures" in 1:13, 14, 15, 19, 20, 21 etc. Eze. 10:15 "And the cherubims were lifted up. This is the Living creature that I saw ..." 10:20 "This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were the cherubims." These are angels that are quick to do God's bidding, - they go like "lightning" and the wheels emphasize how prompt and speedy they are. Messengers on the job and ready for instant action.

Is. 6:2 "Above it stood the seraphims: each one had six wings; The word "seraphim" means "a burning one". Ge. 3:24 "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword ..." Eze. 1:13 "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps ..." From the description given in the Bible we realize that the four beasts of Revelation are spiritual beings, active ones, Living ones, Liv-

ing creatures, Cherubims, Burning ones, or Seraphims.

Man was created a little lower than an angel; no matter who the human being is, there are ways in which an angel is the greater. The four faces might suggest to some the possibility of their being four times greater. There is not much said about the bodies of these Living ones; principally the faces and wings are mentioned. Evidently an angel has the qualifications of a lion, an ox, a man and an eagle - all of them as compared to just being a man.

**"The first Living one resembled a lion"**, the likeness of a lion suggests that they are among the strongest of God's creation. Pr. 30: 29, 31 "There be three things which go well, yea, four are comely in going: A lion which is strongest among beasts, and turneth not away from any; A greyhound; an he goat also; and a king, against whom there is no rising up." The lion is the strongest. So, a cherubim has the qualification of being stronger than a man. For against an angel whom God has given charge over a certain matter there is no rising up. When an angel was posted at the entrance of Eden, Adam could not contend with it. Peter said the Devil is as a roaring lion. Ho. 11:10 says "They shall walk after Jehovah who will roar like a lion; for he will roar, and the children shall come trembling from the west." R.V. When God speaks He roars like a lion, "against whom there is no rising up". The Lord also is often spoken of as being a lion.

**"The second Living one resembled a steer"**, Pr. 14:4 "Where no oxen are, the crib is clean: but much increase is by the strength of the ox." The ox is strong, but not as strong as the lion who is said to be the strongest of beasts. It is much increase that comes about by the strength of an ox. In other words, there will be an increase in the crop - corn in the crib - where oxen are. So with any feature of God's plan that an angel has to do with, there is going to be results, be an increase. As for man, the results are very meager. Is. 1:3 "The ox knoweth his owner, and the ass his masters crib: But Israel doth not know, my people doth not consider." Israelites never seemed to have as much sense as oxen. Though Israel were a very poor likeness of oxen these angels know who their master is and hence the readiness and willingness to do God's will; to do His bidding and to effect an increase. 1 Co. 9:9 "... Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? The thought is not only doth God take care for oxen, He has made provision for us. Also these beings, these angels likened to oxen have been provided for by God. They have been active in connection with the development of the Church which will bring increase to God's glory and honor. These angels have God's care, provision and oversight as evidenced in that they have been awarded white robes and wreaths of victory in connection with this increase. These angels are acquiescent. They know who their



master is, they do not forsake. These whom God sends forth to minister unto them who are heirs of salvation.

**"The third Living one having a face as of a man"**. In Re. 6:1, 3, 5 and 7, these Living ones are said, to have said, "Come and see". And in other places these angels have the likeness of a man, for they are able to communicate; they are represented as speaking. Also they can be told, and they have the ability to comprehend instructions. He. 2:7 "Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the works of thy hands:" As man was given dominion and a certain glory and honor, so these Living ones are in likeness to man in these same respects. They have been set over many works, those of God's hand.

**"The fourth Living one was like to a flying Eagle"**. The way of an eagle in the air was a thing too wonderful for the wise man of the Proverbs. The Eagle is noted for its swiftness and far sightedness. However actually there is no comparison between a literal eagle and the swiftness of these angels as portrayed by Ezekiel and Isaiah. Jl. 3:4 "Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;" Where and when God decides to render recompence, He can do it swiftly and speedily because these swift ones are at His service. He. 10:30 "For we know him that hath said, Vengeance belongeth unto me, I [Jehovah] will recompense, And again, the Lord shall judge his people." (S.) Job. 39: 27, 29 "Doth the eagle mount up at thy command, and make her nest on high? From thence she seeketh the prey, and her eyes behold afar off." The Creator built these traits into the eagle; they are a likeness to that which is inherent in Living ones. The ability of these messengers of God, to see afar off is otherwise pictured in the phrase "full of eyes" as in Re. 4:8 and Eze. 10:12. Ex. 19:4 "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself". Ex. 23:20 "Behold, I send an Angel before thee, to keep thee in the way..." Protecting angels certainly intervened on behalf of Israel. Thus we see the power, the faithful working, the instruction, and the swiftness in these beings pictured by four faces in vision to John, Ezekiel and Isaiah. In this light Cherubims, Seraphims are represented as having qualifications over and above human beings.

**And the four Living ones, having each of them six Wings apiece round about and within are full of Eyes; and they have no rest Day and Night, saying, "Holy, holy, holy, Lord God, the omnipotent! the one who was, and the one who is, and the one who is coming." Dia.** 4:8

The Sinaitic repeats the word Holy eight times. These active ones continuously declare God to be Holy; - "they have no rest". It is much the same as it will be, Zec. 14:20, 21 "In that day shall there be upon the bells of the horses, HOLY UNTO JEHOVAH ... Yea, every pot in Jerusalem and in Judah shall be holy unto Jehovah of hosts ..." R.V. The whole world is coming to a time when everyone will proclaim Holiness unto Jehovah; beings by their very presence and actions will proclaim it, while possibly not saying the words Holy, holy. Ps. 145:10 "All thy works shall give thanks unto thee, O Jehovah ... ver. 11, They shall speak of the glory of thy kingdom." R.V.

- 4:9 And when the Living ones shall give Glory and Honor and Thanks to the one sitting on the Throne, to Him who lives for the ages of the ages, Dia.
- 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,
- 4:11 Thou art worthy, O Lord, our Lord and God, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they were created. S.

The Elders and Living ones are often said to be bowing down, worshipping our God. "May honor and glory be to thy name, O God and to thy Son Jesus, our Lord and Saviour." If this is the language of our head and heart, we join with this heavenly choir of Elders in praise. What a privilege and joy we can partake of when we realize that our voices can go up with theirs in praise; for we are living in the very time when these things are taking place among the celestials. These beings are in high festival and we can be also. At times, when our attention is drawn aside by mundane matters, there is the need to get back to the more intimate things of God. One of the best ways is to consider that right now there is this joy and high festivity among these great beings. This realization is one of the most important things we can get from the study of Revelation. For in realizing this our hearts will expand in appreciation and be filled with the same spirit of praise for our God and for the Lord our Saviour, in which these heavenly hosts rejoice.

Is. 53:10 "Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand." (R.V.) For God's pleasure; according to thy will they are and were created, all to prosper in the hand of His Son. Also God must literally be pleased as He views development of His designs progressing. Several times we are told God is well pleased - thinks well of - His Son.

# Love



## CHAPTER FIVE

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. 5:1

That which is called a book, was more likely in the form of a scroll. In God's right hand, a place very important, suggesting that herein is incorporated the next move, operation; the next item of business. There is a difference of opinion as to whether it was written on both sides or not. Here is another instance that depends on where the comma is: "written within, and on the backside sealed" or written within and on the backside, sealed". The fact is something was written and sealed.

A scroll would only need one seal to seal it. This leads to the suggestion that this scroll was made up of seven different layers or sheets, the ends extended one ahead of the other in the form of a roll. Each overlap sealed separately, one might then be broken and there be a first feature inaugurated, then a second and so on, each time revealing contents secured by a seal. If one or two seals were broken on an ordinary scroll sealed with seven seals

nothing would be revealed, all seven would have to be broken in order to have any of the contents inaugurated and revealed. As we look at the scroll, we see the seals were not all broken at one and the same time.

**5:2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?**

Ps. 103:20 "Bless Jehovah, ye his angels, That are mighty in strength ..." Re. 18:21 "And a mighty angel took up a stone like a great millstone ..." Up to the time of the New Creation, the angels were the mightiest beings of God's creation. Here was an angel proclaiming, preaching, publishing the question "Who is worthy ...?" Who can measure up to the requirements; who is deserving; who is comparable to the situation: who is suitable? If strength could have broken the seals on this Divine scroll, this strong angel was very reticent.

There is a suggestion that the phrase "who is worthy" is stating something and is not a question, because it is followed by a statement "no one in heaven nor in earth". In the Hebrew, Michael means who is like God. So it could be, that what the angel said, was an indirect reference to Michael "Who is", is worthy. Thus the time of this scene that is portrayed to John is when the Lord was not in heaven or on earth, but during those parts of three days; He was in the tomb. As we look ahead to verse seven we see it was the Lord as a Lamb slain that took the scroll out of God's hand. It is evident there was a time when the Lord was lost, at least to the majority of His Fellows. Then a little later He was announced as "Who is" worthy; Michael.

**5:3 And no man in heaven, nor in earth, was able to open the book, neither to look thereon. S. (no one, Dia.)**

No one was worthy. The same word worthy is used in the message to Sardis, "... they shall walk with me in white: for they are worthy." They have met the conditions, the circumstances; they are eligible. With these there is a situation in which they are different from others. Being able to meet the conditions, they are accorded the privilege of walking with the Lord. The same thought is connected with the loosening of these seals, the one who does must meet God's requirements. A person understanding some of the plan of God does not constitute their having broken a seal or any part of it, nor of having opened the scroll.

We recognize and appreciate that the one who was able to look thereon and broke the seals, is one who did something for God that God could not do Himself. God has every attribute that is cardinal, and yet there are things that God cannot do: He cannot die. Now who is worthy? Who is able to meet the circumstances attending this scroll? Who is able to do for God what He cannot do Himself? God said to Abraham in Ge. 22:12, 16 "And he said,

Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved son." "I have sworn by myself, says the Lord [Jehovah] because thou hast done this thing, and on my account hast not spared thy beloved Son," (Sep.) Just think of it! Abraham was able to do something for God, that well illustrated what God desired to have done, that He could not do Himself. God wanted it shown that He had to sacrifice His own Son. Who would He get to show this? Abraham offered his Son and was faithful to the circumstance when he was called upon to demonstrate that God was going to have to sacrifice His own Son. This was all a matter of meeting the conditions and so being worthy. "For my sake thou hast not spared thy beloved Son" ver. 16, "On my account hast not spared thy son." Abraham did not have to do this as far as his own sake required. He was privileged to do something for God's sake: He demonstrated what God was going to have to do. So the Lord; He broke the seals and opened the scroll, and did something for His Father that His Father could not do Himself. All this is encompassed in the question, who is worthy? - no one in heaven nor in earth.

The usual explanation for Peter's words "Which things the angels desired to look into" is that they desired to know. There is the deeper thought, that there were angels that desired to fulfill the conditions necessary to be one that was worthy. They desired to look thereon, into the proposition of meeting the requirements hence the question, who is worthy? Not an angel. "For unto which of the angels said he at any time ..." No doubt some would have been glad for the opportunity, but there were conditions laid out as represented by the seals. It is true that God would desire to honor His Son above all others, but the conditions were such that it was pretty near the case that only His Son could meet them. In other words there were seven requirements; seven seals that sealed this scroll. Unless these were complied with, that which is described in the scroll would never reach fulfillment.

"Neither to look thereon" no one in heaven or on earth could even look at it. The Greek word for "thereon" is "autos" in it is the idea of "baffling wind" (St. Con.). An auto has to meet the baffling wind or else it might be driven backward. In the second verse the statement is "Who is worthy to open the book, and to loose the seals". The third verse says "was able to open the book neither to look thereon", as if the matter of being able to look thereon was an acknowledgment that they might loose the seals. In other words there are requirements - seals on the scroll - and they are such, as that none other of God's creation could come close because of the baffling influence. A person cannot go near a hot stove without being repulsed. The same thing is true with regard to God's Holy Spirit, while it does

attract, it just as assuredly also repells. This scroll was sealed with seven seals which exerted a repelling influence, so that no other being could even look thereon; except one who was suitable. That was God's Son.

**5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.**

John must have realized there was something embodied in this scroll that depended upon someone besides God for accomplishment. John thought that much of the Heavenly Father, that it affected him, to think that he nor anyone was able to do that which God would desire to be done. We respond similarly, or should. Daniel had much the same spirit when he mourned twenty one days. All the Patriarchs had been in the past, yet up to this point of time no one was found worthy.

**5:5 And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seals thereof.**

One of the Seniors said to John, weep not. This Senior might have been Gabriel, although it is not so stated. Gabriel certainly had an intimate ministration in connection with this one who is the Lion of the tribe of Juda; dealing with Elizabeth, then with Mary, and was used by God on other occasions and known to be true and trustworthy. Whoever it was, spoke individually, and as one that had first-hand knowledge of Him who hath prevailed to open the book.

He. 7:14 "For it is evident that our Lord sprang out of Juda; ... " Ge. 49:9, 10 "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who will rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Long ago it was prophesied that the one who would gather the people would be of Judah's line. This was one of the requirements - seals - that must be complied with in order to fulfill that written in the scroll; in order to be the gatherer of the people.

Pope Leo 13, Haile Selassie and others have reportedly laid claim to the appellation, "Lion of Judah".

Ro. 15:12 "And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles: ..." Is. 11: 1, 10 "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:" "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek ..." Ps. 89: 35, 36 "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before

me." Re. 22:16 "I Jesus ... I am the root and the offspring of David ...". Though many be of Judah, - to be of the family of David is a narrowing of the requirements. The Lord Himself testified that He is of the offspring of David and may rightfully claim to fulfill such a declaration; break another seal. A being not able to meet the conditions prophesied is naturally repelled.

**And I saw in the Midst of the throne, and of the four Living ones, and 5:6  
in the Midst of the Elders, a little Lamb standing, as if killed, hav-  
ing seven Horns and seven Eyes, which are the seven Spirits of God  
sent forth into All the Earth. Dia.**

John had been introduced to the lion of the tribe of Judah as the one who prevailed to open the book; now he sees in vision a slain Lamb as worthy. The word Lamb is lambkin or little lamb, it occurs thirty times in Revelation as per, the King James, one instance of which is not in the Sinaitic, and only one other time in the rest of the New Testament, when the Lord said to Peter, "Feed my lambkins". Our Lord is spoken of as the lambkin from the time of the construction and arrangement of affairs on earth, clear to and including the Millennium. Yes there is a light in which this lambkin was slain from the foundation of the world and is also to be the light of the New Jerusalem. Here the Lamb appeared in the midst of the celestial gathering. John has seen God, the twenty-four Elders and the Living ones, now as it were, there fades into this picture a slain Lamb. A vision of things during the end of this age, yet the Lord was slain long ago. After a knife has been used on a literal lamb, it stands there, in abject helplessness and harmlessness. John saw this Lamb standing - slain - a sacrifice had been performed. The Lord, after having been slain as a human sacrifice received the same power and ability that was inherent in His Father: the ability to accomplish all He might design as is signified and represented by the "seven spirits of God".

**And he came, and has taken [the scroll] out of the right hand of him 5:7  
that sits upon the throne. Roth.**

John sees that the Lamb had taken the book out of God's hand. Over nineteen hundred years ago, the Lord literally died as the slain Lamb, representatively He then took the book. He as the Lambkin makes possible the accomplishment and fulfillment of that which is written in the scroll; or book.

Various statements have been made with but one limited interpretation regarding the scroll; for example, "It is only as each seal is broken that the next portion could be understood." "The object of the seals was to keep the information secret until the completion of certain definite periods of time." "Information at points of time due to be understood." "... break the seals, and thus able to pass on the information." "The knowledge of their

meaning was not given to the church until it was due time for the seal to be broken.” “Gradually opens the scroll seal by seal and gives to his people this information as the time becomes due.” All such statements regarding, seals or the scroll are found wanting.

Everything that is incorporated or enclosed in this scroll, is something that would not have transpired if the Lamb had not died. It is a matter of accomplishment; not a matter of understanding that is being portrayed here. The fact is God's designs and purposes will be fulfilled in spite of whether or how much, they are understood. Some of the seals were broken nineteen hundred years ago proving that a matter of understanding is an incorrect interpretation, because, even Bible Students to date, do not yet understand the significance of the seals, or the affairs related under the breaking of each. Just as this one received the seven spirits of God, which was something that He did not have before He died on the cross, so all these things that are represented as related in this scroll are matters that transpired and features that were accomplished because the Lord died. Therefore a rule of interpretation is; any true explanation concerning the scroll must be dependent on the Lamb slain. None of the seals were broken before the Lamb was slain. This was indicated to John by the slain Lamb taking the scroll out of His Father's right hand. And the whole transaction would be an impossibility if the nominal doctrine of the trinity were true.

It has been erroneously stated that “even Jesus, while he was dead, could not open” this book and that the things written there could not have been accomplished. Such a statement is overstepping the bounds of the truth. After all, it was the slain Lamb, it was Him having died that is said to make possible the accomplishment of these things. This is not saying the Lord is dead; He is alive. He in glory, is still the Lambkin, and He will enter into the completion of all God's purposes.

**5:8** And when he took the scroll, the four Living ones and the twenty-four Elders fell down before the Lamb, having each a harp and golden bowls full of incense, which are the Prayers of the saints. **Dia.**

All twenty eight demonstrate that they are all beings of the same caliber, character and nature. The vials of incense are interpreted for us as representing the prayers of the saints. These beings by having had oversight and contact with the saints for six periods - in the development of the church - also part of the seventh, have accumulated a record of prayers from all that were and are in covenant relationship with God.

Prayer is approach and communication with God. It is appreciated - as incense - by God, as an individual recognizes their own



helplessness and the worth in the slain Lamb. Their prayers are first; acknowledgement, then praise and thanksgiving; a sweet odor to God.

Lu. 1:8-10 "And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense." The people were supposed to be praying at this time, thus representatively, their prayers were supposed to be going up to God, as the smoke arose from the incense. Ps. 141:2 "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." He. 13:15 "... let us offer the sacrifice of praise to God continually ... the fruit of our lips ..."

Before the slain Lamb, there had been no creation that had adored, honored, praised and acknowledged God, like New Creatures. Their prayers stand out in contrast with the rest of the world. Jn. 16:23, 24 "... Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name ..." Whatever is lawfully asked is done in the name of the slain Lamb. Pr. 28:9 "He that turneth away his ear from hearing the law, even his prayer shall be abomination." The prayers of the Christed ones must be in accord with the law of the New Creation, to be as incense before God.

Is. 1:15 "... yea, when ye make many prayers, I will not hear: your hands are full of blood." To pray is not necessarily enough. Je. 7:16 "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." Prayer to be in ascendance before God must be in harmony with His will. Those of this age whose prayers ascend to God as sweet incense are honored and privileged, in gaining such recognition.

From the word translated harp comes the word guitar. There has been a lot of talk about the church on this side of the veil having harps. Christians are not being thus portrayed. These twenty-eight are angels, - Elders - and they in heaven are portrayed to John as accompanying their song with a musical instrument. These thus express a harmony in their judgment by song.

**And they sung a new song, saying, Thou art worthy to take the book, 5:9  
and to open the seals thereof: for thou wast slain, and hast redeemed  
us to God by thy blood out of every kindred, and tongue, and people,  
and nation;**

**And hast made them unto our God a kingdom and priesthood, and they 5:10  
shall reign on the earth. S.**

The whole twenty-eight addressed the Lamb in song; "Because you were sacrificed, And have purchased by Your blood for God" F.F. These angels had been carrying out directives in connection with their ministrations to the saints, but the redeeming was something they could not do. The Elders or Beasts never were of the tongue, kindred, people or nations out of which the redeemed came. However they would have to be intelligent beings in order to come to this realization and appreciation of the worthiness of the slain Lamb. The Sinaitic and the Alexandrine is, "them" and "they" instead of "us" and "we" respectively in verse ten. Thus the whole twenty-eight refer to others, - the Church, the New Creation - as the ones made a kingdom and a priesthood. Instead of "reign on the earth" a better rendering is "reign over the earth", since the redeemed ones will never again be humans.

- 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;
- 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

In verse eleven the smaller number is given last; in Da. 7:10, the lesser number is given first. In vision, both John and Daniel saw this heavenly host having part in the scene that is going on now, during this period of Sardis. These angels gave a seven-fold ascription to the slain Lamb. It is evident that they now know at this point of time more about what has been going on than they had before realized, as they now saw in the Lord a fulfillment of things that were prophesied long ago.

- 5:13 And every creature which is in heaven, and on the earth, and such as are in the sea; and I heard them saying; The blessing and honour and glory of the Almighty be; unto him that sitteth upon the throne, and unto the Lamb for ever and ever, S.

John hears the volume of praise in crescendo that began with the song of the Elders and the Living ones, until the whole earth is full. Man does not recognize the worthiness of the Lamb yet, but just as sure as John heard, all on earth included among those in adoration, there will be a time when it will be actually true.

- 5:14 And the four Living ones said "Amen" And the Elders fell down and did homage. Dia.

The book of Revelation is a portrayal given by God about Jesus Christ. This chapter ends with an abundance of praise and honor to its central figure, the Lion of the tribe of Judah; the slain Lamb. Those in the throne scene surround and adore Him, because of what He has done.

## CHAPTER SIX

RE. 6:1-8 (Dia.)

- And I saw when the Lamb opened one of the seven Seals, and I heard one of the four Living ones saying, as with a Voice of Thunder, "Come". 6:1
- And I saw, and behold! a white Horse, and he who sat on him having a Bow; and a Crown was given him; and he came out conquering, and that he might conquer. 6:2
- And when he opened the second seal, I heard the second Living one saying, "Come". 6:3
- And there came out Another, a red Horse; and to the one sitting on him was it given to take peace from the earth, and that they should kill each other; and there was given to him a great Sword. 6:4
- And when he opened the third seal, I heard the third Living one saying, "Come". And I saw, and behold! a black Horse, and he who sat on him having a balance in his hand. 6:5
- And I heard a Voice in the midst of the four Living ones, saying, "A Chenix of Wheat for a Denarius, and three Chenices of Barley for a Denarius; and the oil and the wine thou must not injure." 6:6
- And when he opened the fourth seal, I heard the fourth Living one saying, "Come", 6:7
- And I saw, and behold! a pale Horse, and one was sitting on him, whose name was death; and hades followed after him; and there was given to him Authority over the fourth part of the earth, to kill with the Sword, and with Famine, and with Death, and by the wild beasts of the earth. 6:8

Dia.

After the breaking of the first four seals, four horses and their riders were seen in vision by John, - four forces. If seals broken signified revealing, it is odd that Bible Students - never mind the world - do not yet understand what the four horses are. It is simply because seals broken do not represent, "now something will be revealed". The seals represent that which baffles; those things that were set up as requirements. In other words, no one could break these seals nor even look thereon because they were repelling to any being who could not meet the requirements.

To begin with, the one who was worthy had first of all to be a human being, then as the Elder suggested He had to be of the tribe of Judah, thirdly of the lineage of David, also perfect. In the next place He had to be slain - a sacrifice - ; alive on this earth and enjoying its privileges would not break a seal, would not meet a requirement. Then this one had to be a bond; He had to be able to put up a bond for 144,000, because that was something that was going to be dealt with in the mean time. This was a requirement as far as God was concerned, and it amounts to the merit that was embodied in His sacrifice. "Worthy is the Lamb that was slain".

The four horses of Revelation has been a much debated feature. When, we think of the four horses and what they might portray, we must have the perspective that they represent something that came into being because the Lamb was slain. Initially four seals were broken inaugurating four forces that became objective, active and actual, in connection with the development of the Church. God, has always had His forces active in other endeavors, as in part is forcefully set forth in Job chapters 38, 39.

Le. 26:3, 4, 7-9 "If ye walk in my statutes ... the land shall yield her increase ... And ye shall chase your enemies ... And five of you shall chase an hundred ... For I will have respect unto you, and make you fruitful ..." In other words, God promised to put in operation forces to the end that Israel would be blessed. A power over and beyond Israel as a group would be exercised on their behalf; if they would keep God's commandments.

Le. 26:14, 16, 33, 36 "But if ye will not hearken unto me ... I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart ... I will scatter you among the heathen, and will draw out a sword after you ... and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth." God by His angelic forces was active on behalf of, or against Israel, centuries ago. Since the Lamb was slain the four horses of the Revelator represent similar forces active New-Creation-ward; - either for or against.

Eze. 14:21 "For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" Not only was this true of natural Israel, but this is something that is true also of spiritual Israel. Similar language in Re. 6:8 says that here are horses that have power to kill with the sword, hunger, pestilence and beasts of the earth.

Eze. 5:17 "I will send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I, Jehovah, have spoken it." (R.V.) As the sword has been prominent in God's dealings with His chosen people Israel; so also it is in evidence in connection with the development of the New Creation.

Is. 40:7 "The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass." R.V. When God's breath, spirit, wind, invisible force blows upon any of mankind, there are results either against or in their favor.

2 K. 2:11, 12 "... there appeared a chariot of fire, and horses of

fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My Father, my father, the chariot of Israel, and the horsemen thereof ...” 2 K. 6:17, 18 “And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire, round about Elisha. And when they came down to him, Elisha prayed unto Jehovah, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.” Here and in other places, God chose horses to portray in vision His angelic forces. Thus it is, many have been granted the favor of being convinced in this way that His forces are literally present. In the past there were those, such as Elisha, that had such an intimate relationship to God, that God by His forces did that for which they prayed. There is no doubt the same thing has been true in the Gospel church, though they are not granted visions as in the past. “The chariot of Israel and the horsemen”, is a reference to forces of Jehovah that were active on behalf of Israel, and even some individuals.

Zec. 1:8-11 “I saw in the night, and, behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him there were horses, red, sorrel, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these are. And the man that stood among the myrtle-trees answered and said, These are they whom Jehovah hath sent to walk to and fro through the earth. And they answered the angel of Jehovah that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.” R.V. In other words things are under control as God would have them. The same question is asked, “what are these?” regarding the four horses of the Revelator. That is why we turn to the prophets, they saw the same forces represented by the same symbol; horses. God’s angel answers the question saying, they are forces that God has sent forth to deal with matters on the earth. The four horses of the Revelator represent these same four forces sent from God into all the earth in relation to the development of the New Creation.

Zec. 6:2-5 “In the first chariot were red horses; and in the second chariot black horses; ... the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my Lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.” Again an angel answers the question for Zechariah; “these are the four spirits of the heavens”, spiritual

forces; God's forces. The Devil, evil, sin, popes, battles, wars, or nations are not that which is signified in Revelations 6:1-8.

Is. 31:1-3 "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! Yet he also is wise and will bring evil, and will not call back his words, but will arise against the house of the evil-doers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed ..." R.V. Herein is suggested that there are many horses, but they are not spirit. Also that a horse signifies strength, help, and that the signification is not limited to doctrine. The admonition is, do not seek out, do not go after help from the world or other vain sources. Is. 30:16 "But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift." We read, in Lev. 26, that a shaken leaf would scare them to death. The pursuers - God's forces - would be so swift, so overwhelming. Thus Israel was admonished to not rely on their forces.

Ps. 76:6 "At thy rebuke, O God of Jacob, both the chariot and horses are cast into a dead sleep." God at any time by His forces could put to sleep any other force or influence in this world if, that was His pleasure. The forces represented by the four horses have the assignment that is suggested in this verse; if necessary, even to put to sleep.

Jl. 2:2, 4, 11 "a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after them, even to the years of many generations." "The appearance of them is as the appearance of horses; and as horsemen, so do they run." "And Jehovah uttereth his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of Jehovah is great and very terrible; and who can abide it?" The appearance of forces are again portrayed as horses and horsemen. These are descriptive of God's army and He utters His voice and accomplishes through them. Some students think it is people that are referred to; the fact is they might be used by god's forces, but the forces that are here talked about are God's spiritual forces sent forth to minister according to His directives; this army of horses and horsemen; this northern army, His great army. The second chapter of Joel is being now fulfilled since the Laodicean period of the church, - the day of Jehovah - a day of darkness and gloom-

ness. God's forces are exceptionally busy doing His bidding in this end time.

The book of Lamentations is not only a lamentation as far as natural Israel was concerned, but it is a lamentation in connection with the daughter of my people, - the daughter of Zion. The fourth chapter describes her Nazarites as purer than snow, and then goes on to say "their visage is blacker than coal", better are they that are slain by the sword - red shows itself. In the fifth chapter, "Our skin was black like an oven because of the terrible famine." "For this our heart is faint; for these things our eyes are dim." These forces portrayed by the four horses are active in connection with the development of the New Creation and they will do the things that are herein suggested toward anyone in the world or even towards those who are enlightened. They will turn their visage black, kill with the sword or see to it that individuals are whiter than snow, and remain that way. Lamentations depicts some of the operations of these forces New Creationward.

**And I saw when the Lamb opened one of the seven Seals, and I heard one of the four Living ones saying, as with a voice of Thunder, "Come".** 6:1  
Dia.

The scene continues, a seal is broken and a Living one says "Come and see" - according to the Sinaitic; others omit "and see". If this is being said to John, it is all right because John is there in vision, and he is able to see. If this is being said to the horsemen, we can realize that since these have already been active as God's forces in the past, this could be a way of saying, now, Come, you have something else to do. In either light it is true; either as a new directive to the rider of the horse, - something a little bit different from what it had been doing before, or it could be to John saying, "Come and see".

**And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and he conquered.** 6:2  
S.

An arrow is generally associated with the bow this rider had although it is not specifically mentioned. This is reasonable, since another rider is said to have a sword. In other Scripture, arrows are mentioned but not the bow. We gather, the one sent on this particular mission had been given extra authority in connection with the assignment.

And "a crown was given" again this is a wreath of victory, not a diadem. Thus it is indicated by a wreath, that this one had the Divine approval. The rider represents the one in charge, the one who conquers by the forces at its command. Ac. 2:41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." "...

And the Lord added to the church daily such as should be saved.” A “white horse” - true, pure, gospel - went forth conquering, and many came into the truth. Acts 4:4 “Howbeit many of them which heard the word believed; and the number of the men was about five thousand.” “conquering and he conquered”. Ac. 8:3, 4 “As for Saul, he made havoc of the church, ... Therefore they that were scattered abroad went everywhere preaching the word.” Saul, by persecuting the church, served to scatter the brethren; they in turn scattered the gospel. This is an instance in which external forces had a hand in the matter. They saw to it that the Gospel was scattered abroad by such a means.

God had His forces represented by horses and chariots, angelic forces working and carrying out and following through with all His directives in the past, before the Lord came to earth. Coming to the point of time when the Lord was the slain Lamb, these forces were directed in channels, New Creationward, Spirit enlightenment ward, on behalf of spiritual Israel. All of these horses will be seen to represent forces operative in connection with the Church: inaugurated at the breaking of the first four seals.

Ac. 5:3, 5 “But Peter said, Ananias why hath Satan filled thy heart to, lie to the Holy Spirit, and to keep back part of the price of the land.” R.V. “And Ananias having heard these words, fell down, and expired, And great Fear came on all those who heard these things.” Dia. No wonder great fear came upon all, as it was manifest there were two outside forces present. The Holy Spirit through an angel prompted Peter to ask Ananias, “why has Satan filled your heart?” Satan is ever ready to exercise a contrary, contrasting influence. Peter nor any other human killed Ananias; it was something carried out by outside forces working in the interests of the Church. Peter being lead by the forces of God, apparently saw more of the details than is related to us.

Ac. 5:10 “And she fell down immediately at his feet, and expired; and the young men coming in, found her head, ...” The same forces empowered by God took away the breath from the wife of Ananias.

Ac. 5:19, 20 “But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.” ver. 22, “But when the officers came, and found them not in the prison, they returned, and told, Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.” Angelic forces operating in physical matters on behalf of the Apostles. Ver. 32, “And we are witnesses of these things; and so is the



Holy Spirit, whom God hath given to them that obey him." R.V. God has dedicated His Holy Spirit to the interest of His obedient children.

Ac. 5:39 "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Gamaliel gave a bit of advice, he was as much as saying, if this is not of God it will come to an end by its own weight, but if it is of God "ye cannot overthrow it." because God's forces are spiritual. Some may try but they will not win in a fight against God. Here in Acts Five are a few examples of forces operating on behalf of the Church.

**And when he opened the second seal, I heard the second Living creature saying, Come. 6:3 R.V.**

**And another horse came forth, a red horse; and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword. 6:4 R.V.**

Twice in Zechariah we read the question, what are these horses? and the answer, "these are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." Again "These are they whom Jehovah hath sent to walk to and fro through the earth." R.V. God sent forces accomplishing at His direction.

Every individual who has had a covenant relationship with God during this last 1900 years has had a ministering spirit, guardian angel. There have always been spiritual beings who have had contact with the saints; they do not always know what is being done for them, but when they get over on the other side of the veil, they will doubtless be able to think back over their experiences and be brought to a fuller awareness of just exactly how they had been protected, funneled, guided; how they have been taken care of. Looking back they will praise the way, God has lead day by day.

Mt. 10:34, 35 "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his Father, and the daughter against her mother, and the daughter in law against her mother in law." ver. 41, 42 "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; ... And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Because forces are operating which are able to recognize a cup of cold water, or the refusal of the same. Forces assigned to see that things are equitable. So when the Lord said "I came ... to send ... a sword", He was speaking as an earthly representative of this red horse, a force that God has active in the earth operative New Creation-ward. In such descriptive situations that the Lord gives, we must realize that there are forces opera-

ting which are directed by an intelligence that has its finger on the pulse of the situation and knows exactly what is going on.

Mt. 24:9 "Then shall they deliver you up to be afflicted, and shall kill you ... " Mk. 13:12, 13 "And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved." R.V. Mi. 7:6, 7 "... man's enemies are the men of his own house. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me." Such circumstances among the chosen, certainly call for endurance. It is a promise that the light of the gospel, might divide families. The Lord said He had come to set at variance one against another. No doubt there is a purpose and many lessons in connection with this situation wherever found, for darkness hates the light. The propriety of that statement lies in the fact that there are - outside external - forces of darkness. These opposing forces, which are actual, real, oppose God's forces: they have set themselves up in opposition and they are active.

Jn. 16:2 "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." Yes, many have been baptized with water and many are baptized with a spirit, but it is not God's spirit. They that do these things "think that he doeth God service".

The killing might be literal or symbolical. God's forces will take care of an individual that is in covenant relationship with Him to the point where that they will not allow those who kill or do despite, to do so without cognizance. On the other hand, these forces have the power between them, to literally kill people if they were going to interfere with God's program.

Putting a person out of the synagogue, might be a symbolic way of killing. It might also be said that the killing with the sword is killing with the Word of God, which is spoken of as a sword going out of His mouth. His Word is condemnatory to the point where that if you or I do not follow along in the path that we should, and appreciate what we know of God's character and the mercy He has extended to us, it is possible that He will just cut us off, kill us. The Scripture does say it is better to be killed with the sword than to die for want of food; spiritual famine.

There are those who say that this red horse is a type of sin and false doctrine, with a counterfeit sword in the hand of the rider. This red horse and its rider with a great sword, was originally seen to be loosed by the Lamb having opened the seal or the scroll which was in God's right hand. It is not commensurate with truth that these Holy Beings - God and the Lord - would authorize and

send forth false doctrines and counterfeit swords. Would these be found in God's right hand? Would they be prevalent because the slain Lamb set them in operation? This is a legitimate sword of the spirit, not a counterfeit. This force is not counterfeit; it is an energy exercised on behalf of the Church, made possible because the Lord died.

Lu. 12:49 "I am come to send fire on the earth; and what will I, if it be already kindled?" Fire already started, in that spiritual forces had already begun to act, while the Lord was here on earth. Verse 9 "But he that denieth me before men shall be denied before the angels of God." These angelic forces if you please who are as a fire in the earth. Verse 7, "But even the very hairs of your head are all numbered. Fear not therefore." Such a promise ought to emphasize that God has His forces working, true Church-wise.

**And when he had opened the third seal, I heard the third beast say, 6:5  
Come and see. And I beheld, and lo a black horse; and he that sat  
on him had a pair of balances in his hand.**

**And I heard a voice in the midst of the four beasts say, A measure 6:6  
of wheat for a penny, and three measures of barley for a penny; and  
see thou hurt not the oil and the wine.**

All four horses represent forces, God arranged for, God sent; this is none the less true of the black horse. "God is light" and any black surface might be said to have more light in it because it absorbs the light, whereas white is a reflection of light. To attribute a force of God, to the Devil is blasphemy. Often this is done with such assertions as the black horse represents impure doctrine, anti-christ, a warrior that is a usurper, a movement of the adversary etc. We note these statements that they might serve to emphasize the need to be on guard and the importance that our perspective be more nearly correct. Forces do not stop with doctrine. Doctrines may be a force or a part of the same, but limiting a force (horse) to doctrine, limits the interpretation.

"Balances in his hand" suggest that this rider's operations are just and right. Scales portray justice better than any other way. We are informed, the Greek word "Zugon" was used to translate two Hebrew words: "yoke and scales". Of course there is a certain amount of equity involved in the use of a yoke but this rider had this item in his hand. The usual thought is that here the reference is to scales, balances, especially in relation to what there is recorded in verse six.

Pr. 16:11 "A just balance and scales are Jehovah's; All the weights of the bag are his work." R.V. Pr. 11:1 "A false balance is an abomination to Jehovah; But a just weight is his delight." R.V. Job said, 31:5,6 "If I have walked with vanity, or if my foot

hath hasted to deceit; Let me be weighed in an even balance, that God may know mine integrity." Verse 4 "Doth not he see my ways, and count all my steps?" Exactly! The organization of God's angelic forces is so framed, that God may be said to view all our ways. And there is no one of the Gospel Chosen, but what will receive a correct and just accounting. So this rider with a balance in his hand is very significant; nothing false or counterfeit about it. What a gigantic task it must have been to have kept everything in balance for the last nineteen hundred years. A little balancing of an account by God's forces is noted in Ac. 12: 23 where an angel smote Herod because he gave not God the glory.

**"I heard a voice in the midst of the . . . Living ones"**. This was in connection with the throne scene, the twenty-four Elders were seated about and God sat on His throne in the midst of these four Living ones. This is God's voice giving a directive, to the rider those in charge of the force represented by the black horse.

**"A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine"**. Since this is a declaration given by God, it has reference to things related to God; things that are just and right. This penny was a price which apparently would equal a days wages in John's time. Conditions, were such that a person would be required to spend a whole days wages to get enough wheat or barley to subsist on for one day. No provision was possible for another day or the rest of the family. Thus reason suggests there must be a famine indicated literal hunger and want. Most interpretations adhere to it being literal wheat, barley and money that is under consideration. Some, say wheat represents the little flock and barley a great company; we ask, what classes are represented by the oil and the wine?

Rather; the whole "saying" is a symbolical one. And within its structure are orders to the director, - the rider on the horse - of this force. Then also by it the Christian may learn about some of the rules that these agents of God are going to enforce.

Wheat or bread are symbolical of wisdom. Both wheat and barley are grains that are the base of bread. Bread is the staff of life and the wise man said "Wisdom is the principal thing". Barley is not considered to be worth as much as wheat, since there is more shuck to it. More labor is involved in getting it ready for use, hence the ratio of one measure to three measures at the same cost. Barley represents truth mixed with error. There are bread making ingredients in barley, but also there is a lot that is unsuitable: that which is false, error in other words, such as is not conducive to life. This distinction might be said to be partly illustrated by the difference in materials that a Christian might build with, yet all on the one and the same foundation, 1 Co. 3:12 Quantity, does not always prove to be an advantage. Three times

the number of tracts, books and lectures with some or half truth famishes.

Am. 8:11,12 "Behold the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it. R.V. That day is now, it has come; inaugurated by God's forces. God through Amos says "I will send"! We are living at a time when God by His agents have darkened the sun and moon. The saints are living under famine conditions, when every days endeavor must be spent for wheat, or else along with others, hunger pangs will be experienced. Amos said "they shall run to and fro to seek the word of Jehovah," go to convention here and there, east and west, and not find it. O! there are many good sayings, words, of admonition, but something interpretive, something that gives understanding with respect to what is meant in God's word about the present time; is entirely lacking, there is no explanation. Under these famine conditions, the getting of wheat cannot be put off until convention time. A daily effort is the cost necessary to acquire the amount of wheat for spiritual sustinance; to engender the necessary amount of intellectual appreciation of God's plans and purposes for a spiritual existence. If a Christed one allows other matters to absorb time and attention, famishment will lead to decay then death. In these times of famine when there is such a divergence among those who name the "name of Christ", there are many voices from different directions saying, "we are Christians", "we have the truth", "we are anointed in Christ", "we are walking in the light", "we are armed with divinely revealed understanding", "this is the body", etc. anyone might thus deceive self or others, but they cannot deceive God's forces, to whom He has assigned the balances. It is very assuring to know that there is a spiritual authority, to which claims by individuals are as glass to it; very transparent and easily broken if need be.

Is. 55:2 "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Do not buy that which is not bread. God through Ezekiel said do not eat the bread of men. Pr. 23:23, says "Buy the truth, and sell it not; also wisdom, and instruction, and understanding." During the Gospel age it has always been the case that wisdom and truth must be bought. "Wherefore do ye spend money" it might be literal money, time, effort, influence; anything a person might invest in the obtaining of wisdom, (wheat). Further the lesson is that for the same amount of effort, energy expended in harmony with God's requirements, a person might obtain three times as much barley (truth shrouded

in error) as wheat.

“And see thou hurt not the oil and the wine”. Oil is a symbol of Love, and Wine is a symbol of Power. Wheat, we recognized as Wisdom, thus it is, our attention is drawn to the three basic and cardinal attributes of God. God may be said to have thousands of attributes, such as He is meek, gentle, kind, just, yet there are only three - Wisdom, Love, Power - that are cardinal; these three comprise them all. All attributes come from the three basic ones just like all colors come from the three basic ones which make up what we call light. And the Scripture says our God is light. It is wheat, - the germ of life - to realize that our God is made up of three cardinal attributes, and accordingly we will interpret Scripture. It is barley to say that God has four attributes, for in such a statement is a part truth, along with a lot of shuck. Then accordingly Scripture will be interpreted, as for instance, there are those who contend the four Living ones symbolize or are the four attributes of God. This interpretation is not even barley, because after all barley does have some bread producing quality about it. Whereas such a thought is not true in any light.

Wheat can be bought; oil or wine cannot be bought, by any-one. Oil, - God's Love - was manifested in the giving of His Son. Wine, God's Power - is manifest in every grace or favor extended. God's Love and grace cannot be bought by anyone at any time. Knowledge however and understanding in order to act wisely, can and must be bought by any who would obtain any of God's favor, - even life.

The recommendation is “hurt not”, do not be unjust, do not act or do wrong against; and that might be morally, socially or physically against the oil or the wine - God's Love and Power. Paul, said “Quench not the Spirit”, do not smother or stifle the spirit manifest in God's Love and Power. It is a matter of a continuous hearkening to God's word, and not just a case of having accepted an invitation and thereafter resting in security.

He. 10:29 “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” Paul in 1 Co. 1:30 says Christ is made unto us wisdom. So he who treads under foot the Son of God, downtreads the wisdom of God. And counts the blood of the covenant, - the wine, the Power of God, there is power in the blood - an unholy thing. He has done despite to the sanctifying power of God extended to him by the blood. If anyone does despite to the spirit of grace, - the Love of God - they have hurt the oil. Some hold that this verse does not portray extinction upon those who do such

hurt, we suggest the condemnation is certainly final; a sorer punishment. In verse 28 it says "He that despised Moses' law died without mercy". They died as children of Adam; they will have a resurrection. On the other hand, those who do despite to the Lord's sacrifice after they have been reckoned with, as having had the benefit of it, will not only die, but there will be no resurrection. That is why it is a sorer punishment. So by the standards in this verse, they have hurt, they have done despite to all three of the cardinal attributes of God, as manifested by God, in the sending forth of His Son: Wisdom, Love, Power; Wheat, Oil, Wine.

Ep. 4:30 "And grieve not the holy Spirit of God ..." The oil and wine are gifts. Certainly for anyone to neglect or cast aside a gift is grievous to the giver. No doubt many times the Christed ones must try God's angels assigned to minister unto them, when they see how little their efforts are recognized and appreciated. For it is God's Love and Power that is extended in this service.

He. 6:4-6 "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost [Spirit] And have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance ..." "God so loved the world that He gave" they have been enlightened and tasted of the heavenly gift of God's Love. They have tasted of the Holy Spirit in its enlightenment of the word of God, - wisdom manifest. And they have been made partakers of God's power, in that they are said to be partakers of the powers of the world to come; restitution rights and privileges being reckoned to them. Love, Wisdom, Power, three basics of Jehovah. To do despite or hurt after tasting makes it impossible to be renewed again unto repentance. It is possible to sustain a spiritual life on barley, but no one can hurt the oil or the wine; God's Love and Power bestowed upon a person.

"See thou hurt not", presupposes that there might be a common inclination in man to do injury to God's Love and Power. Actually of course, it is only those who have a covenant relationship with God, that can really be liable, and suffer for hurting the oil or the wine. Though there are many who claim to be Christians when they are not, but do hurt and despite, yet they are not held accountable until their day of visitation. The harvest time in the end of this Gospel age, has seen a most earnest contention for the Ransom Sacrifice of the Lord, ever proclaimed. The title Universal Reconciliation, stamps itself at the very outstart, as discounting the power in the blood of the Lamb. The doctrine that denies Adam and many others their right to a resurrection, is a denial of the power in the blood and the love of God; the wine and

the oil. It is expediency on the part of a Christian that they do not follow after such perspectives as these. For they have been told that they will be given according to their works.

6:7 And when he opened the fourth seal, I heard the fourth Living one saying, "Come".  
Dia.

6:8 And I saw, and behold! a pale Horse, and one was sitting on him, whose name was death, and hades followed after him; and there was given to him Authority over the fourth part of the earth, to kill with Sword, and with Famine, and with Death, and by the wild beasts of the earth.  
Dia.

Here is a horse with a variety of descriptive names, greenish, piebald, pale: the same word is translated "green" in Re. 8:7 also Mk. 6:39. Zechariah calls it "grizzled", meaning spotted. A word here translated "Death" is the Hebrew word for "pestilence". It is much more logical that the name of the rider on this horse was Pestilence in that hades (hell) follows; anyone upon whom pestilence comes is usually followed by death. The rider on this horse was named while the riders of the other horses were not named in these verses. However, just as God dealt with Israel (Eze. 14:21) with a like four forces, sword, famine, beasts and pestilence, so, He has also been dealing with Spiritual Israel. Hence these four descriptive words fitly apply to the riders of the four horses. The rider on the green horse was called pestilence, and the rider on the red horse had a sword, so between the riders of the white and black horses famine and beasts were represented.

Ac. 20:29 "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Here was a warning that human beings called "wolves" would be permitted to come in among, and execute their designs upon the flock. We can be sure circumstances like this did not take place without angelic oversight in such matters.

Mt. 7:15 "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves". One of the purposes of the "four", Ezekiel says, is "to cut off". God by design permits false prophets; they may be made to serve His purpose, of cutting off anyone He would desire to be dealt with in this way. This very situation has forced a fault among churches, ecclesias, classes: they hoping to guard the flock build a fence, which eventuates in keeping the Lord out. So the whole class dies spiritually, instead of just a few being overtaken by wolves.

With David the Christian will say, Ps. 17:2 "Let my sentence come forth from thy presence; let thine eyes behold the things that are equal." We see a rider as having a balance in his hand; a force that is sent forth by God to see that members of the New



Creation meet with equality. Verse 5, "Hold up my goings in thy paths, that my footsteps slip not." Ver. 8 "Keep me as the apple of the eye, hide me under the shadow of thy wings," the wings of the four guardian forces. Verse 13 R.V. "Arise, O Jehovah, Confront him, cast him down; Deliver my soul from the wicked by thy sword;" by the sword in the hand of the rider on the red horse. The whole seventeenth Psalm ought to be the plea of the Christian. O! to be kept from the beasts and the wicked, in the light of a confidence in these four forces being active New Creationward.

**And when he had opened the fifth seal, I saw under the altar the souls 6:9 of them that were slain for the word of God, and for the testimony which they held:**

John saw souls that had already been slain, when in vision he saw the fifth seal broken. The time of the greatest persecution and the most martyrdom was under Papal Rome, during Smyrna, a time when the development of the Church was at its lowest ebb. It was during this period that they were promised that they would have persecution ten days and they were admonished to be faithful unto death. The central period in the Church's history, preceding the period of Philadelphia. So it must have been that the fifth seal was represented to John as being broken during Philadelphia.

We quote the words of a late writer; "The persecutions of the Christians under Pagan Rome were not worthy of comparison with those under Papal Rome, being less frequent, more limited in extent and much less severe. It is stated, on the authority of the early Christians, that the majority of Roman magistrates ... in whose hands was the power of life and death, behaved like men of polished manners and liberal education, who respected the rules of justice." (S.S. vo. 2 p 330).

Back there with Israel and their typical sacrifices, Le. 4:7, 18 the bulk of the blood was poured out at the base of the altar. God counted the blood of these that were slain as, under the base of the altar; other renderings say foot of the altar.

**And they cried with a loud voice, saying, How long, O Lord, holy and 6:10 true, dost thou not judge and avenge our blood on them that dwell on the earth?**

Some contend that they must be alive in order to cry, however the case is the same as it was with Abel. Ge. 4:10 "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." Abel was dead and yet his blood is represented as crying out for satisfaction. Mt. 23:35 "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Bar-

achias, whom ye slew between the temple and the altar." Israel between A.D. 70-73 was called upon to atone for all the righteous blood that had previously been shed. Since then there has been an accumulation - as it were - of righteous blood shed, which in turn must be atoned for. Before atonement is made, the many are represented as crying how long; then comes the answer.

**6:11** And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

These have finished their covenant by sacrifice, demonstrating their worthiness, to have robes of righteousness allotted to them. Having already won their race course it cannot be said that these white robes represent a covering for their sins, or the imputation of Christ's merit. Overcomers; they are adorned with righteousness within their own right. Even while still on earth, Paul could say a crown of righteousness was laid up for him, likewise these slain ones resting, are assured robes of righteousness. But they are to rest yet, showing that at that time their resurrection had not as yet taken place.

Their crying "how long" indicates they had been slain sometime in the past. Hence the fifth seal was broken between their having been slain and the time their brethren should be killed, for they were to still rest, after they had asked the question until, their fellow-servants and brethren would die. Although the remainder may not meet such a violent death as many of the slain evidently suffered, they would be killed for the same reason, "for the word of God, and for the testimony", "as they were". We quote from the pen of another, "This is a symbolical picture of justice long deferred crying for vengeance representing those who are actually dead and know not anything."

All that is recounted as under the fifth seal, transpired because the Lamb was slain. All slain for the word of God and for the testimony of Jesus Christ, would never occurred had the Lord not died. Thus it is emphasized the breaking of seals is a matter of fulfillment, not just revelation.

Assurance that God will avenge His Elect of this Gospel age is certain. Lu. 18:7, 8 "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily ..." Directives to this end are in the power of these forces that we have been looking at, represented by the four horses. The time will soon see the Elect completely avenged. Then Re. 16:5, 6 "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus. For they

have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." This is a prophecy concerning this very matter of God seeing to it that vengeance has been laid upon those who shed the blood of saints and prophets. Re. 16:19 "...great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." God does not forget, because it is they who must atone for blood that has been shed. Re. 18:20, 24 "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." 19:2 "For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." "How long dost thou not avenge?"

P's. 137:8 "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us." God will reward her, "daughter of Babylon" - descendant, those of the present. The conclusion is that this babylon, will be no more. Is. 59:18, "According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence." This is in the day of Jehovah's wrath, enemies are repayed. Verse 19, "So shall they fear the name of the LORD from the west, And His glory from the rising of the sun; For distress will come in like a flood, Which the breath of the LORD driveth." (Maz.) Again we are reminded, that just before the inauguration of the Kingdom; God by His breath, - His spirit, spiritual-forces will take care of the Lord's enemies. Is. 34:8 "For Jehovah hath a day of vengeance, a year of recompense for the cause of Zion." R.V. These are members of the Zion class whose souls are represented as being under the altar, and God determined a way back there, that this circumstance would be embodied in His scroll, and that this recompence would have to be carried out down here. Thus, in the light of the Scriptures we recognize that Babylon is being called upon to atone for all the righteous blood that has been shed since Zacharias. God's plagues are now being poured out on Babylon, and these are the beginning of this process by which atonement will be made. No less than Jehovah himself, challenges the "cause" of Zion.

**And I beheld when he had opened the sixth seal, and, there was a 6:12  
great earthquake; and the sun became black as sackcloth of hair,  
and the whole moon became as blood; S.**

The first four seals were broken with the slaying of the Lamb. The fifth seal was broken later on during the Philadelphia period. The sixth and seventh seals were broken near the end of the Laodicean period, or not long after; it is not possible for them to

have been broken until the end of Laodicea. One of two statements are true; either we are living in the Laodicean period as some contend, and the sixth and seventh seals are not yet broken; or the Laodicean period is in the past, and the sixth and seventh seals have been broken.

After the opening of the sixth seal there was a great shaking; this is the preferable thought, when we read earthquake. Some say "tempest" or "cataclysm". Re. 8:5 "... and there were voices, and thunders, and lightnings, and an earthquake." This is the second instance there was a shaking, which occurred after the seventh seal was opened, and before the end of the present order and arrangement of society on earth. Re. 16:18 "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." This earthquake was not like the other two before, as it will occur in connection with the Battle of God Almighty; the end of the present order. In the main, these earthquakes are not literal, any more than we should expect to hear voices and thunders and see lightnings. Rather it is John's word portrayal of directives, doings and goings on, in heaven, with respect to the shaking of mankind and the affairs of Satan's world. Re. 11:13 "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." verse 19 "... and there were lightnings, and voices, and thunders, and an earthquake, and great hail." The last three verses noted have reference to the same earthquake just preceding the change-over from Satan's kingdom to the kingdom of Christ, - verse 15 - which has not taken place yet. Hence this instance is also directly connected with the Battle of God Almighty. In connection with the first two shakings no repentance is noted, but after the last one the remnant are affrighted and glorify God.

**"The sun became black".** The sun that has been shining during this Gospel age is the light and life of our Lord. He brought the gospel of "life and immortality to light", also His own life as an example of devoutness and faithfulness to His Father. The Lord, has been the central figure, the inspiration, the sunshine among all mankind that have had any contact with the Bible. After the sixth seal is opened the light of the sun, moon and stars is darkened. Their sanctifying influences are made non-effective, nonspirit energizing; because it is the closing day of the development of the Church. The opening of this seal and the darkening, parallel the spewing out of Laodicea.

The light of the moon is reflected light of the sun. If there was no sun there would be no moonlight. So during the Gospel age

it has been those in covenant relationship with God that have reflected the light and life of their Lord; the members of the true church having no light in themselves. The moon is not the Law or Law covenant in relation to the church and this age. The Law covenant arrangement is no darker now than it has been for nineteen hundred years. It is the argument of Paul all the way through, that the Law had ceased as far as any, who had come into Christ. He said it is "Christ in you"; this is what has shone during the age and is now darkened. Mankind are only aware of one side of the moon ever being turned toward the earth. The same is true of the New Creation, they are supposed to reflect the light and life of the Lord; the New Creature side.

Jl. 2:30-32 "And I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call." R.V. In all that is transpiring along with the darkening of the sun and the moon, remember there are still a few saints, - remnant, those of Zion - on this earth.

Jehovah says "I will show" not the Lord, not even through the Lord His Son. God sent down His Son to bring life and immortality through the Gospel. God saw fit, that a force would be sent forth into the world which would conquer and be conquering. Finally the time comes when He sees to it, that these same forces react the other way and when the life and light of the Lord would even be darkened and the reflection of that light also. God has designed to draw the development of the Church to a focal point - a finish. God is showing these wonders before the "Battle of that great day of God Almighty", "the great and terrible day of Jehovah."

Many are the false interpretations, saying this darkening has to do with false ecclesiastical heavens. No, it is not a case of the papal, ecclesiastical, denominational heavens becoming dark; they always have been dark. And it is not a case where they or anyone else darkens themselves; it is something that God does. Peter in Acts 2:20 quoting from Joel 2, did little realize, that it would be about nineteen hundred years before being fulfilled.

Mt. 24:29 "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." The Lord showed He already knew, from the prophets, that this darkening was to occur. We also, find substantiation in the prophets for what the Lord said, and also for

that which was prophesied through John in Revelation.

When the Lord spoke of "tribulation", He had reference to days spoken of by Daniel; not the Battle of God Almighty; Armageddon. "After the tribulation". That word "after" has lead Bible Students into error just as definitely as the word parousia ever did. The word translated after, is also translated by many other words, as among (5 times), or with (346 times). Either among or with instead of "after" makes it easier to arrive at the correct thought in relation to the tribulation. For example Lu. 22:37 " ... And he was reckoned among the transgressors ..." Lu. 24:5 " ... Why seek ye the living among the dead?" Lu. 1:28 " ... Hail thou ... the Lord is with thee ..." Lu. 1:39 "And Mary ... went ... with haste ..." In none of these instances would the word after make sense; neither is it true in Mt. 24:29.

The situation is, among, with, during the days of tribulation the sun is dark, and the moon does not reflect: not after the days. Immediately; as soon as the days of tribulation start, the days of darkening start. This darkening is synchronous with the activity of the overspreading of abominations, - tribulation of those days. The overspreading of abominations is made up of individuals in the world who conduct a downtreading specifically upon that which remains of the true Church. All this as Joel said, is before the great and terrible day; the Battle of God Almighty.

Joel 1:15, 16 "Alas for the day! for the day of Jehovah is at hand, and as destruction from the Almighty shall it come. Is not the food cut off before our eyes, yea, joy and gladness from the house of our God? Jl. 3:15 "The sun and the moon are darkened, and the stars withdraw their shining." R.V. Day of destruction, "the great and terrible day of Jehovah", but before it, the spiritual food is cut off, as signified by the darkening of the sun, moon and stars; very little light anywhere concerning things present. It is because of darkness in the house of God, that joy and gladness is cut off that might otherwise be. As we look at all the prophecies dealing with the darkening of the sun and the moon, we find there is also related a matter of disruption, consternation and a shaking of things social and ecclesiastical, that are actually on this earth. Specifically the darkening of the sun, moon and stars has special reference to the truth, the Lord, the saints and the light that has been shining from them; and it is something that God has darkened.

Lu. 21:25, 26 "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; man's hearts failing them for fear ... for the powers of heaven shall be shaken." Any literal fulfillment in sun, moon and stars, past or future,

is very limited. Of course distress, perplexity and fear are real.

Am. 5:18, 20 "Woe unto you that desire the day of Jehovah! Wherefore would ye have the day of Jehovah? It is darkness and not light. Shall not the day of Jehovah be darkness, and not light? even very dark, and no brightness in it?" R.V. Some, say to those who declare the Lord present in His second advent, "woe unto you", no! the text says, "woe unto you that desire the day of Jehovah", an entirely different matter. It is a requirement of Brethren in Christ that they appreciate the Lord present in His second advent since the Harvest began. This text is talking about a day of darkness, distress and quaking, which means trouble for everyone. The recommendation is, no one should be in the attitude of mind or in their heart say, "well it serves them right". Woe unto you, that desire or rejoice in the misfortune or inevitable sufferings of others. This is not the prerogative of any fallen human being.

Is. 13:9-13 "Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine. And I will punish the world for their evil, and the wicked for their iniquity: and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more rare than fine gold, even a man than the pure gold of Ophir. Therefore I will make the heavens to tremble, and the earth shall be shaken out of its place, in the wrath of Jehovah of hosts, and in the day of his fierce anger." R.V. There is no intimation here that the Lord - God's Son - is assigned to do these things. God says "I will punish the world", "I will cause", "I will make a man", "I will make the heavens", tremble, during the time the sun, moon and stars are darkened. Though there are a few, a real Christian is hard to find; rare as fine gold.

Eze. 32:7 "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light." This situation has never been literally fulfilled upon any people; therefore it must be descriptive of the day of Jehovah.

Eze. 34:12 "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." God says "I will seek out my sheep". Whatever application may be made of this verse, it is evident there is a relationship between His sheep and that particular day - the day of the darkening of the sun,

moon and stars. The remnant have this word of consolation, that God knoweth them that are His, for they are more precious than pure gold of Ophir.

Mi. 3:5, 6 "Thus saith Jehovah concerning the prophets that make my people to err; that bite with their teeth, and cry, Peace; and whoso putteth not into their mouths, they even prepare war against him:" R.V. "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them." This is a description of these times since the opening of the sixth seal, respecting that which remains.

Re. 18:23 "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 by thy sorceries were all nations deceived." There was a time when this woman was adorned with the sun and stood upon the moon, and had a crown of twelve stars. When that was true she had the light of the candle, also the voice of the bridegroom and the bride. Today all this is in the past, ever since God has darkened the light of the sun, moon and stars. Je. 4:28 "For this shall the earth, mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Verse 31 "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers." Suffering for His bodies sake, is a matter of real yearnings for the health, wealth and prosperity of Zion, the true Church. Anyone of this class still on earth, gets wearied, when they observe the darkness prevalent: truth murdered in the dark.

**6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.**

Here is a simile between stars falling, and figs falling. Note there is no resemblance between Israel or Jews, to figs falling. The literal sun gives off energy, and it means life to humanity; in the same way the symbolical sun has energized every member of the New Creation. Similarly stars are suns, and these symbolical stars have fallen; become ineffective New Creation-ward with the casting out of Laodicea, when the sun and the moon were darkened. Another translation for "untimely" is "shriveled". The words of the apostles, the gospels and the others are shriveled up, they no longer are significant. As any wind would easily shake off a fig that is shriveled, so these times have shaken the effect that the words of the Apostles might otherwise have on people. It is hard to find an elucidation of truths that sanctify, even among Bible Students today. The



Lord's care for His own is so individualized to what it was before the darkening.

For anyone to say that there is no new thing, - brighter light - since 1916, is an admission that they are walking in darkness. On the one hand while darkness is in vogue, the light on the path of the Just is "more and more". Even this matter of the darkening of the symbolical sun, moon and stars was never appreciated heretofore, in its brighter light. A Bible Student who contends that Satan is a principle, not a being, is already in the grasp of Satan. Likewise anyone who is not aware of this darkening, will not know or suspect that it is possible they are walking in it.

If the Battle of God Almighty is close at hand, and the darkening must take place before it, but we stave it off as applying to some future time, we are saying, "my Lord delayeth". If we do not see that the darkening has already taken place, then we cannot be expecting the Battle of God Almighty in the near future. Since a shining of the sun, moon and stars has been in relation to the development of the New Creation, their darkening means, development is now being curtailed.

Those who were associated together in the Laodicean period appreciated the truth, the movement and its operation. Then there was a changeover, efforts were extended more and more supposedly restitutionward, earthward. The whole movement and its operation withdrew itself and its influence New Creationward. Later it was decided Adam was not going to be resurrected; this was a darkening of the sun. And certainly a darkening of the moon, because if any saints were in her they should have objected to that. Eyes that were accustomed to more light, gradually became more and more darkened in order to follow along with the downward current.

Lu. 21:22 "For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people." The world bring forth children, and they have their troubles. But this woe is a pronouncement upon organizations, movements, who are encouraging others to embrace what they call truth. Great is the distress, because nothing is presented but what has error in it; the food is deficient. The fact is, the sun, moon and stars are darkened, their children are suffering for lack of food. There are many things being presented among Bible Students, not the truth, which is evidence of the darkening in their midst. They say the seventh trump blew in 1874, or 1914, they tell you the Lord is now reigning over the world, restitution began 1874 or 1914, that He is destroying the na-

tions. Bible Students err, presenting things which are not so. Children cannot grow on error. Correctness of truth presented, is the only real criterion there is, which demonstrates how intimate a persons relationship is with the Lord.

Bible Students have so many erroneous stereotype expressions, for example, "God rested and turned everything over to His Son," "God has four attributes", "the Lord was not a man until He was 30", "the Lord nailed the Law to the cross", "the time of trouble is as a result of the Lord standing up", "the time of trouble is divided into spasms", "the Lord has come on the world as a thief", "we are in the Laodicean period", "the 144,000 is the bride of the Lamb". As Luke said "all things which are written", such as the darkening of the sun, moon and stars, must be fulfilled.

**6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and hill were moved out of the places. S.**

The reference here is to the ecclesiastical heavens, Catholic and Protestant; not the literal heavens. The Lord was referring to the same sequence when He said, "Heaven and earth shall pass away: but my words shall not pass away." Mk. 13:31. Much has been expected and written, telling us, Re. 6:14 means a union, merging, joining together of Protestants and Catholics; there is no such an implication. When a literal scroll is rolled together, it is not readable, it is out of service, ready to be laid away. Since the sun, moon and stars became ineffective, the whole nominal heavens are out of service. Is. 34:4 "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine ..." Ecclesiasticism, shall be dissolved. "The heavens shall be rolled together", showing that they are finished, through. The departing of the heavens is another way of expressing what transpired when the Lord spued the Laodiceans out of His mouth, and coincides with the initial darkening, thereby fixing the time.

He. 1:12 "And as a vesture shalt thou fold them up, and they shall be changed ..." It was providential that during the age, there should be these nominal religious forces; thus a situation whereby and wherein the true Church was developed. As a vesture they have served their purpose, now they are folded up - rolled up.

In 1917 Bible Students on a prearranged day, had an experience broadcasting a prepared tract, "The Fall of Babylon". Just four hundred years after Luther nailed his Theses, on the church door. The subject of this tract at that time, "Fall of Babylon" was in question, because Babylon had fallen long before this, in that it had become the hold of every foul spirit, and a cage of

every unclean and hateful bird. Nor was it consistent to look for its literal destruction at that time; although this was the thought of some. The fact is Babylon is not destroyed yet. What actually, took effect at that time was their falling from all favor, every semblance of God's interest in them as far as His having a Spirit in their midst, to the point where that a person in and among them might become a Christian, might be spirit-energized. They were rolled together, finished. Though not worthy, God has been tolerant with Babylon, until the time He cast them off; spewed them out.

**“ . . . And every mountain and island were moved . . .** The Sinaitic is hill instead of island, that is, the smaller countries, while the larger governments, kingdoms, are represented by mountains. Moving about as is well evidenced in our time, by the membership in the United Nations. Je. 4:24 “I beheld the mountains, and lo, they trembled, and all the hills moved lightly.” The Masoretic is, all the hills moved to and fro. These very conditions made it possible for Israel to establish themselves as a nation, though not in ascendancy over others. The United Nations started out with forty nine, and today there are over one hundred and ten large or small governments represented, no doubt because there has been a moving, a shifting out of their places, a splitting up. While there will come a time when the islands and mountains will not be found, as is stated in Re. 16:20, this verse is not telling us the nations are being destroyed since the darkening of the sun, moon and stars has been in effect. Rather these times are a fulfillment of their being moved out of the places.

**And the kings of the earth, and the great men, and the rich men, and 6:15 the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;**

During this day of God's vengeance, along with unusual affairs ecclesiastical, and governmental, mankind, even kings (and there are all kinds of them) are hiding themselves. Symbology is not to be injected here when it says great men, rich, captains etc. For instance “great men” in Re. 18:23 has reference to men. The word translated great men is translated “lords” in Mk. 6:21 “ . . . Herod on his birthday made a supper to his lords . . .”

Is. 2:12 “For there shall be a day of Jehovah of hosts upon all that is proud and haughty . . .”, verse 17 “And the loftiness of man shall be bowed down . . .”, verse 19 “And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of his majesty, when he ariseth to shake mightily the earth.” There has been a great shaking going on in the end of - this - the Gospel age.

Men are trying to hide themselves for fear. Je. 23:24 "Can any hide himself in secret places so that I shall not see him? saith Jehovah ..." We are in what is specifically called the "Day of Jehovah". This is at a time during the day of the Lord, but it is not a description of what the Lord is doing.

- 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:**
- 6:17 For the great day of their wrath is come; and who shall be able to stand? S.**

Ho. 10:8 " ... the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills fall on us." Mankind are crying "cover us", because thorns and thistles have covered their altars. In the first parable, in the Bible it was said to the fig tree, the olive tree and the vine, you rule over us; none of these would. But when it was said to the thorn and the thistle, "rule thou over us", they were so very willing. So the thorn and the thistle has been ruling the world, and has absorbed their altars; no wonder there is a cry for help.

A better rendering is "over" instead of "on"; if the mountains and rocks fell on them, they would be killed. It is like the use of the same word in Re. 5:10, where the King James says they are going to reign "on" the earth, which has led some to believe they will be earthly beings who will reign on the earth; whereas the fact is that they, in heaven, will reign over the earth. So mankind are saying "fall over us, and hide us". Protection is sought in organizations, alliances, societies, social security, pensions; such movements as never before dreamed of, they are only an effort to hide from the times and circumstances.

This was really a prayer meeting. They cry to be hidden from, as they put it, the wrath of God, "and from the wrath of the Lamb", "for the great day of their wrath is come". Those who are crying are the frightened men of the earth; not Brethren in Christ, not Bible Students. Men of earth think that God and the Lamb are all one and the same being, they speak after the manner of their knowing, - hide us from their wrath - not realizing the wrath of God is one thing, and the wrath of the Lamb another. We as Bible Students should not give credence to what men of the earth proclaim as the truth. They have not as yet been informed of the real situation; that the wrath of the one is not the wrath of the other. What is being realized is their need for protection from situations more and more beyond their control. These moving events and situations are in the world and have been for forty years; they were not in the past and they are not yet future.

### LORD'S WRATH

The wrath of the Lamb is not spoken of in the Bible so much as the wrath of God. It is well that the two be kept in their places in our minds eye. Ps. 2:5, 12 "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little ..." Ps. 110:5 "The Lord at thy right hand shall strike through kings in the day of his wrath." In 110:1, the Lord is requested to sit - as it were - at the right hand of God; and while still at God's right hand, there comes the time when God sends the rod of the Lord's strength out of Zion, and He is told to rule in the midst of these, His enemies. When God does that, the Lord will then strike against kings; will destroy kings - as such - in the day of His wrath; the Lord's wrath. There is no Scripture that supports the contention that the Lord displays His wrath before the Kingdom becomes His; which has not yet occurred.

### GOD'S WRATH

Re. 16:1 "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." The situation is such in the world today, that it is being shaken by God, and He is pouring out the vials of His wrath. So it naturally follows for man to be represented as crying for protection against what is the wrath of God, His passion, His fierceness, His indignation.

Re. 14:19, 20 "And the angel thrust in his sickle upon the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." "And the winepress was trodden without the city ..." The treading of this winepress represents the last of the seven vials of God's wrath poured out. Without the city means, outside of the New Jerusalem; in other words before the New Jerusalem is in operation. Before the wrath of the Lord is kindled but a little.

Re. 11:18 "And the nations were enraged, and thy wrath came ..." This "wrath" is a little different word but it practically means the same. It means a justifiable abhorance; a proper desire; an excitement of mind. Here again it helps, if we understand who says this. This is said by the twenty-four Elders after the kingdom of this world has become the kingdom of the Lord. Of course this is prophetic, they have not said it yet. The twenty-four Elders are represented as recognizing that the wrath of God came before the Lord's kingdom reign was begun. The day of God's vengeance, the wrath of God, is manifest during this period of time since the ending of the Laodicean period of the church and will conclude with the Battle of God the Almighty.

Zep. 1:12, 14, 15 "And it shall come to pass at that time, that I

will search Jerusalem with lamps; and I will punish the men that are settled on their lees, that say in their heart, Jehovah will not do good, neither will he do evil." "The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly." "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," a concluding line in verse 18, "...he will make an end, yea, a terrible end, of all them that dwell in the land." R.V. The Revelation substantiates that which is spoken of by the prophets. Yet there are people who say God would not do such things. His wrath being poured out is evidenced today, by the distress upon men, "because they have sinned against Jehovah."

Is. 24:3, 4 "The earth shall be utterly emptied, and utterly laid waste; for Jehovah hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish". 9:19 "Through the wrath of Jehovah of hosts is the land burnt up: [darkened] and the people are as fuel of fire ..." R.V. It is God who is bringing to conclusion present day world affairs. And all society from the highest to the lowest are being affected by His wrath.

Je. 10:10, 11 "But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth..." Just as God arranged for the flood, and no one was able to prevent it, so His wrath is determined for this our time. Eze. 7:19 "They shall cast their silver in the streets, and their gold shall be an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah ..." R.V.

Na. 1:6 "Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Ps. 76:7 "Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?" Zep. 2:3 "... seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." It may be ye shall be hid; some would tell us there are no "maybes" with God, however when God in His word says may be, He means it. God does not guarantee that every meek person is going to go through the Battle of God Almighty, this and other texts suggest that it may be so. The remnant left of the New Creation, the meek, Israel and the world all have their allotment in this the day of God's anger, - the day of His wrath.

## CHAPTER SEVEN

To the Christian this is a thrilling chapter in John's vision. Many seasonable truths familiar to Bible Students help enlarge an appreciation of its import. While the whole of Revelation -including this chapter- has been the subject of many widely different interpretations, yet another is more apropos; one that infolds all God's plans. Even ages and dispensations along with the Two Salvations. Also the fact that the Lord is now present in His Second Advent.

We have perused the opening of six of the seven seals, and noted the events that have transpired after each, especially those things which are represented as occurring after the breaking of the sixth seal, as they tie in so well with the situation since Laodicea. Before considering the seventh seal in chapter eight, we are introduced to a vision of something else in chapter seven.

**And after these things I saw four angels standing on the four corners 7:1 of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.**

The phrase "after these things" suggests the same thought that was noted, in connection with "after this" at the beginning of chapter four. Here John views a separate vision, not a continuation of a description of the events that are portrayed under the opening of the sixth seal, neither is it under the breaking of the seventh. This vision is a portrayal of something that took place during an interlude between the sixth and the opening of the seventh seal.

To begin with, John was shown in vision four spiritual beings,

with control over the whole earth. Four corners represent four directions, all encompassing; any direction will meet another direction. The winds were already in readiness for the time set, when John saw four angels, standing and holding. Wind is an invisible force. Four winds are four forces all encompassing. These are God's forces ready to accomplish His designs, ready to hurt earth, sea and tree. Is. 59:19 "...For distress will come in like a flood, which the breath of the LORD driveth." This statement, in the Masoretic, is very pointed; a distress that comes because God's breath, His wind drives it. Zec. 6:5 "And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." That word spirits is just as properly translated winds; they are at God's service. In our minds eye we connect the answer that the angel here gives, with these four winds that at this point are restrained from being active.

Is. 27:8 "... he stayeth his rough wind in the day of the east wind." We turn to this verse to further emphasize that winds are forces. When Israel shall blossom and bud, - verse six - that will be in the day of the east wind, when forces shall arise from the east, kingdom-ward. When the time comes for the east wind to be active, God stayeth or stops, His rough wind; namely these four that are designed to do hurt, there is no longer any need for them in the day of the east wind.

Eze. 37:9 "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live." In the day of the east wind, representatively there are going to be four winds. This is descriptive metaphorical phraseology, to convey to our minds that there are forces that are going to breathe upon the slain, that they may live. This means a literal resurrection of the whole house of Israel, and they will then know Jehovah when He has opened their graves. Dead men have no hope; as they are raised their hope will certainly be revived; they are not revived as yet, not until the day of the east wind.

He. 1:7 "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire," Ps. 104:4 "Who maketh winds his messengers; Flames of fire his ministers," R.V. Angelic beings acting in God's interest. Some would tell us that when the four winds blow there would be a whirlwind, No! John makes no such simile. These winds are angelic forces that do not work antagonistically, they are not blowing against each other; that is what must take place to have a whirlwind. They all act together in the interest of God's purposes. Part of their assignment is expressed in Je. 25:31 "A noise shall come even to the end of



the earth for Jehovah hath a controversy with the nations; he will enter into judgment with all flesh: as for the wicked, he will give them to the sword, saith Jehovah." R.V.

Forces set in array to deal with earth, sea and tree. "Earth", signifies, order and arrangement of society; "sea" the masses of mankind; "tree" is a living thing, something that has had access to some water, (truth), and represents that which might have a semblance of life. Often it is said "there is good in everyone", or such and such is a good organization. Thus it is conceded, man is not totally depraved; there is still a little green.

**And I saw another angel ascending from the east, having the seal of 7:2 the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,**

After seeing four angels, John sees another angel, from the east. The time in vision was after the sun of righteousness had arisen, and it was after Laodicea. This angel can be none other than the Lord. There are those who may answer, that is an interpretation; Yes, but it is an interpretation that is in line with the rest of God's plan, and fortified like no other suggestion.

The phrase "having the seal" might with verity, be taken in two lights. First, it is a truth that the Lord has the stamp of approval, the authority, and He is endorsed by the living God. Jn. 5:27 "... which the Son of man giveth unto you: for him hath God the Father sealed." Second, the Diaglott notes seals - plural - for the word seal. Thus in the light of what follows it is consistent to say, the Lord has 144,000 seals of the living God.

**Saying, Hurt not the earth, neither the sea, nor the trees, till we have 7:3 sealed the servants of our God in their foreheads.**

The "we" is none other than the Lord and His Father, whose seals He was preparing to use. Bible Students who do not concede, the Lord present in His second advent, cannot see or appreciate the significance in these verses. This is a portrayal of a most wonderful event that has transpired in our day, between the breaking of the sixth and seventh seal. It was not fulfilled at any time in the past before the initial darkening of the sun, moon and the stars; nor can it be said to be yet future in any light.

**And I heard the number of them which were sealed: and there were 7:4 sealed an hundred and forty and four thousand of all the tribes of the children of Israel.**

Although the glorification of the saints had been going on before this, John does not say, he saw them; he hears the number that are sealed, and he quotes the number of the entire complement,

this suggests that whatever is incorporated in the word seal applies to every one of this class whether they have died, or might be still alive, of those that remain, actually finishing their race course.

“**Sealed**” means to stamp for security or preservation, to secure against violation, a device attesting to the genuineness, or securing the inviolability of that to which it is attached. The seal impressed would indicate the one so marked was alive, assigned or had an assured part.

Coming to a knowledge of truth, does not constitute the matter of sealing, because 144,000 saints were not alive at any one time to be thus sealed. Many see parts of God’s plan and still do not evidence, a covenant. At this point of time most of the 144,000 were in glory, their destiny fixed and the remainder became known by - “we” - the Lord and God. “**Till we have sealed**” until we have not only gone over the accounts, and rewarded the faithful of the past, but also have determined who the remainder are, necessary to complete the desired complement, of 144,000.

There are those, a few, on earth, that have the seal of inviolability, though they do not know it. The chosen have never been able to say who has made or not made their election sure, (unless such might be said of Paul) but the Lord now knows. And before the winds blew the sealing was done; John heard the number. Many Bible Students have thought, and many still hold that the entire complement was made up in 1881. The fact is that the parallels - as suggested - definitely went out with 1915, nullifying such a conclusion. The time when the 144,000 can be said to be a definite laid out number is pinpointed in this vision to John.

Ga. 1:15 “But when it pleased God, who separated me from my mother’s womb, And called me by his grace,” Je. 1:5 “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.” These two texts, one in New Testament times, one in Old Testament times, illustrates what God has done and what He can do. We do not put it past the ability of God and the Lord that they be able to seal this or that one, yet necessary to complete the remainder of the desired complement. It has never been true to say, that it is the Elect who do this sealing.

A much discussed and important question to many is “Is the door closed?” Of the several doors, the one generally in mind in this connection is the door of entering into and becoming a member of the body of Christ. This opportunity was first possible after the Lamb was slain, and now in the days of the fulfillment of Re. 7:1, 4 we witness the closing of that door. This

Scripture is pointedly describing, how and when the closing is going on. As the development of the Church had a start; the day is certain, when it will be at an end, the same opportunity may never occur again. Condemnation is vociferous when anyone says the door is closed. Yet it is just as noxious to hear it blatantly declared the door to the High Calling is still open. Such tactics are not counseled herein by the Revelator. Because a person, understands some of God's plans, is no justification for the remark that God has "dangled", the hope of the High Calling, and therefore, He is duty bound to give it to them. A person cannot afford such overconfidence in things spiritual. On the other hand, during this end time God has been able to raise up, even after the manner that He arranged for a Paul, a Jeremiah or a Samson, if that were His pleasure.

Here is another little point, in connection with this activity among spiritual beings in heaven. When, the Lord said to those forces that they "should not blow until", this was as close as the Lord had as yet come to have dealings with the world, since He has been present, in relation to this earth in His second advent. This is as close as He has come as far as having anything to do with world troubles, increase of knowledge, or the running to and fro in this world. He has come that close, in that He said to these forces already assigned, already prepared, those who already had their instruction from God: do not act against earth, sea and tree until we have sealed. So the Christian that remains goes on from day to day, putting forth effort, Knocking and hoping it shall be opened unto them, seeking out, hoping to find. And they can take cognizance of the fact that God and the Lord knows who are going to complete this desired complement.

#### **Out of each tribe. 7:5-8**

During this Gospel age, 144,000 individuals from mankind are granted the privilege to be associated with the Lord in glory. The opportunity to accept the invitation was first extended to natural Israel; the result was, that "God spared not the natural branches", "because of unbelief". Bible Students have been well informed by Paul in Rom. 11, of God's proffered intention towards Israel. Re. 7:5-8, emphasizes this perspective, that the basic design by God was to select 12,000 out of each tribe, and the only way that gentiles could have any part, was to be grafted into one of the tribes; metaphorically speaking. So blindness as far as the gospel call has happened to natural Israel, until the remainder of the Gentiles is grafted in. Any view that suggests these spoken of in verses 5-8 are natural Israel, chosen in the past or yet in the future, lacks spirits sanction.

Ga. 6:16 "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." The Israel of

ORDER OF BIRTH Gen. 29, 30	TRIBES IN ORDER OF JACOB'S BLESSING Gen. 49	AS MOSES BLESSED Deut. 33	ORDER AS LAND WAS DIVIDED Josh. 13, 19 15: 1, 18	Nu. 10: 14-28 ENCAMPMENT OF ISRAEL & SETTING FORWARD Nu. 2: 3-31	GATES NAMED OF NEW JERUSALEM Ezek. 48: 31-34 Rev. 21:12-13	SAINTS AS IN REV. 7	PLACEMENT OF ISRAEL IN KINGDOM Eze. 48: 1-27
1. Reuben	Reuben	Reuben	Reuben	Judah	) ( Joseph	Juda	Dan
2. Simeon	Simeon	Judah	Gad	Issachar	) E ( Benjamin	Reuben	Asher
3. Levi	Levi	Levi	1/2 Manasseh 1/2 Manasseh	Zebulun	) ( Dan	Gad	Naphtali
4. Judah	Judah	Simeon	Judah	Reuben	) ( Simeon	Asher	Manasseh
5. Dan	Zebulun	Benjamin	Ephraim Joseph	Simeon	) S ( Issachar	Nephtalim	Ephraim
6. Naphtali	Issachar	Joseph	Benjamin	Gad	) ( Zebulun	Manasses	Reuben
7. Gad	Dan	Zebulun	Simeon	Ephraim	) ( Gad	Simeon	Judah
8. Asher	Gad	Issachar	Zebulun	Manasseh	) W ( Asher	Levi	Benjamin
9. Issachar	Asher	Gad	Issachar	Benjamin	) ( Naphtali	Issachar	Simeon
10. Zebulun	Naphtali	Dan	Asher	Dan	) ( Reuben	Zebulun	Issachar
11. Joseph	Joseph	Naphtali	Naphtali	Asher	) N ( Judah	Benjamin *	Zebulun
12. Benjamin	Benjamin	Asher	Dan	Naphtali	) ( Levi	Joseph *	Gad

\* Sinaitic

Apr. 200 Yrs. bwn. ————— Approx. 1,000 years between recordings —————



God during this age is made up of both Jew and Gentile; since it is possible for Gentiles to be ingrafted. Ro. 9:6 "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel." They are not all natural Israel that compose "spiritual" Israel, because with them circumcision is of the heart and not of the flesh; also because of the ingrafting.

In the end of verse eight, the Sinaitic reverses the mention of the last two tribes, instead of Joseph - Benjamin, it is Benjamin - Joseph. On the surface, Dan and Ephraim are left out of the list of tribes. However it can be understood that Ephraim is included in Joseph. Then the question arises, why was not Manasse also included in Joseph, instead of being specifically mentioned. Here is a notation that is in print, concerning the tribes, and their names in Re. 7, we quote "We now know that the tribe mentioned as Manasseh in the Bible in the authorized version is Dan in the original. The copyists seeing the word 'man' thought it meant Manasseh, not realizing that a previous copyist had mistakenly changed the word 'Dan' to 'man'." This is much more reasonable than to think, that Dan is left out because that tribe represents a second death class, or that any tribe represents any class. The text says 12,000 of every tribe or 144,000 from all the tribes, a little flock class. Dan is certainly counted, in connection with the literal tribes on earth in the incoming age. As for instance, in the gates of the New Jerusalem, through which all who will be blessed, will have to pass.

Each son of Israel had certain traits and qualifications, and these follow through and are manifest in the tribes. The meaning of Dan, is judge, and it is evident, the responsibility of Danites, in the next age will be, that of judging. In Eze. 48, heading the list in the earthly part of the kingdom is Dan. So it is not consistent that they be less represented in the heavenly part of the kingdom. In comparing the tribes we easily make allowance for the non-mention of Ephraim, by considering that the Ephraimites are included in the allotment of Joseph. Yet at one time Ephraim actually occupied a more prominent position among the tribes than either Joseph or Manasse. And Ephraim had the greater blessing than Manasseh; the right hand blessing, to start with. 1 Chr. 5:2 "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." Of the sons of Jacob, it was Joseph that got the birthright and it was Judah that obtained the blessing.

Ge. 48:5, 6 "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their in-

heritance.” Joseph had other children after Ephraim and Manasseh and they “shall be in the name of their brethren” (Sep.). In other words all Joseph’s children are represented in Joseph; Manasseh as well as Ephraim.

**7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;**

Here is another section of vision indicated by the words “after this”. John again in vision being shown more of what would transpire after the opening of the sixth seal, and before the opening of the seventh, in the early part of Sardis. We emphasize John sees this multitude, whereas he only heard the number with regard to the 144,000. At this time the resurrection of both groups had been in progress for sometime, but not yet completed. Thus John could not say he saw 144,000; he heard the complete sealed number. In viewing the great multitude, John was looking over the section that had obtained their resurrection, of which he said no man was able to count. That is quite understandable, because anyone might have the same experience with human gatherings. There is nothing said or intimated that he was viewing the entire complete company at this time in vision. The fact that John found it hard to number this host, - not yet complete - is no basis for the oft repeated assertion that this throng, is not a predetermined number.

Like the Levites and the priests, the great multitude and the 144,000 were planned; a set number in each by design. God might have had twice the number if what is, were not by purpose. This great Multitude, is not an afterthought, an excuse or an alibi on God’s part. It is not the case that God will not disappoint some and condescend to give them a consolation prize. Those who will attain unto this multitude, do so by intention, and John saw this segment in the midst of the throne scene in heaven, not on earth. Out of all “kindreds”, this was something true from the beginning of the Gospel age, with respect to all the called, including those who eventually are of the 144,000. Mt. 28:19 “Go ye and teach all nations, baptizing them in the name of the Father ...” Anyone not an Israelite, was considered a heathen, gentile or of the nations.

Le. 23:40 “And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days,” Palms in their hands suggest victory and rejoicing. On any occasion they add enthusiasm and festivity, as for instance when the Lord rode into Jerusalem. These saints have been victorious in obtaining a heavenly reward. They now are clothed upon with righteousness in their own right; white robes. In this respect they are like the Little

Flock, who also have an adornment of righteousness.

**And cried with a loud voice, saying, Salvation to our God which sit- 7:10  
teth upon the throne, and unto the Lamb.**

**And all the angels stood round about the throne, and about the elders 7:11  
and the four beasts, and fell before the throne on their faces, and wor-  
shipped God,**

**Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving and 7:12  
honour, and power, and might, be unto our God for ever and ever. Amen.**

Such a volume, of praise to God from the multitude along with all the angels. The host recognizing and acknowledging salvation is God's and that of the Lamb; all around them rejoicing. We along with John see the host standing before God on His throne, and all the angels standing, the twenty four Elders sitting, and the Living ones active. All in heaven in close proximity to the throne. Actually there is no reference to the world of mankind in chapter seven at all. And there is no symbology to God, the Lamb, Multitude, Angels, Elders or Living ones. The angels give a seven-fold ascription to God, similar to that which they gave the Lamb in 5:12.

One rendering of the word for Elders, uses the phrase "persons of advanced age", that is interpretation instead of translation, ostensibly carried on for the purpose of giving credence to the contention that the great multitude is a class on earth. The word Elder means senior, ancient; while applicable to a human, in the book of Revelation it is definitely used, in reference to spiritual beings.

**And one of the elders answered, saying unto me, what are these which 7:13  
are arrayed in white robes? and whence came they?**

**And I said unto him, My Lord, thou knowest. And he said, These 7:14  
are they which came out of great tribulation, and have washed their  
robes, and made them white in the blood of the Lamb. S.**

In vision, the angel who signified these things to John is represented as portraying one of the Elders asking John a question. This Elder was not a principal, not an Old Testament prophet or priest, nor one of the church. And John, had comprehension enough to realize that the Elder knew more about the answer than he did. The Elder answered John, - after John had recognized it - and said, "these are they which came out of great tribulation". It is sophistry to think the Elder was questioning John because, it did not know. Rather, this question was an approach an introduction, a means of exciting John's interest in this great multitude. This Elder, was evidently one of the twenty four who were, as we have seen - sitting - through with their assignment. They had experience in engineering the development of those who

would attain unto either the 144,000 or the Great Company. No being - aside from God and His Son - knew the answer to such a question, better than an Elder. John evidently was aware from visions that had been his, to know that "my Lord knoweth", "my master", one in authority over others, the opposite to that which John was; a slave.

Notice the Elder plainly says these are those that "came", out of tribulation, they are not going to come out when Babylon or the order and arrangement of society is destroyed. At this point of time that John was carried to in vision, when he viewed the great multitude, the time of tribulation spoken of by Daniel had just started and it was a long time before the Battle of God Almighty. So it is an impossibility for this host to be said to have survived either of these. Babylon is not destroyed yet, and today there is not one Christian in her, to be set free when she is destroyed. It must be kept in our mental vision that there is no Little Flock and no Great Company, as such, this side the veil at any time. Thus it is an impossibility for a great company to be brought through a time of tribulation, or to be waiting until any church is gone. "These", on the other side of the veil, are they; this company made up of individuals that have gone through their development by way of tribulation.

Many virtually think this multitude must go through a time of trouble or an Armageddon, in order to wash their robes; no their robes are washed in the blood of the Lamb. This word translated washed occurs in two other places, depending on the manuscript that might be referred to. It means "plunge" and seems better to rinse, as in Lu. 5:2 "rinse off their nets". In Re. 7:, the robes belong to them, and they are in need of being rinsed in the blood of the Lamb. All going through tribulation, and rinsing of robes was on this side the veil, before John ever saw them in a company on the other side. The third instance where this word translated wash occurs is Re. 22:14 "Blessed are they that wash their robes". (S.A. RV.) instead of "Blessed are they that do his commandments". Here the blessed, - the great multitude - are portrayed as having a part - are included - in the New Jerusalem. This correction by the Sinaitic and the Alexandrine should be in the back of our Bible.

Of course, it is a basic fact that all, in covenant relationship during this age are recipients of the cleansing blood, not only the great multitude. Re. 14:4, 5 " ... These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault ..." As in Re. 6:6, we saw the difference between wheat and barley, so here we note by contrast, this class a firstfruits, the 144,000 with no falsehood, and the multitude, those not so particular about



truth. They accepted falsehood and dispensed it. In harboring falsehood the possibility that they might have been eligible to have had an allotment as first fruits was eliminated. It must be obvious that it is necessary to "study to show thyself approved unto God".

Mk. 12:38 "... Beware of the scribes, which love to go in long clothing, and love salutations in the market places." Lu. 20:26 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues and the chief rooms at the feasts;" The words "long clothing" and "robes" are from the same word as "robes" that were made white in the blood of the Lamb. While these scribes were no doubt, not in line to be of the Multitude, yet they exemplified a spirit which must be cleansed in any who are in line to be of the Multitude. A robe is a garment especially for appearance sake, that by which an individual will be manifest.

Ja. 1:27 "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The garments of the Chosen seem to spot so easy by the world, hence the provision and the necessity for rinsing. Ro. 12:2 "And be ye not conformed to this world: but be ye transformed by the renewing of your mind ...". It is a continual renewing of the mind, versus, falsehood; failure to renew could be a conformation to the world, a spotting of their garment. Ga. 6:14 "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

2 Ti. 2:4 "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 1 Jn. 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." So it is not just a case of a class being down here in the end of the age, who rinse their robes in the blood, or have yet to go through a period of tribulation. We do not conceive of there ever being a worse time of tribulation in the history of the church, than those of Smyrna were called upon to endure. Their experience was so bad, that afterward their blood cried for vengeance. Paul it seems, endured about as much tribulation as any individual, although he called it light afflictions. Aside from any tribulation he may have had to experience for his own faults, God said "I will show him how great things he must suffer for my name's sake." Surely Paul was not in line for the great multitude. The fact is every Christian has had to suffer tribulation, every Christian has enjoyed the reality of the cleansing blood. Because a Christian has had tribulation, it is not a sign that he will be of any certain class. For all have

had tribulation who have gone with him without the camp.

**7:15** Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

**7:16** They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

**7:17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes,

Angels are mortal, they have always depended on something apart from themselves for sustenance. So this multitude will neither hunger nor thirst any more, their natural needs being supplied. True, Is. 49:10 says, the same thing will be eventually true in the human family. But, because a being literally hungers no more, is no ground for a contention that they are human. As far as we are aware, the life of a Divine being is the only one self contained.

A more significant import to these not being hungry or thirsty any more, is in the light of the fact, that they as individuals in line for the multitude did hunger and thirst, spiritually speaking. Instead of wheat, barley was their portion, never did they build with gold, silver, - pure doctrine - their endeavors were always the kind mixed with wood, hay and stubble. Since their resurrection the Lamb feeds them, there will be no cause or chance of wrong or partial understanding. No matter how earnestly they thought they sought the water of truth, and never obtained it in its clarity, now they are led unto fountains.

Today, there is a famine in the land, not for literal bread, Am. 8:11, but of a hearing of the words of Jehovah. The truth of this situation is a fact among those who might even be sought out as Bible Students today. Jn. 6:35 "And Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst." This is something that is true of any one who obtains life on any plane of being. It is true literally or symbolically, - they shall not hunger any more. They will be fully satisfied with all the light, knowledge and appreciation of circumstances and surroundings; the glory in heaven and the glory on earth.

In the beginning of the seventh chapter we saw God's forces restrained until 144,000 were sealed, as John saw, already in heaven the greater part of the Great Company, all this you might say was before the winds blew. Afterward, then follows the fulfillment of Mt. 24:31, "And he shall send his angels with a great trumpet, and he shall gather together his elect from the four winds, from one end of heaven to the other," The Lord when He was on

earth, knew that there would be a few of the Elect, this side of the veil when four winds were blowing. The Lord knew that there was going to be a gathering from, since He knew what the prophets had said was to transpire. Zec. 2:6 "Ho, ho, flee from the land of the north, Saith Jehovah; for I have spread you abroad as the four winds of the heavens, saith Jehovah. ver. 7 "Ho Zion, escape, thou that dwellest with the daughter of Babylon," R.V. It is Babylon where the remnant of Zion are; and today, they are spread abroad as the four winds. There is one here and one there, no particular class is made up of saints only. "Flee from the land of the north" the fact is these forces represented as the north, are in operation, active now and have been, they are real, abroad over the earth fulfilling God's directives in relation to mankind. The Septuagint, says "I will gather you from the four winds", Zec. 2:6, exactly the words of the Lord in Matthew. While the resurrection of the saints began with the second advent of the Lord, the final gathering is not going on until these times when the four winds are blowing.

## THE GREAT MULTITUDE

We will note a few Scriptures, concerning the Great Multitude, also some others which have been so applied, but are in question. Of course, Re. 7:9-17; 19:6, are the verses of distinction with regards this Company in the limelight at the present time.

Mal. 3:3 "And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness." R.V. Here we are informed that when the Lord came in His second advent, He sat as a refiner of the Sons of Levi. The Sons of Levi represent a set apart people of this Gospel age, the most of which existed before the due time came for the Lord to refine. These symbolical Levites came into being after the death of the Lord. Now in the end of the age, we are in the harvest, the reaping time or as Malachi puts it, the refining time. The Refiner's fire is the fire of decision, verdict, determination, as to which might be compared to gold, - the Little Flock - and who to silver, - the Great Company. This purifying of the sons of Levi has nothing to do with trials or tribulations, all other comments notwithstanding. These sons of Levi have lived their lives of experience with trials and tribulations, and have died. They are dead, the Lord sitting as a refiner can have no thought of testing by trial. Rather, it is a matter of granting a reward according to how well a Son has run. The Refiner can judge of lack, or how much error; how much dross has been countenanced.

While the Refiner is operating with respect to the majority of the symbolical Levites, there are a few still actually alive on

this earth, they too will come in for this judgment, this decision of the Lord as they finish their race course. Out from all that have had a covenant relationship with God during this age, three classes are resolved. Someone had to make the determination as to the worthiness of each one, and that is what the Lord is portrayed as doing in this picture. Approving, those who are worthy, to be of the Little Flock or of the Great Company, also those worthy of second death. From the point of view that these sons of Levi are symbolical spiritual Israelites, their inheritance will have to culminate in a spiritual one: not an earthly one. Those who look upon the Great Company as a class upon earth, lose sight of this text. Any of the faithful of this age, are in line for a spiritual life; a reward in heavenly glory.

1 Co. 3:11-13 "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try ..." To begin with, all that are herein under consideration, are those who have built upon the one foundation; Jesus Christ. There is no other foundation that might be named, that counts. The "every man" compares with the sons of Levi. The building is that which we give rise to in the eyes of God. The buildings differ according to the materials that each person has used. Here again the various materials are going to be made manifest by fire. Like as in Malachi, this fire is not troubles, tribulations, testings or trials. No one from the first advent of the Lord to the second advent can be thus tested, they are in their graves. One writer said "the master's judgment concerning worthiness or unworthiness in the kingdom must pass upon all of the consecrated." "For the day shall declare it", verse 13, the day of pronouncement, decision by the Lord; it was never previously declared. The Lord has not been present all down through the age, hence this day, is the day of the second advent, the Lord's day, the day He comes to His temple, as referred to in verse 1 of Malachi 3.

1 Co. 3:14, 15, "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire." Here are two classes shown by this New Testament writer to withstand this fire of decision. One, the Little Flock, whose structure is composed, in the main of gold, silver and the precious stones; Divine truth. The other, the Great Company that is made up of individuals, who had built with materials more combustible and deterioratable, but they themselves are not destroyed. Their structure of life had been built of so much that now is revealed to have been false doctrine, statements, impressions, I believe, that were aside from the word of God. It has always been

true during this age that there has never been a visible one whose judgment could be relied upon, to decide what thoughts or statements were golden, and what amounts to straw.

Anyone who builds manifests they have zeal. Often we hear the statement "the Great Company are a class who lack zeal", this even is partly straw, because it often takes more zeal to build with wood, hay and stubble than it does with the more solid materials. Certainly, it would take more effort to erect a structure which would appear like something. If there is any lack of zeal on the part of this class, it is, that they were not diligent to obtain the Gold, Silver and Precious stones in the first place. We might observe great zeal, effort, time and sacrifice in others, however this in its self is not a proof they are even sons of Levi. Only those on the right foundation to start with are considered. Only the Lord will decide what the materials were that were used thus revealing the two classes that are saved.

Jude 23 "And others save pulling them out of the fire; and of others have compassion with fear." S. The admonition here might logically be that of helping another to be fortified to meet the fire of decision, since it is known that error is fit for destruction. At the same time that anyone might endeavor to save another unto heavenly glory, they need fear lest they come short.

He. 12:23 "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all ..." All those considered as antitypical sons of Levi have been on the one foundation. And as the literal Levites stood for the first-born, so all set apart ones - aside from those who are of Zion - will go to make up this general assembly. The words translated "general assembly" means mass meeting, all convocation, multitude, an assemblage. If we look at the 22nd verse in this connection, we see the writer is portraying the fact that there comes a time down in the stream of time, when a certain class, will be able to say "we have come unto Mt. Zion". So you and I, in contrast to all those who have been in existence for 1900 years, have come to Mt. Zion, in that we realize and appreciate that the refiner by fire, has been sitting, judging and rewarding. The majority of the Zion class are in glory, also we realize that there is such a thing as a general assembly of the church of the firstborn, the great company in heaven, and we are living past the time that John was represented as seeing them in heaven, - as has previously been seen. Yes, the great multitude are firstborn; they come to birth at the same time as those of Zion, but they are not the firstfruits. The Lord is the firstfruit; then in turn, those who are associated with the Lord, which are referred to as the Little Flock; also spoken of as firstfruits, Re. 14:4. The names of these who compose this great assemblage "are written in heaven", - God dwells among them.

Isaiah tells how the Lord will continue to wash away the filth in that which is left of His people, as He is said to have destroyed the dross, wood, hay or stubble in others of the past. And also we are told what this fire is, "by the spirit of judgment", "by the spirit of burning", determination, purging, verdict, His scorching decision. Is. 4:3-6 "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of Judgment, and by the spirit of burning. And the Lord [Jehovah] will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Jehovah shall create over Zion and her assemblies protection, a covering. Here we have the great multitude. The word assemblies means something called out, which was certainly true of the Great Company. They shall hunger no more, neither "shall the sun light on them, nor any heat". Isaiah's phraseology is a little different, though he is talking about the same matters that Malachi, Paul and others refer to; also the same classes.

2 Ti. 2:19 "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, ..." God has always known who His particular people are. At one time Moses called for a demonstration of this, even among the sons of Levi, Nu. 16:5. Today more certainly than ever before, it is evident God and the Lord know whom God hath chosen, and who are sealed. Verse 20, But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour." Some for a more honorable position, and others for a more menial service, different vessels in God's great house. It is much the same as the Lord's expression, in John, 'In my Father's house are many mansions:' We concur with the thought that this verse might reasonably be said to have reference to the Little Flock as gold, and to the Great Company as silver vessels, then others on earth of a more menial station.

Psa. 45:14, 15 "She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace." These classes are here on this side the veil, not on the otherside. She shall be brought, in raiment and needlework. They are already in raiment of needlework. They do not go to heaven to be brought unto; in

raiment of needlework. The virgins, - the Great Company - shall be brought, they shall enter into the King's palace. There is such a thing as the two classes being developed during this age. Down here in the harvest time the Lord has been determining who are worthy to be of either class. With gladness and rejoicing shall they be brought, from here to there. The grandeur of development in these two classes is closed by the Psalmist, as they are shown brought to the King and by their entering into the King's palace.

### **SCRIPTURES, WRONGLY APPLIED RE. THE GREAT COMPANY**

The experience of Eliezer seeking a bride for Isaac, in Ge. 24, has been publicised out of focus with respect to a Great Company. Any symbolical fulfillment of this lesson is all on this side of the veil; As Eliezer representative of God's Holy Spirit, that has been on a specific mission during this Gospel age. This is not a portrayal of things on the other side of the veil. All included in the picture, Rebekah, presents, camels, servants is ended when Rebekah enters Sarah's tent; enters into covenant, if you please. There were those who were in association with Rebekah, so it has been during the age, many have enjoyed to be in the company of the Christian. The basis of the whole existence of the nominal system is because there have been members of the true church in her, they have reflected the light that has given the nominal body a standing. Actually some of these in association might eventually be members of the Great Company, but the servants of Rebekah do not picture such a class.

Another Scripture, the parable of the wise and foolish virgins, has been so unwittingly interpreted, in respect to the Great Company. Actually they are not specified in this parable at all. In the first place the wise and foolish are classes, not individuals; though classes are made up of individuals. Mt. 25:12 "But he answered and said, Verily I say unto you, I know you not." He does not even know them; they are not even of those whose building material has been destroyed but they themselves saved. In Re. 7:15, we read God shall dwell among them, the Sinaitic is 'he that sitteth on the throne knoweth them'; all those of the Great Company. The foolish virgins cannot be a portrayal of the Great Company as they are not known, not recognized. All are virgins, all are in a position to have come into covenant relationship with God. While all are called virgins, it does not follow, they are spirit begotten, rather they are a class of whom it is a possibility. In the world there have been many who are called, out of which some are chosen - begotten of the Spirit - then follows the development into two classes, the Little Flock and the Great Company. So anyone who says the wise virgins are the Little Flock, and the other virgins are Great Company, is building with wood, hay and

stubble. Foolish virgins never got through the door of opportunity at all. Wiser ones were ready and went in, and the door was shut.

The fulfillment of this parable began, even before 1844, when there were those who were looking for the second advent of the Lord. Then by the time of His advent, there were those who entered - through the door - into the realization that the advent of the Lord was a truth, and they were acknowledged to be worthy of partaking of the nuptial feast. This means the supper that was laid out after the Lord's second advent; this feast of fat things, the supping time of the Laodicean period of the church. This door is not the door of death, dying and going to heaven. It is not the change from the human to the heavenly. Those to whom the door was shut did not have that which was requisite, in order to enter in, though still virgins, of the world, having no resemblance to the Great Company or those who meet with second death. It is important that we realize the wise and foolish virgins do not exemplify two classes of spirit begotten ones. Rather out of the one class of wise virgins, there evolves two; the Little Flock and a Great Company. This last statement is beyond the scope of the parable.

There is another picture, often presented, Elijah and Elisha, to which Bible Students have devoted quite a few chapters. There are many good lessons, in the life and experience of both Elijah and Elisha. Yet no one can parallel Elijah's experience with that of the Little Flock and afterward Elisha and his experience with the Great Company. No, Elijah does not picture the development of the Little Flock class, and then Elisha the development of the Great Company class. Rather, Elijah represents the Holy Spirit; this is the Elias that was to come, as Malachi expresses it, - with an intended purpose, then afterward - an outpouring of the Holy Spirit on the whole eligible world of mankind.

Another verse, which has no specific application to the Great Company, but which has been so applied is, 1 Co. 5:5, 'To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus'. All saints of this age must experience a destruction of the flesh to various extents. This principle or action is not limited to the Great Host. Paul acknowledged and appreciated many brethren, (2 Co. 1:14) and he excommunicated others, (1 Ti. 1:20) that is gave them up, such as this one in Corinth. Whether or not the ones given up were in line to have crucified the Son of God afresh, we do not know. If not so in line, then they were not in line for even the possibility of their being of the Great Company.

To apply, He. 2:15, to the great multitude is inconsiderate, "And deliver them who through fear of death were all their lifetime subject to bondage." In the first place all mankind are in bond-



age, and most of them fear death, however they are in line for deliverance. In another light this cannot be limited to the Great Company because all in covenant relationship with God live a life of fear subject to bondage, Ph. 2:12 "Wherefore, my beloved ... work out your own salvation with fear and trembling" and this is the same word fear. 1 Co. 11:29 "For he that eateth and drinketh, eateth and drinketh damnation to himself ..." Paul is saying that anyone who partakes of these emblems, is acknowledging that he has condemned himself to a life of bondage, consecration. Everyone is fearful of death in some light, fear to meet it, or fearful that they are not making their election sure. There is a proper fear and bondage. Proper or improper, all are subject not just, those in line to be of the Great Company.

In considering the Great Company, attention is always drawn to the two goats of Lev. 16. As, there is no Great Company or Little Flock this side the veil, it is folly to say the scape goat represents the Great Company. The fact is, it took the two goats to portray the one sacrifice, of the whole church company; the whole company who builds on the rock, Christ Jesus. Both goats were for atonement, though each was dealt with differently. A phraseology of another, that is well stated is, "these two goats, taken from Israel and brought into the 'court', typified or represented all who, coming from the world, and accepting Jesus' redemption, fully consecrate their lives even unto death, to God's service, during this Gospel age." We would emphasize that this is exactly what the two goats typify or represent.

Many times it has been expressed that wheat and tares or wheat and barley are the Elect and the Great Company, no, these comparisons are erroneous. Again, it has been presented that those of Mt. 7:24-26, who built upon the rock are little flock, whereas they who build on the sand represent the great company, again it must be emphasized, that all who start in this way, start alike, built upon the rock. Those who build upon sand are of the world and cannot be accredited membership in the Great Company.

We are called in one hope of our calling, so we do not look at the Scriptures concerning the Great Company with the view that we are aspiring to it, nor should it be a matter of debate as to the question, "are we of the Little Flock or the Great Company?" The assertion, "I will be satisfied if I make the Great Company", is altogether out of line, based on a wrong premise.

### TRIBULATION

We have looked at Scriptural testimony in support of Re. 7:9, when it asserts that in vision John saw a great multitude. And in this connection we noted phrases and Scripture that ought not

be alluded to, in conjunction with the Great Company. Now to glance at the statement "These are they which came out of great tribulation." There are renderings which say "the great tribulation", or "the great ordeal". In our mind, "the great ordeal", is all down through this Gospel age in respect to anyone who has been running for the prize of the High Calling. This word translated tribulation, means "pressure", literal or figurative. It is also translated burdened, trouble, persecution, anguish or affliction.

Re. 1:9 "I John, who am your brother, and companion in tribulation ..." Here is John the writer of Revelation, and he was in tribulation in his day, even a companion of the brethren in this respect. No one can say John was not in line to be of the Elect. So in reality, it is not only those who will be of the Great Company that will have partaken of tribulation. Re. 2:22 "Behold I will cast her into ... great tribulation, except they repent of their deeds." There was great tribulation a way back there in the period of Thyatira. Re. 2:9, 10 "I know thy works, and tribulation and poverty ... and ye shall have tribulation ten days: be thou faithful unto death ..." It was a terrible time of tribulation to which those of the Smyrna period were assigned. God, foretold what the Lord would say about many who might eventually be of the Little Flock or the Great Company, "I know thy works, and tribulation." A great tribulation that the church has been called upon to endure, cannot be limited to a time in the end of this age.

Col. 1:24 "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ ..." 2 Co. 1:8 "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:" During Paul's life there was plenty of trouble, affliction, tribulation.

Jn. 16:33 "... In the world ye shall have tribulation: but be of good cheer; I have overcome the world." 1 Th. 3:3 "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." It is by design, - it is appointed - that a Christian must experience tribulation, affliction, especially for the sake of the Gospel and the Church. It is a factor in the lives of all who have had a covenant relationship with God, while true of the eventual Great Company, it is not limited to them.

Ac. 14:22 "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." 2 Th. 1:4 "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure." Na. 1:7 "Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him" R.V.



# Wisdom

## CHAPTER EIGHT

May we notice, two verses contribute to the description of the events that were to transpire under the breaking of each of the first four seals. Then three verses under the fifth seal, and six under the sixth seal. Now, with the beginning of the eighth chapter and the breaking of the seventh seal, the verses devoted to a description of events add up to 125; others might say 130, as it depends where the line might be drawn. At least the importance of all that is to transpire from the time of the breaking of this seal is thus emphasized.

**And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 8:1**

**And I saw the seven angels which stood before God; and to them were given seven trumpets. 8:2**

After the sixth seal was opened there was an initial darkening of the Sun, Moon and Stars, then there occurred the opening of the seventh seal. They were broken very close together, both in the early beginning of the Sardis period of the Church.

The momentous events begin with silence, which was contrary to the procedure that followed the opening of all previous six seals. After the opening of the first four seals a Living one said "Come". There were those represented as crying with a loud voice after a

fifth, and after the sixth there was a great shaking and the great men talked to the mountains. Now, a silence pervades heaven; it is heaven, and it is literal, just what is said, "silence". All the angels, - forces - God has had at His command, are in cessation. A time of silence in heaven in contrast to all the activity which had been going on before and is suggested as going on afterwards, which activity was in heaven in relation to God and His agents, - His angels. It is nothing that is related to denominations; they have always been more or less dumb, nor is it the Bible Students silent, regarding preaching the truth.

Here follow ten remarks of others, as to what this silence is.

1. As if something momentous were in the making. -Halley

2. Half hour means time when the mystery is finished, Re. 10:7.

The interval between the closing of the Gospel call and the opening of the world's hope. The interval during which the people are in a waiting attitude. The silence will be broken when the Holy Spirit is poured out on all flesh. Ye Old Paths

Such statements lead into a lot of difficulty, the mystery is not finished until just before the seventh trump begins to sound, and this silence is not something among the people, but in heaven.

3. The judgment scenes are set as in earthly courts when a Judge ascends the bench; a hush spreads over the court room, so the host of heaven should do likewise. -Stiles

This no doubt, - in part - is a portrayal of the situation. We, have seen God on His throne, the twenty four sitting, and the four Living ones active, obeying God's directives. Then there came a time when the Lord opened the seventh seal and there is a hush in this heavenly court. This writer makes the mistake of saying the judge is the Lord, no it is Jehovah. In this scene, we have not yet come to the world's judgment day, when all judgment has been committed to the Son. Of course this might come from loosely, - as Bible Students do - using the word Lord for God or Jehovah.

4. The hush is occasioned by the intense expectation; all hold their breath, as it were, to see the outcome. -Concordant

No doubt this, along with the first comment, is also true in part as to the why of the silence.

5. The seventh seal; the beginning of the Gospel age. The half hour; a brief period when no new agents were to go forth to work important changes in the world. One half hour began at Christ's ascension and ended with the descent of the Holy Spirit on Pentecost. They were to wait and tarry in silence.

-Streeter

No truth in this perspective at all.

6. The final wrath is to be revealed and as a solemn sign of the awful nature of the coming storm, there is silence in heaven-?

Very descriptive of at least part of the reason for, silence.

7. When the last member of the body goes beyond the veil, is where the half hour starts. It means no spiritual activity of any kind on earth. Eight days later the Great Company will pass through their great tribulation. -Hawes

Such a conclusion is entirely incompatible with Biblical truth. In it is reflected that which somebody else said, doctrine of man.

8. The seventh seal was broken in 1874. When there was no public proclamation of truth; with the publication of "Food for Thinking Christians" the silence was broken. -T.S. Patmos

Such theology is repugnant in the light of God's word; - today.

9. "They (the clergy) ... keep silent, in the shadow of old superstitions ..." "In the nominal ecclesiastical heavens" "... this would mean but a week ..." -7th Vol.

10. The Lord's people were used to write, publish and distribute the most damnable conglomeration of error ever assembled in one book. The silence points to the short time when the government stepped in and took possession of their cherished book. Our great leaders seemed to be speechless. -L.A. Gunter

This comment is about the seventh volume of Scripture Studies.

By Strong's Concordance the word silence, means "hush", "which is rather a voluntary refusal or indisposition to speak ... be dumb (but not deaf ...); fig. to be calm (as quiet water):"

What a testimony to God, by all the hosts in heaven. The case was not that of beings having to be made quiet, it was an involuntary stillness. They of their own volition became hushed. John, in vision saw what went on at a point of time when those in heaven, angels that have had to do with the development of the Church, see how God's plans have been carried out, developed to a certain point of completion. They see grand and glorious results of their own loyalty and continued obedience in God's service. In heaven now, is the majority of both the Little Flock and the Great Host; an adornment to God's glory in their presence. Then also, at this juncture they stand in awe, as they in meditation contemplate the near future; especially with respect to the world of mankind. They are in position to literally see many things being readied. The last of the Elect successfully glorified, the destruction of this present order of society on earth, the inauguration of the Millennial reign of the Lord. No wonder they all are stilled, calm with respect, honor and a silence that is a fact; not symbolic.

John was not told that this silence was for half an hour, it seemed

about that long to him. As to actually how long the time was, no one can say, - some calculate seven and a half days, others five and a half hours. Whatever the length of time, it was short. The essential feature is the fact that there was a hush among the heavenly hosts, suggesting a very crucial time.

From verse one to and including verse four, nothing was said, all was in pantomime. Seven literal spiritual beings were given that by which to make announcements in heaven; - trumpets.

**8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.**

**8:4 And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand.**

Another angel stood before a golden altar in God's presence; it is not seen before a brazen altar. Significantly this occurrence being after the opening of the seventh seal, was after the sealing of the whole 144,000; suggesting close proximity to the time just preceding the pouring out of the plagues.

In Re. 5:8 we were told, all twenty eight Elders and Living ones were shown as having a record of all the prayers of the saints of the last 1900 years; in that each, had containers full of incense. Ps. 141:2 "Let my prayer be set forth before thee as incense ..."

For this one angel to be given all the accumulation of prayers and praise by the twenty eight would certainly be "much incense", and it would be "with" or "for the prayers", (Dia.) as this incense was to represent the prayers given to this angel, that they might - in vision to John - be given an ascendancy before God. Thus all prayers of saints is portrayed, being brought to God's attention.

In a censer, fire was carried; the fire of discernment, ability to discern what prayers are acceptable to God. Some may think of the incense apart from the prayers, in such light it would have to be admitted the incense would at least represent the power and an ability to give the prayers ascension. However we read, the prayers of the saints, ascended up before God out of the angel's hand. While silence was in heaven, an angel of fire, was going through these motions, signifying God recounting the prayers and praise of all His saints. An effective aroma, urging requisite demands.

**8:5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.**

So ended the silence in heaven. The angel of fire, Re. 14:18, casting fire upon the earth, signifying, among other things that

the time had come to gather the clusters of the vine of the earth and to manifest the pouring out of the vials of His wrath. The same fire of decision that gave ascendance to the prayers of the Church, also condemned things on earth. God's judgments are manifest against the church nominal, and even all the world.

The thunderings are the voice of God giving His directives in these busy and consummate times. A prominent part of procedure in heaven John describes as voices, thunderings and lightnings. Besides God giving His directives, there are angels communing as to duty or privilege. Volumes, printed pages or messages are not a fulfillment of these voices, thunders and lightnings.

**And the seven angels which had the seven trumpets prepared themselves to sound. 8:6**

Looking back to Israel, we see trumpets were prominently used to make announcements. On the other hand many are the announcements that are made in these times which are not of the sounding of these seven trumpets. Some say these are bugle blasts of liberty from the oppressions of Papacy. Others say they are efforts to liberate the world from error and superstition; - nonsensical. We read seven trumpets were assigned to seven spiritual beings in the presence of God, therefore the trumpets must be of a heavenly nature; in heaven, not on earth: not something blown on earth or an announcement made by a human.

We have seen that all features accomplished after the breaking of seals was in relation to the slain Lamb and the development of the Church. That which is depicted as following the blowing of the first four trumpets continues in the same relationship, now to that which remains of the saints and their associates, classes or groups. Verse 13, emphasizes that the things announced by each of the last three trumpets are to be upon the inhabitants of earth. Which is in marked contrast to that which transpired when each of the first four had been blown. As the first four seals were broken close together in point of time at the beginning of the Gospel age, so in the end of this age the first four trumpets are blown in relatively quick succession, after the seventh seal was broken. It is well to note that all accomplished after the opening of the seventh seal, - aside from the silence and the pantomime -, is described in those things announced by the seven trumpets.

Actions that followed the opening of each seal, did not depend upon their being understood by humans; of course we do have the assurance our God will do nothing but what He reveals to His own. His servants are somewhere, and at least during the time any feature is being fulfilled some will realize it. In general, prophecy is not understood until it is in course of fulfillment, but the fulfillment of it does not wait for understanding. As an example, while there had been those looking for the Bridegroom, yet nobody

- that we are aware of - understood that He was present as a spiritual being until after He had come in His second advent. The same thing is true with respect to the trumpets; they were not seen or understood until they were in process of fulfillment.

**8:7 And the first sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burned up, and the third part of the trees was burned up, and all green grass was burnt up. S.A.**

At the beginning of the seventh chapter we read about winds, that were already assigned to blow, being held back from hurting earth, sea and tree. Now, after the first trumpet was sounded, the earth, trees and green grass are hurt; the winds are now active.

Twelve times after the first four trumpets, "the third" is specified as having been affected, indicating a class or group, being referred to, not a third of all the world. Much the same as in Is. 19:24 "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land." Humanity are here divided into three classes, Israel, Egypt - the living -, Assyria - the dead -; Israel though a small minority compared to so many in the other two classes are referred to as a third. It is in this light we look at the thirds mentioned, and not as if they were thirty three and one third percent, an exact third.

Since this is after Laodicea, - the nominal systems as such are cast off - and after the 144,000 are sealed, this third part are those that remain, "Bible Students" is about the best name known. These four trumpets began to blow before all the so-called splits. So a third part of the earth, that is society, among this third part was in line for burning decision, scrutiny. And the trees in this third part, those high and lifted up, those who should be a life sustainer were in for harsh scrutiny, also the grass, anything or anyone in which there might be a sign of life. In Is. 2:12, 13 we read "For there shall be a day of Jehovah of hosts upon all that is proud and haughty, and upon all that is lifted up and it shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan. By De. 20:19 we are told trees are considered a life source, "When thou shalt besiege a city ... thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege." Trees are living things, and they represent leaders, that should be a source of assistance, - life. High and lifted up ones, by erroneous interpretations are in line to be discovered; a burning has been going on.

There followed "hail" a very lowery situation, "fire", decision, judgment, "blood", that which is death dealing. The "third" class



were hit with such hail and decision that many were made to drink blood. The following are a few glowering hard hitting quotes. Dec. 1913 "Suppose that A.D. 1915 should pass with the world's affairs all serene and with evidence that the 'very elect' had not all been 'changed' and without the restoration of natural Israel to favor under the New Covenant. (Rom. 11:12, 15) What then? Would not that prove our chronology wrong? Yes surely! And would not that prove a keen disappointment? Indeed it would! It would work irreparable wreck to the parallel dispensations and Israel's double, and to the Jubilee calculations, and to the prophecy of the 2300 days of Daniel, and to the epoch called 'Gentile times', and to the 1260, 1290, and 1335 days, the latter of which marking the beginning of the harvest so well fulfilled its prediction, 'Oh, the blessedness of him that waiteth and cometh unto the 1335 days! None of these would be available longer. What a blow that would be! One of the strings of our 'harp' would be quite broken!" Reprint 5368. When, the greatest proponent of the Gospel in that end time made such a confession it was a cloudy and dark day, this was hard hitting hail, "what a blow".

Some more hard facts as of January 1914 "a famine in the land". "If October, 1915, should pass, and we should find ourselves still here and matters going on very much as they are at present, and the world apparently making progress in the way of settling disputes, and there were no time of trouble in sight, and the nominal church were not yet federated, etc., we would say that evidently we have been out somewhere in our reckoning. In that event we would look over the prophecies further, to see if we could find an error. And then we would think, have we been expecting the wrong thing at the right time? The Lord's will might permit this. Our expectation as a church is that our change is near. Nothing of restitution blessings can come to the world until after the church has been glorified." Reprint 5374.

Fortyeight years later we find ourselves 'still here, with the only answer; that, the Lord had permitted a limited understanding of things present, to those in the period of Laodicea. Though the truth of the last statement in the quote is most obvious. Yet to even repeat it today, in the hearing of Bible Students is like unto a bomb in their midst. The shattering of expectations was as if struck by hail. These things have gone on as represented by that which was to take place after the blowing of the first trump. And they are matters in relation to the true Church.

September 1916, "Some of us were quite strongly convinced that the harvest would be ended by now, but our expectations must not be allowed to weigh anything against the facts. The fact is that the harvest work is going grandly on; it is not ended by any means. As far as our present judgment goes, it would appear that there is a

considerable harvest work yet to be done. This is not discouraging, but encouraging to us. We are glad to know of the grace of God reaching other heads and hearts and blessing them as ours have been blessed ... We would have been glad to have entered upon our work beyond the veil; but we are better pleased to continue our labors on this side the veil, because such is the Lord's will for us." Reprint 5950.

1916, did not witness to the expectations of this "third" class. The facts were very hard for this class to face. While most of the harvest of the age was in the period of Laodicea, it was hard to realize and to admit that it was not over, admit the parallels - as such - are out, admit the age had not yet ended, admit that the times of restitution have not started as yet, admit that the Lord is not tearing down the nations. There is so much that was once thought concerning things present, that now may be seen in a light that is brighter, by the "just" ones willing to walk in it. This is suggesting that many things that came to light at the start of the Sardis period of the church were as hail, illustrated by what has been quoted. Upon a "third" part of earth, - the Bible Student movement - with trees and grass came hail, fire mixed with blood.

- 8:8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;**
- 8:9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.**

The sea of mankind enveloped, absorbed the whole Bible Student movement. Later, we will come to notice the vials of God's wrath upon Babylon and the world, and how they relatively parallel the blowing of the trumpets in relation to God's dealings churchward. At the same time a mountain of organization, the Watch Tower Bible and Tract society was cast into the sea, the country of Russia, was enveloped by a sea of mankind, after fire and hail. Whatever we see in the church, we will see in the world.

This organization of Bible Students by the fiery decision, of God, was cast into the sea, in spite of all the arrangements, wills charters and laws of the New Creation that had been incorporated. Human intention had designed that it continue to be fruitful, and that it be impossible for "trees" to be proud and arrogant. Since the trumpet blowing any group of Bible Students are made up of at least four classes; possibly a few in line for the High Calling, others of a stature that they might eventually be of the Great Company, some admittedly desirous of restitution, the balance are plain worldings. Making a vote of the New Creature impossible.

The very fact that there are angelic forces who saw to it that this organization was enveloped by the sea; the fact that God designed

trumpets to sound, and it was done, ought to make us realize we cannot find fault. So that any voice that protested or tried to stop this organization becoming absorbed by the world was in reality fighting against God. No one can logically even say "too bad", for such was to be. Just as there was a starting and an enlarging in the development of the church, so God has designed the days of these trumpets sounding, bringing a conclusion to this grand operation. It is not within our providence to fight against such a concluding force, rather it is for us to act in harmony with God's action and see to our own standing.

As a Bible Student movement was a third in the world and cast into the sea, it follows why, a third of the sea was said to have become blood. Their efforts lifeward by the Gospel are no longer effective, rather they are of a nature conducive to death, even to those who might otherwise begin to have, as it were, a little life toward God. There are people in the world who depend on the sea and its abundance for their livelihood. Is. 60:5 says the time is going to come when the abundance of the sea, - mankind - shall be converted unto thee. This is not true yet, to the contrary those who ostensibly had the Gospel have turned it into a death dealing potion, - spiritually speaking.

A ship is a conveyance, that is used to transport for commerce or trade. Volumes of Scripture Studies and Towers were used among Bible Students in this matter of trade, conveying thoughts from here to there. In 1918 plates of all the volumes and other things were destroyed; all their ships were destroyed. Not all in the world just those of this third class, a third part of the ships.

**And the third angel sounded, and there fell a great star from heaven, 8:10 burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;**

**And the name of the star is called Wormwood; and the third part of 8:11 the waters became wormwood; and many men died of the waters, because they were made bitter,**

Some tell us Satan was the great star that fell. Bible Student comments say "star" a light bearer, a pulpit star, evidently with the nominal systems in mind. But the nominal systems were already cast off, and the Lord's people had already come out of her before that. So the great star would have to be someone in this movement cast into the sea. This star, this prominent one, was as a lamp, the majority looked up to him, he stood like Saul, head and shoulders above everyone else at the time; Judge Rutherford. Rivers of truth were polluted, and their fountains - source - by false interpretation. The Bible Student movement, - the third -, was the class to whom Christians would naturally look, as the legal, loyal, representatives of the Lord, - the "holy place". They had inherited all fundamentals, including the philosophy of the ran-

som. Then for them to deflect, to even put desolation for ransom, nothing could be worse. They thus have stamped themselves as of the sea, a major force, even a large part of the overspreading of desolation. Brethren have been so fearful and afraid, and the vassalage said, stay with the "channel". A natural tendency for man is to follow along with an organization. But it is food and drink that makes a difference; "many men died of the waters."

Je. 23:15 "Therefore thus saith Jehovah of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is ungodliness gone forth into all the land." R.V. Prophets in this end time of profaneness and hypocrisy have been fed wormwood by God, and no one can find fault or contend. Verse 17, "They say continually unto them that despise me, Jehovah hath said, Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart they say, No evil shall come upon you." R.V. Since this movement was cast into the sea, a variety of Bible Students, say the same thing; come in here, this is the fold and protection here is peace. This is the body. Join here, you will go through Armageddon. They assure others after the stubbornness, King James says imagination, of their own heart.

Je. 23:20 "The anger of Jehovah shall not return, until he have executed, and till he have performed the intents of his heart: In the latter days ye shall understand it perfectly." R.V. These are the latter days when there has been this turn of events, in the conclusion of the development of the Church.

Je. 9:15, 16 "Therefore thus saith Jehovah of hosts, the God of Israel, Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the nations, whom neither they nor their fathers have known; and I will send the sword after them, till I have consumed them." R.V. By God's design this was the situation with natural Israel; and He has purposed the same on spiritual Israel in these "latter days". The waters which would otherwise be the source of life, joy, delight, strength New Creationward are now poisonous. Literally wormwood produces convulsions, delirium, epilepsy, and death; his name was Wormwood. Now, in these latter days, in retrospect, we are able to see the things prophesied under the blowing of the trumpets, this was not possible for humans before the fulfillment.

**8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.**

Under the opening of the sixth seal, there was a general darkening

of the sun, moon and stars in all nominal Christendom, as they simultaneously were cast off. This further darkening of the third, under the blowing of the fourth trumpet, has more specific reference to the remaining Bible Student movement. They are the only class in the world in which there might be the fading light of the sun, moon and stars, to be darkened.

Is. 24:23 "Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." God's ancients, the Elders and Living ones, the whole twenty-eight, and all His angels have viewed the sealing of 144,000, and heard four trumpet announcements, when the moon is confounded and the sun is ashamed. God has been doing these things before them, no wonder that they are in a hallelujah chorus, as they see the finishing up of their assignment, and they are so glad that they have had a part in it. Ferrar Fenton says "the moon shall veil her features". Many followers of the Lord have been perplexed as they have been forced to veil certain features of truth, because they were contradictory to the general acceptance or they were such as was not indorsed by this or that group council.

Ex. 10:22, 23 "And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: ... but all the children of Israel had light in their dwellings." As a ninth plague on Egypt, God hung a curtain so that there was a literal darkness on one side and light on the other. And while darkness and events described to us under the blowing of trumpets have been in fulfillment there are still some true Israelites who have light in their houses.

Mt. 27:45 "Now from the sixth hour there was darkness over all the land unto the ninth hour." For three hours before the most memorable event - the death of the Lord on the cross - there was a literal darkness; from noon until three o'clock.

Am. 8:9, 10 "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." Here again is a darkness that is said to begin at noon. The Bible Student movement during the Laodicean period enjoyed a time of feasting on spiritual things such as had never before been experienced. When the Sun - the light and life of the Lord - was at its height, darkness under the opening of the sixth seal took over. "And the end thereof" was "as a bitter day". Mourning and wonderment came to be, on every hand, for the waters were made bitter by - or through - the one whose name was Wormwood.

Na. 1:7, 9 "Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him. What do ye devise against Jehovah? he will make a full end; affliction shall not rise up the second time." R.V. There will never be a second instance of such affliction of this nature; such as this concluding action that has had to do with the development of a New Creation, and would not have transpired had the Lord not have died. So the prophet says, let no one devise against God; imagine God will not do these things, they have been done! When God designs, darkness or poisonous waters to overtake; there is a reason for it, and it is His prerogative. But "he knoweth them that trust in him".

Ja. 5:17, 18 "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Elias, - Elijah - was a literal prophet who prayed for it not to rain, and it did not rain: then he prayed for rain and it rained. This prophet represents or portrays the Holy Spirit of God. God has arranged that a time would come when by His Holy Spirit there would not rain blessings of truth, when the sea would be turned to blood, when waters would become bitter when there would be a famine in the land, for a hearing of the words of Jehovah. Lu. 4:25, 26 "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." Those who have a covenant relationship with God in this end time are as the widow, there is light in their house, while the winds are so active, and while darkening has been going on. God knows them that trust Him, for unto none but the widow was Elijah sent.

**8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!**

Other renderings use the word "Eagle" for angel. In chapter four of Revelation we saw that the Living ones were signified to John as each having four faces and that one of the faces was like that of an eagle. Logically the one who is here represented to John was one of the Living ones, active, flying in the midst. This shows that these angels in charge have perception, they not only can sort out the past and present but can foresee something of the future. The description of this action helps to make the separation clearer for us between the first four and the last three trumpets. It is well emphasized that this Living one, is active and knows what it is doing, when it announces that the fifth, sixth and seventh trumpet bespeaks woe upon the world of mankind.

## CHAPTER NINE

Many thinking to justify themselves venture a very hazardous remark, such as, "one thing I do not speculate". Past history testifies to an abundance of speculation; in the sense of having formed opinions by conjecture. And this is still in practice by Bible Students. Much of what is said today is even based on past conjecture. Interpretation by conjecture might be temporally consoling, but is never a real part of a building. Actually the fiery decision of the Lord is the only exercise that is designed to clear the realm of understanding Spiritual things.

**And the fifth angel sounded, and I saw a star fall from heaven unto 9:1  
the earth: and to him was given the key of the bottomless pit.**

All who would contend, the seventh trumpet blew in 1874, might with propriety be asked when did the first woe upon mankind start, and the second? The first woe announced by the fifth trumpet did not start until after the first four trumpets signaled a concluding action in connection with the development of the true Church. John saw a star - an angel - given a key, as it were, to the pit of the abyss. We suggest that this is the same angel that is referred to in 20:1, "And I saw an angel come down from heaven, having the key of the bottomless pit ...". The angel had the key because to him it was given as related in 9:1. It is illogical that this star, is the Devil, when he is to be cast into the bottomless pit by the angel who has the key. If Satan has the key, it cannot be said a seal was set on him. Nor is it correct interpretation to say the angel of 20:1, is the Lord. The Lord is not assigned to put the Devil in the bottomless pit by no stretch of the imagination, interpretation or

Scripture. Also, among the varied interpretations, some say this "star" is a "pulpit star". Such cannot be as they have nothing to do with locking the Devil in the abyss.

Bottomless pit, sometimes termed, "the well of the abyss", or "the pit of the abyss". It represents, and is the state of inactivity. No being in the bottomless pit has any influence. Lu. 8:31 "And they besought him that he would not command them to go into the deep." This Legion of evil spirits who were obsessing this individual besought our Lord that He would not send them to the abyss - bottomless pit - the deep. They seemed to have had an inkling, away back there, that this was the destiny of Satan and all the angels associated with him. That some day they expected to be subjugated for a season to inactivity.

Ro. 10:7 "Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)" Again this word "deep" is translated from the same word which is translated "bottomless pit". The Lord was in the realm of inactivity when He was in the grave. God was the only one able to bring Him out of the pit. God is able to see that beings go there, and He is able to see that they are released. So this star - this angel - is assigned to the duty of control, as it were, of the abyss, in that it is given a key to the state or condition of inactivity, - the bottomless pit.

- 9:2 **And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.**
- 9:3 **And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.**
- 9:4 **And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.**

The Sinaitic is smoke "over" the pit. This that is first described as smoke, John explains it now as looking like a cloud of locusts. "Sun and air were darkened". And these things related in vision to John as under the fifth trumpet only served to darken understanding concerning the Lord and things spiritual, because of there being no correct interpretation. When a matter is understood there naturally is enlightenment. Here are forces that come forth all of a sudden out of the state of inactivity and form a cloud, to hurt mankind, the inhabitants of the earth. The orders, were to hurt the majority, which are those without the seal of God. Thus it is shown there are some still on earth at the blowing of this trumpet who are sealed; some saints still on this side the veil while the winds are blowing. While John described what he saw as locusts, they were not locusts, because they were not to hurt trees, grass or green things; the very things that literally are their meat. They



do hurt, but not upon anything that had a semblance of life, even though it might be proud and haughty. Thus verse four bears a definite relation to the closing of final entry beyond the veil, of the remaining members of the Church.

**And to them it was given that they should not kill them, but that they 9:5  
should be tormented five months: and their torment was as the tor-  
ment of a scorpion, when it striketh a man.**

**And in those days shall men seek death, and shall not find it; and 9:6  
shall desire to die, and death shall flee from them.**

The fifth trumpet blew after a lapse of time from the first four trumpets and their attendant affairs. Beginning about the middle of the year 1940, there was an immediate rise in the production of aeroplanes and bombs, which lasted during what generally, is called 'world war II' or until the middle of 1945, when all of it came to a sharp finish. Thousands of these planes, have since composed a morgue of metal; but at the time of their being built and used they composed this cloud that John called locusts, and they were such as did hurt to the inhabitants of the earth. This was the first time that bombings were carried on to hurt the inhabitants of the earth, - those not actually on a fighting front.

There was an all-out bomb attack on Aug. 8, 1940 and on Aug. 15 there was a thousand plane attack on Great Britain. One thousand planes with their bomb load all went over at the same time. There were limits to the hurting, "tormented five months", it was to be for a definite length of time. After approximately five years it all came to an abrupt end with the bombings over Hiroshima on Aug. 6, 1945, and Nagasaki on Aug. 9. The power of these locusts as scorpions was not to carry on and on indefinitely.

Many are the experiences regarding these days that have been related concerning the world and Bible Students. We can now look back and see many things that apparently might have been, but was not providentially to be. While some of mankind died, many people sought death, but lived to endure. God's action was only to hurt.

**And the shapes of the locusts were like unto horses prepared unto 9:7  
battle; and on their heads were as it were crowns like gold, and their  
faces were as the faces of men .**

**And they had hair as the hair of women, and their teeth were as the 9:8  
teeth of lions.**

**And they had breastplates, as it were breastplates of iron; and the 9:9  
sound of their wings was as the sound of chariots of many horses run-  
ning to battle.**

**And they had tails like unto scorpions, and there were stings in their 9:10  
tails: and their power was to hurt men five months.**

It is interesting, that John who had never seen an aeroplane, could so accurately describe what he saw, with the knowledge and vocabulary available to him at the time. Those planes as locusts had stingers in their tails like scorpions. They had tail gunners poised in a very strategic position. Locusts, scorpions, horses, were a cloud of stinging forces. The sunlight glancing off of the metal of these planes does reflect the sun like Gold. Upon such a sight we might make the same expression "crowns like gold". And many were painted with the likeness of form and face, - men animal. Some of the planes of this time literally had iron breast-plates, to deflect bullets. And John who had never heard the sound of a motor, described it no doubt by what he had heard, "the sound of chariots of many horses". Many Bible Students were persuaded the Battle of God Almighty or Armagaddon had then started. Christians who realized, that the sealed ones would not be hurt by the planes had a source of protection, comfort and joy.

**9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.**

**9:12 One woe is past; and, behold, there come two woes more hereafter.**

Beside the governments, these forces had a king over them, the one who at the beginning had been given the key; one of God's angels whose name in Hebrew or Greek means "a destroyer": and there is no reference to Satan. These hordes of planes and bombs were a visible manifestation of the first woe pronounced by God; a-side from all that, there were influences exercised invisibly to the hurt of mankind, and this same king was king over them. Another fact is evident, all three woes upon the inhabitants of the earth have time limits; "one woe is past".

**9:13 And the sixth angel sounded, and I heard a voice from the golden altar which is before God,** (Sinaitic omits - four horns)

**9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.**

"I heard a voice from the golden altar", which is still before God, as we saw, when the incense was offered up before any of the trumpets were blown. When the sixth angel sounded that itself was a signal, but John hears another voice; God speaking, or the voice of one of the Living ones, saying to the sixth angel, "Loose the four angels" with respect to the great river, as far as the great river Euphrates is concerned. Here are four kings in connection with this woe, - not only one - suggesting all out, all encompassing, all over the world. The second woe like the first is having a literal outward manifestation of God's spiritual forces operating invisibly on mankind.

Euphrates, means "that which makes fruitful". This river was one

of the four that watered the Garden of Eden, and so it carries the thought of that which waters. For centuries past there have been great irrigation projects along this river, for the blessing of the people. Literally rivers have always been an immediate source of sustenance and fruitfulness. Whenever occasion arises that they become dry, the whole of society is affected. So, here are God's forces assigned to the duty of drying up that which can make fruitful in earth's society. Any and every past endeavor is no longer a protection for life, liberty and happiness. All regimentation, unions, organizations, insurance companies, stocks and bonds are instruments in an endeavor to fortify against economic drouth, a drying up of the symbolical Euphrates. These solutions are no longer just the clamoring of man for justice; the times are away beyond a Laodicean period.

**And the four angels were loosed, which were prepared for an hour, 9:15 and a month, and a year, for to slay the third part of men.**

**And the number of the army of the horsemen were two hundred thousand thousand; I heard the number of them. S.**

It is not exactly clear whether the time stated has to do with the due time to start the action of these forces, or whether it is a symbolical statement of the length of these operations. Under this trumpet the action is designed to not only hurt, but to slay.

200 million angels that are active in carrying out this mission may be the thought. Or it has been suggested that in connection with the Korean war, there were 200 million in the armies of all the nations readied at that time.

**And thus I saw the horses in the vision, and them that sat on them, 9:17 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.**

**By these plagues was the third part of men killed, by the fire, and the smoke and the brimstone, which issued out of their mouths. S.**

**For the power of the horses is in their mouth and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt, S.**

While the locusts, - the planes - came to a sharp end under the fifth trumpet, these that now exude fire smoke and brimstone, have their power in their mouth and in their tails, - these are jets. The Sinaitic and Alexandrine calls fire, smoke and brimstone plagues. Thus it is demonstrated there is a close connection between this activity as a woe upon the inhabitants of the earth, and the pouring out of the sixth vial of the plagues of God's wrath. Now the wisdom of the wise is wanting, it is perished. Every broadcast por-

trays a situation in the world such as never was before, "terrifying world", "mushroom shape of things", "who knows this or that", "terror abroad in the world", "there is a feeling in the air", "all these things stack up to insanity", "the world is filled with one crisis after another", "despite the insecurity of a world which is torn, bewildered and divided by fiercely conflicting ideologies", all these statements are true.

**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 wood: which neither can see, nor hear, nor walk:**

**9:21 Neither repented they of their murders, nor of their sorceries, nor of their wickedness, nor of their thefts. S.**

With these verses the status of man before the final destruction is described. The word "devils", might better be rendered as in the Revised Version, "demons". The demons are reported to be active and are supplicated in modern business methods, more than we realize or is outwardly manifest. Nations are relying on the works of men's hands; their scientific achievements, and promises. Man worships anything aside from the true God; even so-called religionists know not God, so how can they be said to worship him? Daniel in 12:4 says that in the time of the end, Bible Students shall swerve, and wickedness shall be increased. A nonrepentant brazen attitude in any and every situation is prevalent today.

The Scripture follows through with the thought that the world are not of a mind to repent, before the end of present society is here. Some tell us if the world would only turn to God, He would save them; no these very woes and plagues are because of what they have done, their destiny is fixed, the decree has been determined. Man are not turning to God, though they are worried, they are still hoping they will find a salvation; mind over matter, how to influence people, develop their own initiative, etc. Mankind are in a state of perplexity, no way out, no way through. The great river Euphrates is dried up, it is impossible that man do for themselves that which would be to their best interests. As in a quicksand, every move they make they only get themselves in lower and lower. God in Is. 11:15 was talking about this same action when He said, He will shake His hand over the river. This prophecy goes on to show that this operation does not end all, for afterward God has arranged for seven streams of fruitfulness to be in its stead.

Before we are apprised of the blowing of the seventh trumpet in, Re. 11:15, an inter-chapter is introduced, applicable to this same general time though not directly connected with the trumpets. Also we will find, the things noted in chapter ten, are such as would not have transpired had the Lamb not been slain.

## CHAPTER TEN

We wish to approach the tenth chapter in much the same way as we did chapter seven. Not that it is something that was an interpolation, rather an interrelation. There, it was a description of a matter, and the matters took place between the breaking of the sixth and seventh seals. So, what is described in chapter ten, to 11:12, are things which are occurring not directly under the blowing of a trumpet. They are matters that are especially related to between the sixth and seventh trumpet. And we will come to a similar situation in between the sixth and seventh vials, a matter not directly under the vials. Some would tell us this incidental in chapter ten was over a long period of time. No! this is a description of items that take place in a very short time relative to the length of the Gospel dispensation.

**And I saw another mighty angel come down from heaven, clothed with 10:1 a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:**

This angel is not one of the angels with the trumpets, but it is another, mighty, angel. After the resurrection of the Lord, it was said of Him that He was given all power in heaven and earth. This mighty angel was clothed with a cloud of blessing; these are clouds of blessing now because this is something related to the remnant of the church, remaining on earth. The Lord now glorified like His Father, His countenance as the sun.

Mt. 17:2 "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." There was Peter, James and John to whom it was suggested that they would not die until they saw the Son of man in His kingdom, so they were given this, which is called the transfiguration scene, when that the lord was represented as shining as the sun. Again, later on A.D. 95-96 John sees the Lord as having come in relation to some dealings with the remnant of the church, and His face did shine. Da. 10:6 "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." Here Daniel sees the same one in vision, close to the same future time.

Re. 1:16 "... and his countenance was as the sun shineth in his strength." Re. 2:18 "... These things saith the son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;" We turn to these verses to emphasize that the mighty one is the Lord after He has come in His second advent, and is seen before this walking in the midst of the seven candlesticks.

**And he had in his hand a little book open: and he set his right foot 10:2 upon the sea, and his left foot on the earth,**

The hand is a symbol of control, and in the vision of the seven churches, the Lord was represented as having seven angels in His

hand. Now in the tenth chapter, He has in His hand a little book or scroll open. In chapter five we saw a very important scroll in God's hand, and it was sealed; which the Lord took. This scroll was quite different, - contrary to other opinions - , and it was open when John saw it. This scroll is something that comes into being, something presented after the sixth trumpet had blown. The volumes of Scripture Studies did not begin to come into being until 1881, and the same authority tells us that the seventh trumpet blew in 1874, so if this event occurred before the seventh trumpet blew, it would have had its fulfillment away back before there were any volumes. Our point is, that the matter of this little book is in relation to things present, after the sixth trumpet has blown, after the river Euphrates is dried up. On the one hand mankind's every effort to do that which is for their best interests was to be thwarted, while the John class are proffered a little book.

Da. 12:4, 9 "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: ...", "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Daniel had acknowledged Israel's waywardness, also he acknowledged that his own people were due for all the disfavor that they got from God; but what he wanted to know was, when were his people to again enjoy God's favor. When were these times of extradition, captivity and casting off going to come to an end. It apparently was never made very clear to Daniel personally, because the promise was that these were matters that would be understood in the time of the end by the Daniel class; at the same time when the little book is open in the hand of the Lord.

**10:3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.**

The Lord, the Lion of the tribe of Judah, is here represented as speaking loudly and after that, John heard what he described as the voices of seven thunders; God speaking.

**10:4 And whatsoever the seven thunders had uttered, I was about to write; and I heard a voice from heaven saying, seal up what things soever the seven thunders uttered, and write them not. S.**

Ps. 29:3, 4 "The voice of Jehovah is upon the waters: The God of glory thundereth, Even Jehovah upon many waters. The voice of Jehovah is powerful; The voice of Jehovah is full of majesty." R.V. Job 37:5 "God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend." 1 S. 2:10 "They that strive with Jehovah shall be broken to pieces; Against them will he thunder in heaven ..." R.V. Heretofore God's voice had sounded as thunder to Israel and others; now what John hears, he understands and is so ready to write. These thunders are of God's declaration not controversy; no being can contradict God. John in obedience did not write that which was uttered by the seven thunders, hence no one can say or purport to tell what was said. What John heard no doubt served to assure and strengthen him. Also in due time

when there may be a need to substantiate the fact that God knows the end from the beginning, it will then be revealed what was here uttered. As John heard and understood, it can reasonably be expected, that the John the revelator class, in the end time, would also hear and understand features of God's design, and still not be able to expound them.

**And the angel which I saw stand upon the sea and upon the earth 10:5 lifted up his right hand to heaven, S.**

**And swore by him that liveth for ever and ever, who created heaven, 10:6 and the things that therein are, and the earth, and the things that therein are, that there is time no longer: S.**

The same angel that had the open scroll in His hand is now signified to John as standing on sea and earth; the Lord present in His second advent. Daniel in 12:7 relates how he was made to see virtually the same sequence. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." In both instances this one was able to swear by God, as to the truth of His statement.

There is no warrant for the statement "time is no more"; there will always be time, as it, is a matter of relativity. In John's vision we are at a point where the time for some particular feature is no longer delayed, or "shall not be yet" continuing without accomplishment.

**But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God was finished, as he hath declared to his servants and the prophets. S. 10:7**

If we look at this statement in the light of John in vision having heard seven thunders utter statements that he was told not to write, because the time was delayed or it was not yet due time for what the thunders had said to be known - as yet - that certainly is true. John was given a vision in A.D. 95 of something that would not transpire for over 1800 years. He back there saw a time when the Lord, as it were would be said to stand on the sea and earth and say there would now be no longer a delay. Every translation goes on to say "but in the days" or "in the days" whenever he (the angel) may be about to sound; the Lord is the same as making the announcement that then, at that time it will be understood what the seven thunders uttered, but was not written down. Now there is no longer a delay, because the John class will have been given the little book to consume. What the thunders uttered and that which is in the little book we suggest is the same. At least it must be conceded that the time that shall "not be yet", ends in the days when the seventh trumpet is about to sound, - not after it sounds. For sometime now, we have been in the days when it is about to sound,

it has not sounded as yet.

Is. 46:13 "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory." The Lord having died 1900 years ago, to many, it seems that God's salvation has tarried. Even to the last members, "that which remains" of the Church, the final finishing has seemed to tarry. Hab. 2:3 "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." "At the end it shall speak and not lie", the same thing which Daniel said, "the wise shall understand", in the time of the end. Though things may seem to tarry to some people, really they do not. So, when it is said "that there is time no longer" or a "time will no longer delay", it is in relation to the days of the voice of the seventh angel, and also something that has to do with the finishing touches of the mystery, - the church. There is no light in which the mystery can be looked upon as the plan of God being finished.

Ep. 5:32 "This is a great mystery: but I speak concerning Christ and the church." 1 Ti. 3:16 "And without controversy great is the mystery of godliness: who was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." S. The Lord was a manifestation of this mystery of Godliness or devoutness, the spirit that was to be inculcated in a class of humanity. Col. 2:2 "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding ..." Now, before the seventh angel sounds the trumpet, the mystery class will have come to the rich, full, final assurance of understanding.

Am. 3:7 "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Ep. 2:20 "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Thus we can see, that while the apostle John heard, but could not write, the New Testament prophets of the time of the end will understand. We have noted how this very time was prophesied through Daniel in 12:7, - the finish of the holy people. Thus "the mystery of God was finished" as according to the Sinaitic and Alexandrian Ms., as he hath declared to his "servants" and the "prophets", before the seventh trumpet begins to sound. The Revelator does not say that when the seventh angel begins to sound the mystery will begin to be finished, and there is no justification for any such conclusion. Since the one is finished when the other begins, there is no lapping.

Looking ahead to 11:15 we see the blowing of the seventh trumpet means, the kingdom of this world becomes the kingdom of our Lord, in other words the Millennial reign then begins. Since the



saints are promised to reign with Him, it is just a natural sequence that the mystery, - the Church - be finished, glorified and actually in glory associated with Him, before the seventh trumpet begins to sound. Though the seventh angel, no doubt is in readiness to blow yet it will not do so until all the remnant in Christ Jesus will have died, because all the merit of the ransom sacrifice must be relinquished to be available on behalf of the world.

**And the voice which I heard from heaven spake unto me again, and 10:8 said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.**

All down through the age there has been a general admonition, ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you. But here we have come down to a point of time when the Lord, is represented as having this little open book in His hand, and those individuals who are of the John class, must go and take it; for no one else gives it to them. If a person has the attitude, "I have the truth", "I have enough in Bible Student Books to save me", they will not be of a mind to go and take the booklet. It is so manifest, that it is how intent a person is, about applying themselves, that will determine whether they are going to enter into the proffered opportunity, of understanding and appreciating things more intimate with their God, by the little book.

We notice John was to go and take this booklet from one who is standing. Several times the Lord is represented as standing, this same matter was illustrated to Daniel in 12:5 and one; "at that time shall Michael stand up". John sees the Lord, at a time when He has one foot on the earth and one foot on the sea. While the Lord is a prince that standeth in the interests of natural Israel yet it is more timely to realize, The Lord present is standing to deliver thy people, every one written in the book, the Daniel or John class. The Lord is present in His second advent, ready in relation to the world, but dealing with that which remains of His people, bestowing on them the last exegetical allotment.

**And I went unto the angel, and said unto him, Give me the little book. 10:9 And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.**

**And I took the little book out of the angel's hand, and ate it up; and 10:10 it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was filled. S.**

The John class says give us the understanding and appreciation of the things present; - metaphorically speaking -, the little book. When they eat they appropriate the light and truth; with mind and heart it is assimilated. Da. 10:21, "But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince". In the days of Daniel there was none who helped like Michael - the Lord -, the

same is true today with respect to the Daniel class. And this book is the Scripture of truth for the end time.

Eze. 2:9; 3:2 "And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness." In chapters two and three a very similar description was given to Ezekiel. In vision he saw the same circumstance, the same experience that is being fulfilled in the end time. From it, evidently there is the possibility of refusing to accept and appropriate the little book: hence the recommendation, "be not thou rebellious" as the house is. Eze. 3:7 "But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted." God foreknew, what the reaction on the part of so called spiritual Israelites would be, which would account, - at least for a part - of the bitterness, that was bound to follow the enjoyment by anyone of such sweetness found in eating the book.

Pr. 24:13, 14 "My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off." The proverb makes it plain that wherever we read "honey", have in mind that it represents knowledge. "So shall the knowledge of wisdom be unto thy soul: when thou hast found it". We are told, that the contents of the little book is going to be as honey. As Pr. 27:7 says "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet." To anyone of a "know it all", class, the little book will not appeal as sweetness. Those of the John class must be hungry, for they say "give me" and take it, and then eat it. In view of the initial sweetness, even the bitter which follows is found to be sweet. Ps. 119:103 "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

Ps. 71:20 "Thou, which hast shewed me great and sore troubles, shalt quicken me again ... Ver. 23, 24 "My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt." Bitterness was the experience of David a man after God's own heart, but he will be quickened again. The John class are not only able to say like David, "my lips shall greatly rejoice", but they acknowledge His grace and favor granted them by the booklet.

Je. 15:16, 17 "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart; ... I sat not in the assembly of the mockers, nor rejoiced; I sat alone because

of thy hand: ...” Jeremiah, that was such a staunch and strong prophet of God, who stood out in contrast to the whole of Israel certainly met up with a lot of very bitter experiences. And this is the promised lot of those who find God’s word and appropriate the contents of the booklet. If we would prefer a more seemingly rosy outlook, just do not go and take the book.

At a time when the Israelites were hungry, all that Jonathan, Saul’s son did, was eat a little honey, “and his eyes were enlightened”, 1 S. 14:27. By eating a little honey he came under an edict of death, a very bitter experience.

**And he said unto me, Thou must prophesy again before many peoples, 10:11 and nations, and tongues, and kings.**

Concerning many peoples, concerning many nations, is suggested by the Diaglott, or over many peoples, as in the Revised Version. The John class are going to be able to testify concerning, about, peoples, nations, tongues and kings because the latest information is in the booklet. This testimony is not identical with Mt. 24:14 where the Lord said, this gospel shall be preached for a witness, - not to convert the nations -, which actually was done during the Laodicean period, even though few heard.

The same peoples, nations and tongues are spoken of in Re. 17: in connection with matters that have been going on for the last 1900 years. Also 11:9 “And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half ...” Not until the days since the church of Laodicea, has this verse of prophecy been in fulfillment. To interpret and to apply such a verse is an illustration of how people, kindreds, tongues and nations might be prophesied about by those who have eaten the little book. There are many prophecies of course, some we have been looking at; such as the seven church periods, or the seven seal cycle, the orders under the seven trumpets etc. As we are already in a time after the blowing of the sixth trumpet, and verse eleven says, “Thou must prophesy again” or “yet” - there is still more. In other words, for all that has already been dealt with, there is of necessity that peoples, nations, tongues and kings, - which include all - be prophesied about, by somebody.

“Therefore leaving the principles of the doctrine of Christ, let us go on unto maturity”, completion; not having to go over again and again what might be termed fundamentals, when such would serve to darken the mind’s eye, to the fact that there is a little book. Also it is very unethical for Biblical teachers to make blanket statements, that always leave others under suspicion and incrimination. For example it is said, “God deals with a body never with an individual”, or of others, “they go around handing out bologna sandwiches”; these things are part of the bitterness experienced, following the eating of a little honey.

Continuing in Eze. 2:10 we read over what is in the little book concerning peoples, "And he spread it before me; and it was written within and without; and there was written therein lamentations and mourning, and woe". All God arranged for.

Ec. 1:18 "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." Those, of the John class have the inner urge and desire to help one another. This is where the race course of a Christian has always been different, instead of hindering another person, they try to help all that they can. The urge to help those in the household of faith might be referred to as a yearning or travail; when it meets with rebuff or bitterness sorrow is increased.

Is. 28:5, 6 "In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; R.V." "And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle [from or at] the gate." Jehovah is going to be for a crown of glory for that which remains of His people. Our attention is thus focused on the Sardis church. God is for strength to those who partake of the booklet, and for a spirit of judgment. Is. 28:9, 10 "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line ..." Bible Students who are passed the milk stage, those who are going on to perfection, by appropriating the little book; these are the ones to whom He will teach knowledge, and shall make to understand the report concerning condemnations. Instead of "for precept must be upon precept" the Septuagint is "expect thou affliction on affliction", this ties in well with the little book, it was like honey, but bitterness may be expected.

Da. 8:13 "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" 8:17 "... Understand, O son of man: for at the time of the end shall be the vision." We are in the time of the end when there is this vision. The little book is a knowledge especially about lamentations, mourning and woe upon nations, kindreds, peoples, tongues and kings. With any perspective of the times in the world and the church, there is lamentation connected with it. When we think of this as the Sardis period of the church, and you are that which remains; watch or I will come upon you as a thief and take from you that which you think you have and you will not know it; you will go to meeting from Sunday to Sunday and not know that you have lost your relationship with the Lord, that is a woe that is lamentation upon those that remain.

## CHAPTER ELEVEN

And there was given me a reed like unto a rod: he saith, Rise, and 11:1  
measure the temple of God, and the altar, and them that worship there-  
in. S.

Really, verses one and two of chapter eleven are a continuation of chapter ten. For the same ones, who said to John, "thou must prophesy" - in vision - give John a measuring rod and more instructions, after John had received the booklet.

In Isaiah we saw how God was going to be mighty and strong towards this John class, and give them the spirit of judgment; and how well that applies now because they are to measure the temple, the altar and them that worship. A measuring rod is a rule to go by, but still a person has to be able to use it, or apply it, so, it is still a matter of the exercise of judgment, - discernment.

1 Pe. 4:17 "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" In general Peter's words have been taken to portray the thought that all who have a covenant relationship with God have come into judgment. That is true, however, we have come to an "end time", when judgment begins at the house of God, such as was never before outlined. The John class are counselled, to survey the status of that which remains of the church, as represented by the temple, altar and them that worship. There are those who are able to discern conditions with respect to the Church.

Ps. 48:12, 13 "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Zion today has special allusion to the remaining members of the Church this side the veil; - walk about Zion. Mark well her defences, how well she is established. This is exactly what the John class is admonished to do; measure. Mark those who worship, those who are supposed to have to do with the altar and the temple. Mark well her leaders, the towers thereof. There is going to come a time when those of the John class, will be able to talk about the precarious times, Zion had to cope with, just like the apostles are going to be able to tell about how they walked with the Lord when literally on the earth. Those of the end time, will have experienced a privilege, a mission

that was given to them, which has not been the situation all down through the age.

We have learned that God has a well measured plan going on all through the ages. In the Great Pyramid, design and arrangement are evidenced by the fact that the inclined passages, were built to a scale of one inch to represent a year. Then as we enter the Ante Chamber, after passing through the narrow low passage at the South end of the Grand Gallery, at once we are confronted with the North side of a granite leaf, upon which is a boss. This boss, is a cut projection five inches square and one inch deep, representing a standard of measurement. In turn those who are represented being at that point and in that position on the stream of time, can see things which could not have been seen before. They had come upon a measuring device. As John was given a rod to measure with, so at the right time individuals making up the John class are represented in that passageway at the entrance to the Ante Chamber, and coming upon that which enables them to evaluate the Christian art.

John was told to rise: be up and doing. By this is indicated a responsibility is assigned to the John class. We emphasize this activity on their part because, there are those who are so ready to say "nobody knows", "God knows, and someday we will understand all"; yes by that time it will be too late for anyone to profit by the present. Somewhere, some, have and use the measuring rod.

John 4:23 "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." During this Gospel age, all that might be said to be called ones, deserve the credit of being considered worshippers. Today, as a person might measure the general scene, there is very little worshipping of the Father in the Holy Spirit of truth. Practically every example of what purports to be truth in articles, tracts or from platform, is infiltrated with error. Also there is a manifest tendency to support an organization or who said it, instead of the truth that is said. Any true worship can only flow from an honest and contrite heart, Is. 66:2. Truth, possible to know and timely, denied, is an admission of the lack of true worship.

He. 13:10 "We have an altar, whereof they have no right to eat which serve the tabernacle." John is told to measure the altar of sacrifice, and those who have a right to partake of it. Those who have a right to appropriate unto themselves the significance of the sacrifice on this altar have a legitimate right to be called Christians. All others not so anointed in Christ, are not actually eating, partaking of this altar nor the sacrifice that is implied. To measure the altar might suggest the end of the sacrifice; as there was a start there is bound to be a completion; its length of service is measured. It is measuring the altar, to say, only those who do not

deny the ransom can have any part with the altar; appreciation of the Ransom is limited to so few in this end time. Those who tell us there is no such thing as a sinoffering, only give evidence of the fact that in it, they themselves have no part. If it is said, the sinoffering is something separate and apart from the Ransom, then it is demonstrated some strange altar has found allegiance. This is all a matter of judgment concerning truth; ability to evaluate the status of the New Creation. Such are some of the ways in which the altar, might be said to be calibrated, measured.

And to "measure the temple", measure, that which is in harmony or not in harmony with God. When the scripture says "ye are the temple of God", it means ye are in a harmonious relationship with God, so much so that the "spirit of God dwelleth in you". In the Bible it is not stated, that the church on this side the veil, is all there is to the temple of God. The fact is, that the whole world who attain life will enter into that temple. To be able to discern what is in harmony with God today, and what is not, is using the measuring rod, with respect to the temple. For instance, when it was stated there is no little flock or great company this side the veil, though some of the individuals who will eventually be of those classes, are yet here in harmonious relationship with God; that is measuring the temple. Thus such matters as what and who are in harmony with God, can and will be measured.

**But the court which is within the temple leave out, and measure it 11:2 not; for it is given also unto the gentiles: and the holy city shall they tread under foot forty and two months. S.**

Measure the temple, the altar and those that worship, but do not measure the court - Sinaitic says "within" - the temple. While this court is not referred to in connection with the Tabernacle it has the same significance. The court represents a condition, that of justification. It is a matter of the court and what it represents being in relation to the temple, the altar and those that worship. John was told, do not take into account, do not regard the condition of justification because a different procedure is now in order; the court has begun to have a different relationship in God's plan. Soon it will be due time for the application of the merit on behalf of the world, and the court is no longer held out as a means of obtaining members of the Christ Company. When the John class was able to take the booklet, they were also given a reed; do not tell anyone that the court, of justification is open and you can get started to run for the prize of the High Calling, because now, this court, this justified state is set aside for the world. That is virtually what John was told. We emphasize this because so often it is asserted that the door of opportunity to start in the race course is still open. More and more we come to realize by the Revelator, the truth regarding this door. First we saw that at a certain time, all the 144,000 were sealed; then we saw how that at a certain period of

time under the blowing of the fifth trumpet, there still were a few on earth, then a little further down in the end time, the John class begin to realize that herein is definite instruction not to be giving false promises of an open door to the people.

John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." This way by justification was opened up by the Lord's death, now this particular way is closing. It, the court, is still there, but John is not to measure; the John class are not to consider that it is yet possible for a person to start in justification New Creationward. It is not in the province of any one to hold forth the call, for the New Creation to others.

The time is coming when the world is going to enter into the temple, that which represents a harmonious relationship with God. Now we are in a time, Re. 15:8 when the temple is filled with much smoke, a time of obscurity, and as yet no man is able to enter the temple, but the court, - the way - is said to be given - assigned - to the gentiles.

#### HOLY CITY TRODDEN

Here is a straight forward statement "the Holy City shall they tread under foot". It is a measuring of the temple and the altar to understand, what, and when, and who it is does this treading. The class here referred to as the Holy City, are those that remain of the Church. Paul says Jerusalem which is above, is mother of the Church, Ga. 4:26. And the downtreading has been going on during this period that remains, - Sardis. These conditions over the Church were not in the focus of Bible Students until those of the John class was given the little book.

Mt. 24:21 "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." As we pursue the treading down of the Holy City, we shall see it is synonymous with the great tribulation. Contrary to the general idea, this is something that is not upon the world; it is upon the saints, the Holy City. "Then shall be great tribulation" when! Mt. 24:15 "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" The Lord was telling His disciples what Daniel had already prophecied, and Daniel said it would be in the time of the end. Whatever there has been in the way of a literal or minor fulfillment, we will bypass that in view of the major significance, and intention.

It is a fact that the abomination of Mt. 24:15 follows the subject of ver. 14 "And this gospel of the kingdom shall be preached ... then shall the end come." During Laodicea the gospel surely was



preached for a witness, and since that time we have been in the end, the consummation. The very group or organization that was active as a witness, are now a party to the activity of that which is the abomination, and is treading underfoot the Holy City. They do not know what is the Gospel of the Kingdom, hence they can neither witness nor support the Holy City.

Mk. 13:14 "But when ye shall see the abomination of desolation, standing where it ought not, (let him that readeth understand) ..." Let him that reads the little book come to an understanding. Not every one, is going to understand these times in the consummation of the Church. No one ever surmised that an instrument so consecrated to truth, would become a part of the desolator. "Mark ye well her bulwarks", even the human arrangements to prevent such a thing. In spite of all the fortifications, it was destined that an overspreading of abominations should become active.

Lu. 21:20 "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." We notice the verses that follow, are exactly a counterpart of the sequence in Matthew and Mark, hence this verse is actually in reference to the same thing. When you see Jerusalem compassed, here again, is the Jerusalem which is from above, under which the New Creation has been developed, encompassed with the overspreading of abominations, armies, enemies; know that the desolation thereof is nigh. A desolator has been doing its work. We are aware that the usual thought goes no further, than that this has reference to literal Jerusalem and was fulfilled in A.D. 70. Leading up to verse 20, are promises to spiritual Israel, "And ye shall be hated of all men for my names sake", "but there shall not an hair of your head perish", "And in your patience possess ye your souls". These prophecies are pertinent as to when the overspreading of abomination is active, and as to what is trodden under foot.

Da. 7:25 "And he shall speak great words against the most high, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Here instead of treading the Holy City under foot, the phraseology is "shall wear out the saints of the most High", and think to change times and laws. Daniel had a vision of this night time we are in. And he saw four winds strive upon the sea, and four beasts rose up out of the sea. He did not see one beast rise up, and then another, then another. It is not portraying Babylon in existence, followed by Medo-Persia and then Greece. Daniel saw four beasts, rise up out of the sea; all seen at one and the same time after the winds strove upon the sea. The balance of Daniel Seven substantiates this premise. By this verse we learn that the time, the opportunity, assigned to wear out the saints, by the "dreadful", "terrible", beastly force is allotted by God; the

same length and identical time, the Holy City is said by the Revelator, to be trodden. This beastly force thinks to change God's purposes, and if possible, carry on their own order and arrangement of society on this earth in continuancy, in spite of the fact that the incoming kingdom is so near. These operations are going on in this end time; - the Sardis period.

Da. 8:11, 13 "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down". Then I heard one saint speaking and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Daniel is here talking about the same matter, - the treading under foot of the sanctuary class by the desolator. We ask the same question, how long are these present day desolating influences going to be allowed to continue? We are assured its days are numbered, forty-two months, three and a half times, and Matthew 24:22 says those days were shortened, were determined. It is not a case of God allowing to a certain point, and saying, "now I think I will cut the days short", they were predetermined, at least as far back as Daniel's prophecy, because he said it would be for three and one half times.

Da. 9:27 "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." In God's design, there is an end determined to come to these desolating influences. This verse also is having its major fulfillment in this end time, and is related to the treading under foot.

Da. 11:30, 31 "For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Verse 33, "And they that understand among the people shall instruct many yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." He will have indignation against the Holy Covenant; a treading down of the Holy City. And he shall have intelligence with those who forsake the Holy Covenant; those who have purported to be running for the prize of the High Calling, they will give their indorsement, their intelligence towards the fostering of those influences which are detrimental to the development of the New Creation, the remnant, those who remain. Those of the New Creation are the

only ones that are in line to fall, as others have already fallen, - those who are of the overspreading of abomination. Some will fall, lose out, lose their standing as a member of the true Church, by four means or in one of four ways. There are going to be those who understand, those who have the little book, those who are said to be wise; not all will fall.

Da. 12:7 "And ... swear by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The power of the Holy People was not finished, nor trodden under foot during the dark ages or in the days of the reformation; it was not until the end time. As we look into these matters, we begin to realize that the real, and immediate function of the last half of Daniel's prophecy is a warning to the saints about this overspreading of abominations.

Da. 12:11 "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." After the abomination has been set up, there is a certain length of time that it will be allowed to operate. While the time is symbolical, it is not consistent that a day for a year be considered, as its term of fulfillment parallels the period of Sardis. It was said to Daniel "go thou thy way till the end be", and thou shalt stand in thy lot. As Daniel represents the same class in this end time that is portrayed by John, it is important that the facts, literally described to Daniel back there, be recognized. Standing in his lot in the end time, would mean a realization, an understanding, a fulfillment that the saints did not have heretofore.

Mt. 24:13 "But he that shall endure unto the end, the same shall be saved." This is the same word translated end, that occurs in verse 14, where it is said, the Gospel is preached, "then shall the end come". This end is a consummation, a short time, not necessarily a second or a minute. The saints all down through the age, have gone their way till the end be. But they of the remnant are of the class who are privileged to have an insight into this fact that there is such a thing as an overspreading of abomination active now, down here in this end time, which was not true in the past. Seven times the prophet Daniel makes mention of this overspreading of abominations, and likewise the Revelator, also makes a disclosure of it, for the benefit of those in the Holy City.

Re. 11:7 "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them ..." A beastly force comes out of a state of inactivity, and makes a war, which is not in the interest of the Church at the same time that the Holy City is said to be trodden. This beast is said to kill the Bible, its influence and effectiveness.

Re. 12:17 "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God ..." We are going ahead a little to note that this verse applies to the same time when the desolator is active, with the dragon - the Devil - at the head of it. He is especially after the remnant of the saints - the Church - those that constitute the Holy City. There has not been a remnant until this end time, since the Laodicean period of the church. The Dragon, Satan, has not been consigned to the abyss as yet. He is making a last desperate stand, thinking through his beastly forces to change times and laws. No doubt having in mind the interruption of his own fate.

Re. 13:5 "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." The same force is referred to here. The same beast was described by Daniel in similar language, "he shall speak great words". And how that God gave it into their hand to continue three and a half times; here it says forty-two months, the same length of time. This force is a spirit that is in the world which counters all spiritual forces that have been active in the interest of the New Creation.

Re. 13:7 "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." In this end time, the few, the remnant of the saints are a marked target; war on the saints, war with the remnant, wear out the saints, trodden under foot. This is virtually prophesying concerning peoples, kindreds, tongues and nations, when it is said they are used by the dragon to accomplish his purpose; to the end, that they may be such a desolating influence against the remnant of the seed. Verse 8 "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb ..." There are still a few whose name is in the Lamb's book of life. It is God's design that they are not going to be deceived by any beastly force, although it is possible. Never has there been a time in the history of the Church, when the true saints are being and have been thus tried; "no, nor ever shall be". This being the end of the development of the New Creation, there will never again be such an occasion. The Lord referred to it as "great tribulation", while Daniel spoke of it as a "time of trouble", upon the Church, not the world.

Re. 17:8 "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder whose names were not written in the book of life ..." And verse 14 "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." These verses tie in well, with Re. 11:7, they are

in reference to the same influence.

1 John 2:18 "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." If John's time was a last time, it is more aptly true today. Since forces have come out of a state of inactivity, it is the last hour. End time words were addressed to Timothy, "This know also that in the last days perilous times shall come. Men shall be lovers of their own selves, proud, etc." and again "for the time will come when they will not endure sound doctrine and they shall turn away their ears from the truth."

After saying that there is going to be a time of trouble, Dan. 12:3 says "they that be wise shall shine, ["warn"] as the brightness of the firmament." They shall warn according to the signs of the firmament. This word shine occurs twenty-two times, eighteen of which is translated warn. So they that be wise are going to warn you that this overspreading of abominations is active, and it is "the time of trouble such as there never was" upon the Elect. As has been noted, John was told to rise and be active measuring the true situation that the saints are in. The Lord, when on earth told the people, you can read the signs as far as the sun, winds and rain goes, but you cannot tell a thing about God's plans and purposes. This lesson is brought home right here to the wise, as the warning is according, "as the brightness of the firmament", warn according to the brightness of the celestial, - warn as the warning of the atmosphere, - test the sky - how about the times? Warn according to the conditions in the ecclesiastical and the Spiritual Heavens.

It is evident we are living in the allotted times of the overspreading, and to be warned is to be forearmed. As an example, it is blasphemy to preach that as a result of Michael standing up there is going to be a time of trouble. It is a misapplication of the text and purpose, it is even a corrupting influence. While a "time of trouble" is in, and caused by those in the world yet it is something especially upon the church that remains. The troubles in the world at the present time are to be accounted for in the pouring out of the vials of God's wrath and in the first two woes God has decreed upon the inhabitants of the earth.

Is. 51:23 "But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over." Thy Holy City shall they tread under foot forty and two months, and the scriptures show that God has arranged that it would be possible for it to be done. "I will put it into the hand of them", God could have arranged that such would not have been the case. It is said to the saints, "bow down that we may go

over", here is a treading down in the street. In this text the impression is that by treading upon, the treader is uplifted, "Bow down that we may go over". They think to change the times and seasons, - they think to change what God is bringing to a fulfillment in the development of the Church and elevate their own selves.

2 Th. 2:3, 4 "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." Verse 6, "And now ye know what withholdeth that he might be revealed in his time." Now, it is known what is holding back the revelation of our Lord to the world of mankind; it is the time that the abomination of desolation has in which to be active as the corrupter of the Elect. A time when the exalted "the son of perdition", "in the temple of God", is accomplished. God will allow or let until the due time to destroy the desolator, until the due time for him to be taken out of the way, until the forty-two months are up, whatever the literal length of time that is thus represented. By interpreting all this along with all the words of Daniel, as being fulfilled in the dark ages, we lose the impact of the lesson and are thrown off guard as regards the fulfillment of it being in the present time. The final end of these or any corruptive forces representative of Christ will be by the Epiphaneia of the Lord's presence, 2 Th. 2:8. When that due time comes there will no longer be anything, not even an influence antichristic. What a contrast between the facts and certain claims made by Bible Students, who say that the Lord is reigning on this earth along with Satan reigning also. That is an impossibility in God's plan, there is no room for such a situation. When the time comes, just the Lord present to reign will annihilate anything, that portrays itself as representing God or the Lord, who or which is not of Christ; the necessity for physical action being limited. This destruction will be by the bright-shining - epiphaneia - of His presence, which has not yet occurred. Before this however the literal destruction of that terrible beast will have taken place.

- 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth,
- 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.
- 11:5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.
- 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

With the third verse another subject is introduced, a new word description, instead of John, it is "my two witnesses". We gather that the one speaking is the one who gave John the little Book, - the Lord. John 8:17 "It is also written in your law, that the testimony of two men is true." Several times the Lord was testified to by two witnesses. At the instance of the transfiguration there was Moses and Elias that appeared to Peter, James and John, Mt. 17:3. Again after His resurrection, two angels as men in shining garments testified to the women that the Lord had arisen, and reminded them of things the Lord had already told them, Lu. 24:4, 7. Then at the ascension of the Lord, two angels again witnessed and testified, even about the Lord's return, Ac. 1:10, 11. Coming now to "my two witnesses" the suggestion is, the reference is to the Old and New Testament.

**"They shall prophecy a thousand two hundred and threescore days"**. This is an identical period of time as is referred to in 12:6, 14, where a similar fact is expressed in that "they should feed her", "where she is nourished". Three verses giving the same witness about what was fulfilled during the same length of time, which corresponds to the period of Laodicea. The time when the Lord is represented as saying "I stand at the door and knock", "I will come in to him, and will sup with him, and he with me". A supping time, as never was in the history of the development of the church; the Laodicean period. The time when the Lord gave power, as it were to the Bible, was the particular time of refreshing from the face of God that Peter prophesied about. As this is realized we are afforded a clue, as to the length of three and one half times or twelve hundred and three score days.

My two witnesses, "**are two olive trees**" or "**two candlesticks**"; whatever is true of one is true of the other. Yes, the Old and New Testament answers best to the likenesses; and not the church. For 1900 years the Bible has stood before the God of the whole earth.

Zechariah, gives a little different picture. The central Figure is one lampstand with seven branches, representing the seven periods of the church all down through the Gospel age. The supply of oil, - the Holy Spirit of enlightenment - is directed to the church from the two olive trees, "the two anointed ones", God's word the Old and New Testament.

**"If any man will hurt"**, the Bible, -- do anything to discredit it, or do anything derogatory, or blaspheme it at all - then fire proceeds by what is said in the scriptures and devours enemies. If any man hurt them, - the Bible - he must be hurt by these witnesses. Je. 5:11-14, "For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. They have belied the LORD, and said, It is not he; neither shall evil come upon us;

neither shall we see sword nor famine: And the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." Now of course, this word description was given in connection with the natural Israel, however it demonstrates a principle that is in action in connection with the two witnesses when they say, if any man will hurt them, fire will proceed, that is, the Bible decrees that they will receive just punishment or reward for things done, that are detrimental to the Bible and its influence. Thus anyone who belies Jehovah saying, "neither shall evil come upon us; neither shall we see sword nor famine", - any so called spiritual informers who say, "this is the body", "this is the organization", "this is the group", "this is the church", "you will not suffer loss, you will not lose your relationship as a new creature if you stay with us", anyone who gives a semblance of such a thought is saying, "Evil will not come upon us."

Today there are four things that is possible for a Student of the Bible to see, pestilence, famine, peril or the sword. Often is the expression or a similar one, "I've got all I need in the six volumes of the Scripture Studies, evil won't come upon me". The Christian cannot afford to take that position, for they are doing hurt to the word of God. And as an example, prophets have become wind when they say, the "time of trouble" is in reference to the world of mankind, and they do not know that it is specifically in reference to the church. The fire of decision and discernment is ready to devour; the Bible has decrees within it that will hurt.

Je. 23:29-32 "Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith Jehovah, that steal my words every one from his neighbor. Behold, I am against the prophets, [reciters F.F.] saith Jehovah, that use their tongues, ["chatter" or "smooth their tongues"] and say He saith. Behold I am against them that prophesy lying dreams, saith Jehovah, and do tell them, and cause my people to err by their lies, and by their vain boasting ..." R.V. For example anyone who says Daniel 7: has had its fulfillment in the empires of Babylon, Medo-Persia, Greece and Rome is a reciter and only chattering. Reciters will meet with God's fire in His word.

God sent literal fire at the request of Elijah, 2 K. 1, at which time, one hundred died. That real experience was a testimony that Elijah was a man of God. During this age, Elijah represents the operation of the Holy Spirit, through God's word. It may operate to bless, or contrariwise to hurt. Ho. 6:5 "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth." The



light of the testimony of His word reveals His judgments; and His judgment is that those who do hurt to the testimony will be hurt. The fire of judgment, discernment, decree, eventually destroying all wood, hay and stubble.

2 Pe. 3:16 "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Here is plainness of speech that is not limited to natural Israel. Illustrating the necessity that a person be on guard. Is. 66:5 "Hear the word of Jehovah, ye that tremble at his word: Your brethren that hate you, that cast you out for my names sake, have said, Let Jehovah be glorified, that we may see your joy; but it is they that shall be put to shame." R.V. 2 Co. 4:2 "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

**"These have power to shut heaven, that it rain not"** Re. 11:6. Rain is a supply of water: truth. Within the Bible, is the power to pour out a blessing of truth, or to restrain it, whatever is in harmony with God's design. This situation was exemplified in the experience of Elijah. Ja. 5:17 "Elias ... prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." Elias metaphorically speaking is the Holy Spirit, (not a class of people) operating through the Bible - prophecies -, prophesied that there would be no rain in the period of the church since Laodicea. Rather a famine is in the land, not for bread or water, but for a hearing of God's word.

Lu. 4:25 "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;" There was a famine because of no rain. And Luke tells us that at that time there were many in Israel that might have been helped, yet Elijah was sent to only one. We have been living in a time since the darkening of the sun, moon and stars, since the two witnesses testified during the Laodicean period; we are living in a time when the heavens are shut up, very little rain. As at that time there were many widows in Israel, but only one was blessed by the prophet, so in these days there are plenty of spiritual widows as brethren, but not all are blessed by not having famine. In spite of all that is transpiring in these times, there are those few as a widow class who are blessed by the Holy Spirit, - the Elijah. Elijah's experience is an illustration of how the Bible has power to shut heaven that it does not rain, people read and refer to it but do not understand or appreciate, blessings by it are withheld.

**"And have power over waters to turn them to blood"**, like it was in

connection with the first plague in Egypt, water a blessing, was made repulsive. Even so it is today, that which is truth for the time, is made to appear repulsive and not life giving by the witnesses. With some it is thought, all God's Holy Spirit ever does is draw and attract; No! it may just as energetically put away. When the operation of the Spirit through the word is such as that it turns water into blood, it is not within the province of anyone to try and turn blood into water; it cannot be done. Such would be working against God and His witnesses. There is no reason for mourning when unable to share with others, truths for the season.

Smite with plagues as often as is outlined, for God has brought many plagues upon mankind, and even His own people. As the witnesses testify to God's design, they outline the remainder of the seven last plagues, being poured out. No wonder the Bible, "my two witnesses" has survived the centuries with such inherent power.

**11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.**

**11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.**

With the end of Laodicea, the period of testimony was finished, then the beast that ascendeth out of the abyss, (the overspreading of abominations) became active, and made war against the Bible., to kill its influence. Since that time the Bible has not been as effective as it had been in the past, New Creationward. A street is an avenue of approach or a way to get from here to there. The way of the High Calling has been in this iniquitous world, where also the Lord was crucified. As far as the mind and influences, are concerned those that remain, have more to contend with than has ever been true before. By this overspreading, these subtle antagonistic influences are active in so many avenues and are not confined to any one group, body or organization.

The word "street" seems to be better expressed if we would say plaza or square, for it has to do with, where the street might be widened, and such as could be a gathering place. For instance in Mt. 7:13 it says "wide is the gate", one that will admit all, in contrast to a narrow one. A prominent reference work says, "Sodom is a symbol for dead bodies lying in the street of a City". No! Sodom is a symbol, for an organization of wickedness and infamy. A City in which representatively, dead bodies of the witnesses are lying in the square. Egypt is a symbol of mankind who are on earth. Spiritually speaking we can have in mind the world or can focus our sight on a City of abomination, in the midst of which, - in the square - the Bible is not active. So just as the Lord was crucified, in the midst of such surroundings, the remaining members of

the Church are meeting the same circumstances. While the Lord was not crucified in literal Sodom or Egypt; He was crucified in and under conditions these places portray. And His crucifixion was both literal and symbolical, in that there was a literal display of what was in their heart, towards Him, - "crucify him". The Lord suggested that with anyone who thinks in their heart, - it is actually counted as having been done. And so the Beast, Sodomites or Egyptians have killed the witnesses by their attitude, their thinking in their heart. In this figurative light the great sacrifice of the Gospel age is brought to a conclusion, with the few remaining members of the Church.

Je. 23:10 "For the land is full of adulterers; for because of swearing the land mourneth, the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right". verses 14, 15 "I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the LORD of hosts concerning the prophets: Behold I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land." Verse 17 "They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you."

It is true that these verses had a fulfillment connected with natural Israel, however they also are very descriptive of what is in that which we refer to as spiritual Israel in these times. As Israel walked in lies and caused the people to err, and they were likened to Sodom by God, just so there is a manifest connection, with Re. 11:8, today. For from the prophets, profaneness is gone forth, God "will make them drink the water of gall". Here, as we saw under the blowing of the third trumpet, the waters were made bitter after the Laodicean period. God, works against those from whom something better should come forth. As God overthrew Sodom, Je. 50:40, so He will destroy the beast of the abyss.

The apostle said in Ro. 9:29 "as Esaias said" in 1:9 "Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah." R.V. According to verse eight the remnant that is left is the daughter of Zion, that which remains, God designed and has arranged that a few would be left at this time during the Sardis period. Otherwise they would have been destroyed as Sodom, by the desolator if those days were not shortened.

Mt. 24:22 "And except those days should be shortened, there should

no flesh be saved: but for the elect's sake those days were shortened." S. They err, in the truth who say the Elect here are of natural Israel or not the Gospel Elect; the saints. Also the days are not shortened "by" the elect on this or the other side of the veil, - though the word "by" may be used for the word "for". The truth is expressed in the Sinaitic, "they were shortened", determined by God in times past. It is not the case that God comes to the time when He says to himself, I think things have gone far enough, I'll shorten them. We know, He knew the determined length as far back as the days of Daniel, - three and a half times. It is Satan's objective to destroy the remnant of the seed, and the suggestion is that if these times were allowed to continue the last contingent of the saints would not be able to be saved. But those days are cut, determined, because as we also know, there are promises that no one will be tried above that which they are able. So the principle operative all through the age, continues to the end.

**11:9 And they of the people and kindreds and tongues and nations see their dead bodies three days and an half, and suffer not their dead body to be put in a grave, S.**

**11:10 And they that dwell upon the earth rejoice over them, and make merry, and send gifts one to another; because these two prophets tormented them that dwelt on the earth. S.**

The Bible is not put out of existence, it is still where it can be seen by people, kindreds, tongues and nations. We would draw attention to the fact and emphasize that a three days and a half of inactivity follow the 1260 days of testimony, because it is after they have finished their testimony that they are said to be killed. The witnesses could not be prophesying and dead at the same time, - as is the view of others - nor was their prophesying done during the dark ages. The three days and a half are synonymous with the 42 months of verse two. Thus it is that the three and a half days are a period of a like length to the 1260 days. The three and a half days during which the two witnesses are represented as having been killed and their bodies lying, parallels the Sardis period of the Church. It has been in the Sardis period of the church when the treading under foot has been going on. Now that the church has lived through the 1260 days, - the period of Laodicea, they know about how long a period of time that is. What is not known, is exactly when it started and when it ended. We can get the lesson that the days are numbered, fixed, these days will not continue forever; they "were" shortened. While the witnesses lie dead in the square, the church that remains "were" ready to die, nigh unto death.

It was during the days of their witnessing the Gospel that the two prophets are said to have tormented the peoples on earth. In these days few people are any longer aware of the testimony that went on in the Laodicean period. There was a time, when considering

restitution, people said "impossible", "too good to be true", but today no one stands in awe, nothing that comes into the mind of man is looked upon as impossible. There is very little that convicts, because all are in a state of False rejoicing. A witnessing today, even by Bible Students is "in the spirit of tolerance and good will", not wishing to torment.

Re. 13:8 "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb ..." All nations, kindreds and tongues are worshipping and doing that which promotes the overspreading of abominations. Peoples do not know that the river Euphrates is dried up, hence they do not even have the mind to know whether they are worshipping the Lord or a beast. Even those supposed to be spiritual Israel do not realize the trumpets have been blowing and the vials are being poured out.

Surely, the two witnesses are lying in the square; not buried; the Bible is under foot so to speak, - Bibles are everywhere. The "honorable of the earth" enter into psychology, and politics, and stamp the Bible as mostly fables. Under the guise of Fatherhood of God and Brotherhood of man, evil is condoned. The peoples are given the feeling of freedom, liberty and license, and they rejoice and make merry with no end of sought out entertainment. Sending gifts and making merry has had a literal fulfillment in the commercialized form of what is supposed to be a celebration of the birth of Jesus. Maxims of Satan sway.

**And after three days and an half the Spirit of life from God entered 11:11 into them, and they stood upon their feet; and great fear fell upon them which saw them,**

**And they heard a great voice from heaven saying unto them, Come 11:12 up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.**

The spirit of life from God enters into the witnesses, not the spirit of Sodom or the world. It is an instance not unlike the time the Lord raised the widow's son, Lu. 7:12 "... much people of the city was with her," they all thought the son was dead. And, the people in the world of "Sodom" by their discrediting, suavely discounting, stopping up of its testimony, ignoring its condemnatory precepts, think the two witnesses are dead. Lu. 7:14, 16 "... Young man, I say unto thee, Arise. And there came fear on all: and they glorified God, saying ... God hath visited his people." As life enters, the witnesses will stand where they can be recognized, and like the widow's son begin to speak, begin to be heard and have an influence that cannot be ignored. Truthfulness which is embodied in the Bible - the witnesses - will come to life, - light.

The influence and purpose of the Bible, has now come to a conclusion with the command "**come up hither**". Here is an answer to

the oft repeated question, as to whether or not the Bible will be used in the Millennium. Purposely, the Holy Spirit has operated through God's word New Creationward, and now even enemies recognize its demise. The Bible, parables and dark sayings, none will longer be necessary or the procedure with the world. As God will then turn unto the people a pure language; for out of Zion will go forth the law and the word of Jehovah from Jerusalem.

Evidently when the Bible comes to life and ascends, it will do so in a short period of time, just preceding the Battle of God Almighty. Now the whole world can be alarmed in a few minutes, as an example, when an especially bright flash occurred in this area there were thousands of calls, by people who no doubt are in fear of the end of the world. When the Battle, of God Almighty starts there will be no mistake about it. People, kindred, tongues and nations will realize what is going on then, and they will say the Bible was right; this is from God, His word will not have returned unto Him void. It will then have accomplished that which God had pleased as far as the world, and as far as the development of the New Creation, Is. 55:11.

The "Come up hither" time is very close to the time when the kingdom of this world becomes the Kingdom of our Lord. So that it can safely be said, that by that time the last one of the saints will have been glorified.

**11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven,**

**11:14 The second woe is past; and, behold, the third woe cometh quickly.**

In the same hour that the witnesses ascend in a cloud - indicating the presence of God -, the last feature of the second woe, synonymous with the Battle of God Almighty occurs. Since the second woe is not in the past as yet, then it naturally follows that the seventh trumpet has not yet blown. After the second woe is past there will be no time loss, before, the third woe starts with the blowing of the seventh trumpet. One thing about these three woes the events suggested after the blowing of the fifth, and sixth do not carry on and on, or even carry on and sort of feather out. When the third woe starts, the second woe is past, finished, done.

The tenth part and the seven thousand cannot be literal. Tenth suggests human completeness, and some suggest the rendering should be 7000 "names of men", such as captains, kings, princes, - important personages. When these are slain it is the same as saying, all organization of present human society has gone down, - through. But there are a remnant who are going to survive, be affrighted and give glory to God. Heretofore, after terrible ex-

periences, the Revelator says "neither repented they of their murders or sorceries", etc. All the trouble which the world had been through, had not been such as would cause them to be affrighted and give glory to God; but when this happens, the remnant are so moved they will give glory to God and be ready to listen. Fear fell upon them who saw the Old and the New Testament come to life, and then saw them taken, as it were, to heaven. But with this concluding experience of the remnant that are left from the old order, it is no wonder they are affrighted; the wonder is that they give glory to God.

Any catastrophe, among mankind has always been a fear prompter. Many are the accounts where the individuals attention was directed to sing or pray "nearer my God to thee". It is a reasonable assumption that a person who dies with such a laudable phrase on their mind, will in the resurrection be real amenable; this may be said of those who looked upon the witnesses coming to life, and who feared. Though they die after that, or in the same hour, in Armageddon, the next moment of consciousness for them will be the awakening in the Kingdom.

**And the seventh angel sounded; and there were great voices in heaven, saying. The kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever, Amen. S.** 11:15

Here it is, the kingdom (dominion, sovereignty, rule,) of this world, - the whole social order and arrangement of human behavior - has become the kingdom of our Lord and His associate members - the Christ Company. God, Jehovah always reigns, both in heaven and on earth, although during the most of man's past, Satan is referred to as the God of this world, and it has been a kingdom that lieth in wickedness. After the seventh trumpet blows, then this world is due for a change, the time will have come when the kingdom is given to the Lord and the saints with Him.

This verse is real pertinent, as to the truth for the season. It counters so many vague, variant, vagrant ideas. The seventh angel did not sound in 1874 or 1914, in fact it has not sounded yet. And when it does, there is nothing said, or to indicate that it will sound for a thousand years. No! The angel sounds, then there follows certain events, which are referred to as a woe upon the inhabitants of the earth. When the Kingdom becomes our Lord's all other reigns have ceased; the times of the Gentiles will have come to an end, and Satan's reign will all be over. The Lord and Satan never have, and never will rule or reign, at the same time over the world of mankind. For the binding of Satan will synchronize with this matter of the kingdom of this world becoming the Kingdom of our Lord.

No wonder there were "great voices in heaven" making such a momentous announcement. John heard voices in heaven, not on earth

contrary to the comments of others, who have said heaven means the "nominal church". Nominal church people know nothing about this transfer of the kingdom to our Lord; they are dumb, and have no voice. If the voices are interpreted to have reference to Bible Students who were giving voice to the statement that the kingdom of this world has become the kingdom of our Lord, - which they have been doing for eighty years -, since they are wrong, since the announcement is not true yet, it just cannot be that they are the voices. Satan along with his host is still the active ruler of this world, they are not bound yet.

Any one ought to admit that the Battle of God Almighty has not taken place yet. If this announcement has been true, the Lord is reigning before the Battle of that great day. Whereas this is a battle of God Almighty, it is not the Battle of Jesus Christ. Nowhere is there a word said about the Lord battling in or conducting God's battle that ends the present order of world affairs. In connection with this matter of proclaiming the fact that the Lord has already been given the Kingdom: Re. 21:27 says that in the Kingdom there is not going to be anything that worketh abomination or maketh a lie, this is something that is going to be true right from the time of the announcement by the great voices.

The Lord is present in His second advent, that is the fact, but He is not now dealing with the world, because the kingdom of this world has not as yet become the Kingdom of our Lord. Those who make the claim that the Lord is now reigning, are to be blamed for others losing their confidence, that the Lord is even in His second advent. Others equally claiming to be Brethren in Christ, deny the Lord present, because the physical facts, - told them - do not support such a claim. In spite of all admonishment, against hymn book theology, the line, "The seventh trump is sounding and our King knows no defeat" is still being sung. This will be true when it sounds. In the language of the prophet, we are in a day of trumpet and alarm, however anyone of the seven trumpets should not be confused with each other nor with, of all things, a world's jubilee trumpet.

Let us remember that in this verse is emphasized the fact that there is a time, when the kingdom of the world becomes the Kingdom of our Lord. The world has not as yet, had such an upset as is described in the thirteenth verse, when the remnant were affrighted. While there is fear at the present time, men still hope that somehow things can be worked out by their own efforts. The fulfillment of verse thirteen must take place before the blowing of the seventh trump. How out of place at this time, are the remarks of those who quote, "all power is given unto me in heaven and in earth". We yield to those words, but in them is nothing suggesting when He is going to take unto Himself that power worldward. Re. 11:15 tells us when. Again, in what is known as the reprints,



several times there is the statement, that the Lord will not deal with the world, (He cannot) until His merit is made available, relinquished - as it were - by the remaining members of the Church, then it will be applicable to all in Adam, on this earth.

Acts 17:31 "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained ..." Our Lord cannot just start any time, for God has appointed a day. That word appointed means established, has set, has covenanted. This time, we aver has not started yet.

1 Co. 15:28 "... then shall the Son also himself be subject unto him that put all things under him ..." Among other things this verse says there came a time when God put all things, - as far as the world is concerned - under him. Not at the end of the Millennium, but at its very beginning, when the seventh angel sounds.

Ps. 2:8 "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." God is talking, Son "I shall give thee"; there is to be a definite time of giving and receiving, such an inheritance of the earth, without Satan abroad upon it.

Ps. 110:1 "Jehovah saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool." This verse is referred to more often in the New Testament, than any other Old Testament verse; implying its urgent importance. It is a key statement that must be recognized, if our perspective is going to include things present and our part in them. It is important to understand what God is doing and what He is not doing, and what our Lord is doing and what He is not doing, according to the light on His word.

"Until I make", there is definitely a time element here. God says He is going to make the Lord's enemies a footstool. This He will do by what is called Armageddon or the "Battle" of the great day of God Almighty. Then after the Lord's enemies are put under His feet, verse 2 is in order, "Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies." R.V. Jehovah will send the rod of His strength out of Zion, - out of the Christ - our Lord and the Church; just exactly that which is stated in Re. 11:15, that at a certain time the kingdom becomes the Kingdom of our Lord and of His Christ. So Zion - our Lord and the Christ company - will rule in the midst of these who are still His enemies although they are now represented as being under the feet of the Lord, and while the Lord is still at the right hand of His Father, Ps. 110:5. Bible Students who tell us that the Lord is the generalissimo in the Battle of God Almighty, are ignoring the fact that the Lord never has and never will make His enemies His own footstool.

Is. 26:9 " ... for when thy judgments are in the earth, the inhabi-

tants of the world will learn righteousness.” When the kingdom becomes the Kingdom of our Lord, that will be “when thy judgments are in the earth”, and He will rule in the midst of His enemies. Some have tried to say they are the judgments of the Lord manifest in the Battle of God Almighty, no, no one will be taught righteousness by being slain. The Battle of God Almighty, is the execution of a sentence already rendered by God’s judgment. “When thy judgments”, at the hand of a mediator, is when mankind shall be taught, and be able to respond to that teaching and gain life. The Septuagint of verse nineteen, is so good as a continuation of then, “The dead shall rise, and they that are in the tombs shall be raised, and they that are in the earth shall rejoice: for the dew from thee is healing to them: but the land of the ungodly shall perish.”

Da. 7:27 “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High ...” The Kingdom and dominion “shall be given”, at the set time. It has not as yet been given to the saints of the most High.

Da. 7:22 “Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.” “Judgment was given”, to those who have been promised to live and reign with the Lord. And when thy judgments are abroad in the earth the inhabitants will then learn to be righteous. And the “time came”, - some try to cover up for the expectations of others, by saying the saints on this side of the veil are associated with the saints on the other side, reigning with the Lord - the saints do not possess the kingdom as yet. Da. 7:18 “But the saints of the most High shall take the kingdom, and possess the kingdom ...” There comes a time when the kingdom shall be taken and possessed. The Masoretic uses the word receive, for the word “take”. That is exactly what we read in Re. 11:15, the kingdom of this world becomes the Kingdom of the Lord and of the Christ, because they will then receive it.

Da. 7:14 “And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him ...” “There was given Him”, all these statements in Daniel are descriptive of the transfer of the kingdom of this world over to the Lord and the saints. This transfer is portrayed as occurring after the terrible beast is slain; which has not yet been accomplished. Daniel Seven is a prophecy concerning this end time, it is not talking about events that transpired in millenniums past. Daniel says the wise will understand this.

Is. 41:2 “Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to the sword, and as driven

stubble to his bow." God will raise up the Sun of righteousness, to whom He gives the nations, when the due time comes; exactly as related in Ps. 110:2 and 5.

Is. 49:8 "Thus saith Jehovah, In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages." R.V. There has been an acceptable time, as far as the day of sacrifice is concerned, and there is an acceptable time when those who are for a covenant of the people, to establish the earth, will rule.

1 Co. 10:21 "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." Neither in this age, or the next. You cannot mix the kingdom of the Devil and the Kingdom of the Lord. The Devil is not reigning at the same time the Lord reigns; the Lord will not share His throne with Satan. Satan is still reigning, so the Millennium has not started yet. The god of this world is continuing to blind the minds of the people.

Ps. 96:5 "For all the Gods of the people are idols; But Jehovah made the heavens." R.V. This scripture is one that applies to the kingdom of this world before the transfer. The word idols in the Septuagint is "devils". All the gods of the heathen or nations are devils or demons. So it has ever followed, that men's idols are such as they might even be devils. Idols being everywhere, have been a stumbling block to the true Israel of God; if nothing more than organization or loyalty to the word of a man.

"He shall reign for ever and ever", which is much longer than a thousand years, it is just on and on. While the purpose of the Millennium is that of a judgment day, the reign will not end with it. Lu. 1:33 "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Or no consummation; so while ever and ever, may not be an exact translation, - implying on in eternity - the fact is stated in other places by other words. Is. 9:7 "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice ..." Here again is the phrase "there shall be no end", and it will be established; nowhere is the suggestion that it will be established for a short or limited time.

Da. 7:14 "... his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." 2:44 "... set up a kingdom which shall never be destroyed ... and it shall stand forever." Never be destroyed, not only will it never come to harm, but it will never come to ruin.

1 K. 9:5 "Then I will establish the throne of thy kingdom upon Is-

rael for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel." I will not fail thee, I will establish; this was a promise oft repeated concerning David. While there may be some objection to the use of the term "for ever and ever", yet the fact is, that this kingdom is going to be without end.

**11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,**

**11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and because thou hast taken to thee thy great power and hast reigned,** S.

In our minds, we still have before us the throne scene, at this point of time in the history of God's dealings with mankind, when the seventh trumpet sounds, the twenty four Elders are still sitting, - Sinaitic is, "which sit before God". They fall down and worship, praise God, give Him thanks and have a lot to say. Priests, Prophets, Attributes or principles, could not say such things with any reason or sense. "And the four and twenty" follow the voices of verse fifteen with their actions and information. Thus there is reason to suggest that the voices that John heard, were those Living ones, - the ones who are active, not sitting, saying "the kingdom of this world is become the Kingdom of our Lord".

Since all the Elders have had such close association with the development of the church, through 1900 years, and now have come to a point of time when the kingdom is given to the Lord and the saints, they are compelled to fall down and worship God when they realize how wonderful are His doings, and how that a fruition has been brought to a focal point. They realize all is in fulfillment of God's design, and they see results that demonstrate the fact, that God has always reigned. Ps. 103:19 "Jehovah hath established his throne in the heavens; And his kingdom ruleth over all." The world is included in the all, even when ruled by His Son.

**11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.**

The twenty and four Elders, continue by saying, "the nations were angry", "thy wrath came", they could say it because they had witnessed it. They describe events that had already transpired; not something that was now going to transpire. It is not the fact that the kingdom of this world is given to the Lord and then the nations were angry. Thy wrath upon the nations was in the past. The Diaglott, Revised version and others read "thy wrath came". "Is come", is all right, if a person has the right view point in mind when they read it. God's wrath, had already been poured out as

represented in the seven vials of His wrath, climaxing in the Battle of God Almighty, just before the voices announce that the kingdom has become the Lord's.

**"And the time of the dead"**, "that thou shouldest give reward", is not yet future from the time that they are saying it, - it has been. It was in the past. Before the Kingdom is given to the Lord and the saints, He was already present in His second advent. The first thing He did was to reckon with His servants, "**reward**" the dead in Christ, and the living as they end their course in death. As a chief reaper, the Lord has been assigned the duty of rewarding the Gospel age prophets and the saints; with the majority, a resurrection was their reward. Small and great, there no doubt is a wide variation among those who have been in a covenant relationship with God, some have been greater than others as saints on this earth. "**And shouldest destroy them which destroy**"; in the main, the abomination of desolation, the last stand against God and the Christ. Actually we have not reached the time when it is prophesied, that the twenty four Elders say that which is recounted in verse eighteen. However for the last seventy years we have been living in the time of fulfillment, of that about which they will speak. It being thus recorded what the twenty four will say forms an informative prophecy particularly for the benefit of the remnant of the Church on earth, in this end time.

Ps. 2:1, 2 ' Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his anointed, ... " While it may be said that this has been partly true throughout the age, it was especially fulfilled during the hour of temptation that came on "all the world" synonymous with the Laodicean period. Then, after that follows what is described in verse five of Ps. 2, "Then shall he [God] speak unto them in his wrath, and vex them in his sore displeasure." As has been fulfilled in this period since Laodicea, in the pouring out of the seven vials of God's wrath. The Elders have been in position to distinctly view all this, hence the warrant for their saying what is recorded in Re. 11:18. It has been a great day of recompense, that "is come" before the seventh trumpet sounded, Is. 61:2.

**And the temple of God was opened in heaven, and there was seen in 11:19 his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.**

At one time (11:1), John was told to measure, - consider - the temple, - the matter of a harmonious relationship with God for all. But at that time no man was able to enter the temple (15:8), now the world is in the change over, a time of transfer. The seventh angel has sounded, and the Kingdom is now the Lord's and all the saints with Him. There has been action in heaven among all God's angelic forces, and on the earth to the end that man's millennial opportunity is now being opened.

## CHAPTER TWELVE

Since the whole thought and interpretation of breaking seals on a scroll that was in God's hand, has been that of understanding, it is very singular, how little chapter Twelve has been understood. To realize the time of fulfillment has been in this, "the time of the end", somewhat ameliorates the situation. As prophecy is always easier to be understood after fulfillment. To those who have a measure of God's Spirit it is emphasized that God is the designer and discernor of times.

In some respects, this is the greatest chapter in the book of Revelation. It is essential for it to be realized that this chapter twelve cannot be taken consecutively, that is, that one verse always follows another in sequence. To do so, runs into snags and absurdities that are not consistent. We will divide the chapter into three divisions or skits, and notice the wonderful, logical, spirit energized understanding possible. Verses 1-5: 6-13; 14-17.

- 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
- 12:2 And she being with child cried, travailing in birth, and pained to be delivered.
- 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
- 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
- 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Here is a skit, a word picture, a story, an outline that is complete. Like any parable, all history is not recounted, but it is given to illustrate some particular point or feature. So each skit emphasizes some feature as outstanding, and in turn, like the parables they overlap.

**"There appeared a great wonder"**, actually, John sees a sign in heaven, what ever the sign was, it was something that signified to him the lesson, we are going to get out of it. The word wonder is so translated three times, "token" once, "miracle" twenty-two, and "sign" fifty-one times. No doubt these signs were wonders. Ex. 4:21 "And Jehovah said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand ... " In the past God has put into the hand of Moses and others certain signs and they were called wonders.

Da. 4:2, 3 "I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." Such was the truth well stated by Nebuchadnezzar, although he never held to it.

Da. 4:26 "And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." Nebuchadnezzar was given a demonstration, when he got through with the sign or wonder, he would certainly know that God in the heavens ruled. As we look at this sign of the woman clothed with the sun, we too will have more confidence that God's ecclesiastical heavens prosper.

Ps. 77:14, 11 "Thou art the God that doest wonders ... " "I will make mention of the deeds of Jehovah; For I will remember thy wonders of old." R.V. God speaking says, J1. 2:30 "And I will shew wonders in the heavens and in the earth, ... " The same heavens where, "appeared a great wonder", "a woman clothed". If the significance of the signs is recognized, there is the possibility of being forewarned and fortified. God told Ahaz to ask for a sign that he would be the protection and defence of Judah; Ahaz said no, however God gave him a sign anyway as reported in Is. 7:14 "... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." There no doubt was a literal fulfillment of this promised sign to Judah, yet all that was contained by implication in this sign was not then fulfilled. In the New Testament, there is a depth of interpretation in the application, that was made of this verse. The Church like Judah, has been surrounded by God's signs and wonders given for a purpose. A most important beginning of signs to the Church was the birth of the Lord. Now we approach the wonder of a woman clothed with the sun, that has been

a sign to the Church for over 1865 years. We are interested in its significance, as it may help us to appreciate what God is doing and what our part is in it.

In vision John saw "a woman clothed with the sun"; arrayed in sunlight. As our natural sun is a source and sustainer of life so this woman is blessed by being adorned with the light and life of the Lord. He brought life and immortality, to light through the Gospel, His life was an example of obedience and devoutness to the Father parexcellence. John reported that when the Lord was on the earth, He said "I am the light of the world". Many times the Lord is likened to the sun. Mt. 24:27 "For as the lightning cometh out of the east, and shineth even unto the west ... " "Brightshining" is a better word for this word here rendered "lightning", lightning gives the wrong impression. For as the brightshining cometh out of the east and shineth even unto the west so shall the second advent of the Lord be. In the Kingdom the Lord will be the Sun of righteousness that will have healing in His wings, Mal. 4:2. Also Is. 30:26 "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD [Jehovah] bindeth up ... " Isaiah is talking about the Kingdom, during the Millennium, after the kingdom of this world will have become the Kingdom of Christ. The light of the sun will then be seven times brighter, as during the Gospel age, and the light of the moon shall then be as the light of the sun has been.

Ep. 2:19, 20 "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" This is a word description of the relationship between the Church and, household of God, and God, fellowcitizens with the saints. Built upon the basis of there being apostles, saints and Jesus Christ, the Stars, Moon and the Sun.

The woman is the order and arrangement, in which a true Church is developed. Something that would not have been in existence if the Lord had not died. So as not to exclude anyone, we would include all people who have ever heard of the Bible or the name of Christ. Millions of mankind have lived and died without ever as much as hearing the name of Jesus; this is even true today. Hence, the body of this arrangement would not be limited to the household of God, or the household of faith, the early church, late or middle church, but all, whose life to any extent was influenced by the light and life of the Lord. In that they have had the Bible in their midst, which includes the New Testament. This in turn limits the time when the woman is in being; only since the first advent of the Lord



has the selection of the Church been going on.

In the first place, God having in mind a New Creation arranged for the creation of the human family, a race upon this earth in order to provide suitable circumstances. Next in turn those being fitted, must be surrounded by an environment of the Bible and the accompanying influences, here termed a woman, with a moon under her feet. The moon represents that which is the footing, basis or the reason for the woman being in existence. As the natural moon reflects the light of the sun, so the same reality is here expressed. By the moon there is represented the reflected light and life of the Lord, wherever and in whomsoever it may be manifest.

An interesting feature designed by God, regarding earth's moon is that it always keeps the same side towards the earth. The aim of the Christian is, to keep the New Creature side always towards the world, reflecting the light and the life of their Lord; a sun. Man is inclined to look on the outward appearance all the time.

Acts 4:13 "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." There was seen a reflection of Jesus in them; Peter and John also said, we cannot forbear to speak of the things we have seen and heard. So it is with all in whose heart the Love of God is shed abroad, they will show it, they will reflect it, Ro. 5:5.

Ph. 3:8 "Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord ..." There, is an outstanding example in the reflection of the Lord by Paul, in a determination, knowledge and suffering. Jn. 15:20 "Remember the word that I said unto you, The servant is not greater than his Lord, If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also." The light of the moon is never greater than the light of the sun. Whatever constituted the light and life of the Lord; no less than a reflection of that will also be manifest in the members of the Church. Ja. 5:16 "... The effectual fervent prayer of a righteous man availeth much." The Lord prayed not only for the saint of His day but for all who would believe during the age, thus the righteous praying is a reflecting of the Sun.

1 Co. 7:14 "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." Since it is possible that an individual exercise a sanctifying influence, certainly a class of individuals, represented by the moon, admittedly extend an influence in the interest of a system or organization represented by the woman.

Ge. 30:27 "And Laban said unto him, I pray thee, if I have found

favor in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake." Laban realized, that he was being blessed, because God was blessing Jacob, his son-in-law who lived with him. Not many, of the whole nominal churchianity are like Laban. Few realize that the saints are the basis of all socalled Christianity. During this Gospel age wherever there was a saint of God there was an influence exerted that was a blessing to those around, whether it was recognized or not. This has been a principle in operation.

Many times it has been expressed, that the moon represents the Old Law Covenant. Where we read in Is. 30:26, that in the next age the moon will shine as bright as the sun, it cannot be said that is the Old Covenant, because there is going to be a New Covenant at that time. The Church has not been under the Law Covenant in any sense. Jew or Gentile, who have come into Christ are out from under the Old Law Covenant. The Old Law Covenant is not a basis for the Church or its members. So the moon does not represent the Law Covenant either in the Gospel age or in Christ's Kingdom. The moon has represented the light reflectors of the lord's light and life, during the last 1900 years. It will also be true in the next age, because the world will know, when the sun is shining seven times brighter than it has shown; then, it will be said "this and that one was born in Zion". In other words the time is going to come when the world will know, who they are that have been here, and who are then over there, associated with the Lord in Glory. They will be an example, of this light and life of the Lord, even then to the point where they will shine as bright as the Sun does today. They will be a lesson, an encouragement, an incentive to that part of mankind that are going to be blessed by the Kingdom.

**"Upon her head a crown of twelve stars"**; the twelve, apostles, the very first and highly honored. Herein is portrayed the fact that our Lord, the apostles and the Church have exerted an influence since Pentecost throughout the age, until the close of the Laodicean period of the church. Coincidental with the spewing out of Laodicea the Sun, Moon and Stars are darkened, they no longer have been active as they were during the age. These apostles will also have their part in the next age as the twelve foundations of organized society upon this earth.

**"She being with child", "brought forth a man child"**, that represents a class, just as a class is represented by the woman. The child that now comes to delivery, - resurrection -, - glorification - **"caught up unto God, and unto his throne"**, the Zion class, or the 144,000 which has been in development throughout this age. This child (class) receives the same promise, that of ruling the nations as the faithful saints of the Thyatira period were promised in 2:26, 27. As the overcomers there referred to will be a part of the 144,000, we aver

that this child is this class, the true Church. Heretofore we have learned that the Christ is to rule the world with a rod of iron and that every text, about ruling with such a rod, applies to the Millennial processes. Not to a time of trouble or the Battle of God Almighty.

To suggest that the man child represents Papacy, the man of sin or Constantine on the throne, is blasphemy, and diametrically the opposite to a portrayal of the truth. It is nonsense to say the travailing by this woman represents "the importunate desires, prayers, and endeavors of the Lord's people in the days of Pagan Roman persecution", the fervent prayer that Constantine "might be elevated to the throne." "This is what we understand to be the fulfillment of the woman in travail." End of quote. So much error has been abroad, written and held by individuals in high esteem.

"**She being with child**", during the Gospel age, there comes the time when she is said to be "**travailing in birth**". Travailing is to desire, a yearning, the urge to bring forth; it is not pain. Eve would have travailed just the same, if sin had not entered in, but because she sinned, it was promised that when she did travail, she would do so with trouble and with pain. God does not experience trouble or pain, yet the Scripture says He travails. Yearning is a natural feature of a being. We recall how, Mary pondered these things in her heart, because for centuries women had hoped to be the instrument to bring forth the deliverer and here there was evidence that she was to be the blessed one.

Is. 66:8 "Who hath heard such a thing? who hath seen such things? ... as soon as Zion travailed, she brought forth her children." Isaiah was here foretelling the same bringing forth of children. Zion, the Church on this side the veil in travail, are yearning, filling up that which is behind of the sufferings, yearnings of the Lord. The Lord in His first advent desired, yearned, that He might start the development of the Church aright, and He prayed the Father on behalf of all the remainder of the Church. Then as Is. 53: says "He shall see of the travail of his soul, and shall be satisfied:" not disappointed. He was not promised to see the pain of His soul. He was to see the desires, the longings of His soul carried on down through the members of the true church, the Elect, doing their part in helping one another come to the prospect of a birth in Zion. The Zion class, have longed for completion in the development of this Christ Company, the man child.

Is. 66:10 "Rejoice ye with Jerusalem, and be glad with her: all ye that love her: rejoice for joy with her, all ye that mourn for her:" Ver. 7 "before she travailed, she brought forth: before her pain came, she was delivered ... " Rejoice with Jerusalem, because it

will be from Jerusalem through Israel, that all the blessings are going to flow to humanity in the Millennium; Israel represented by Jerusalem. But Israel has not had a yearning to bring forth restitution blessings to the whole world of mankind. There is the height of antipathy toward Gentiles even today among Israel. They do not have a longing to bless the Gentiles; they would rather do things to their detriment. But God has designed that they are going to bring forth; "Shall I bring to the birth, and not cause to bring forth?". They are going to bring forth, and yet they have not travailed. But with Zion there is a great difference, they have travailed, and yearned for the completion of God's desired complement, - the child caught up unto God.

Mi. 5:3 "Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." Putting it in other words, God purposely bypassed natural Israel, until after this child class, - the Church - has been delivered of this woman. No wonder Paul said in Romans, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." The whole world awaits this manifestation, along with natural Israel.

Is. 54:1 "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD." Isaiah foretold and Paul elaborated on the fact that Hagar, the desolate who did not travail had so many more children, than Sarah the married wife. And that the time is coming when they, - all mankind on earth - will break forth into singing. But not before travailing Sarah brings forth.

Je. 4:31 "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers." The daughter of Zion, the remaining members of the Zion class are bringing to birth, and are especially downcast and weary because of the murderers. Satan is after the remnant of the seed, so he will do anything to destroy any semblance to a child of Zion. As is expressed in Re. 12:4, Satan stands in readiness to devour those that are in the process of resurrection. Satan has had the temerity to try and interrupt, the saints being born in Zion, the delivery of this child. He, that was a murderer from the beginning still does the same in these times. Those who are of the daughter of Zion, being weary, are special targets for error, - and error kills.

Mi. 4:9, 10 "Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter

of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; ..." Here is a description of the conditions that the daughter of Zion, those who are the remnant of her seed are having to meet. They are in the field, (the world) without visible protection, (the city). They travail, long for, the finish, the perfecting of Zion. Before the end they will find they are still in Babylon, they cannot get away from where there is confusion. For from there they will obtain their deliverance, - resurrection. With the delivery of that which remains, the birth of the "man child" will be completed. The deliverance of this child that was caught up unto God, is an event separate and apart from any trouble or destruction on this world.

At the same time that John had the vision of the delivery of a child, there appeared another sign, another wonder, "**a great red dragon**". This skit is interrelated with the next two skits and in verse nine it is stated who the dragon is, the "old serpent called the Devil, and Satan", thus there is no room for the varied misinterpretations. Since the actions in these skits have a relationship to each other, - so with the characters - the actors carry over in the way noted here. "**Having seven heads and ten horns**", which we will come to, at the beginning of the thirteenth chapter, however this statement depicts governmental control of earth, with Satan as the head in that he is the god of this world.

"**His tail drew the third part of the stars of heaven**". From the beginning the Gospel movement was crowned with the presence and testimony of the twelve apostles. Satan's early move, was a swish of his tail, - as it were - to nullify the efforts, speech and writings of the apostles. Hence the brilliance from the stars, the apostles is very limited. The thought is, if the Devil could do all he did, with his tail, what could he have done with his head. And along the line he has had seven heads. Satan has always moved to throttle God's truth, but God is at the helm, so that Satan was not permitted to destroy all, just a third part. Those who are of the true Church are still left with sufficient witness. John says the dragon "deceiveth the whole world", people believe the Devil before they believe the truth. Satan's outstanding effort has been to represent the Lord or His agents on earth, and thus kill any influence that the real apostles or saints might have by word or their life. Within the limits of God's provision, it is possible that Satan engineered the cutting short, the life of certain human beings, even of the apostles.

"**For to devour**", was the reason why Satan representatively was standing before the woman. A babe being born, and something ready to devour it, there could hardly be a more despicable portrayal. Outside of the Lord and the apostles, Satan or anyone has not been

able to identify those who have made their calling and election sure. Satan could see that the arrangement was not composed entirely of saints, but that from the system would come the saintly class, this "man child". He could see that the Lord had come in His second advent and he knew the initial purpose of His coming. For the Lord had said that when He came He would reckon with His saints. Satan was well aware of the fact that the Lord would go over all the accounts of all the servants who have lived and died during the age, and in harmony with the Scriptures which say His reward is with Him, Satan knew that the time was due for the rewarding in resurrection of these saints. Also after these individuals were resurrected they would be beyond his power to approach. So somewhere between the grave and reward, Satan makes a last try in desperation to interrupt God's purpose. In this end time Satan is using his head in that he attempts to devour, standing "before the woman". If he would do that at this end, he would do what is suggested as at the beginning, - destroy, nullify the word and life of the apostles.

## SKIT TWO VERSES 6 TO 13

- 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.
- 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Here are the first verses of the second and third skit, both are talking about the same woman that the first skit is concerned with. Both deal with the same period of time in the end of the age, when the woman is said to be fed or where she is nourished, in a place prepared by God. They are descriptive of the same subject, feature and time, hence a reason for looking at both together. This woman and the church in her has been in the wilderness throughout the Gospel age, and John was given a vision of a similar woman riding a beast in the wilderness in Re. 17:3.

Acts 7:44 "Our fathers had the tabernacle of witness in the wilderness ... " Just as the typical tabernacle was set up in a literal wilderness so this great and enlarged arrangement for the development of the Church has been, as it were, in a wilderness condition. Le. 16:10 " ... make an atonement with him, and let him go for a scapegoat into the wilderness." verse 21 "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:"

The flesh, skin and dung of the bullock and God's goat was to be burned in the wilderness, while the live goat was sent into it; outside the camp. All those in covenant relationship with God during this age are represented in the two goats; Though not two classes. All have had to have their experience in the wilderness even the Lord. Hence the admonition in He. 13:13, "Let us go forth therefore unto him without the camp, bearing his reproach."

The point of emphasis is "where she hath a place", "into her place where" in the wilderness she is nourished. The word "into" can just as well be "in", "fled in the wilderness". We have noted Re. 11:3, where God empowered His witnesses - the Bible - for this same length of time, that they prophesy; by God's providing.

Re. 3:20 "Behold, I stand at the door, and knock: if any man hear my voice, I will open the door, I will come in to him, and will sup with him, and he with me." S. "Sup", here means the principle meal of the day, the evening meal; it was the evening meal as far as the Gospel age is concerned, it was a repast that did not occur at its beginning or in the middle of it. The time of supping was identical with the feeding and nourishing time, of the sixth and fourteenth verses of chapter twelve. It was God who determined when this supping time would be; not the Lord. Often we hear it said it is the Lord's plan, no, the Lord could not stand at the door before it was the time by God's design. To Philadelphia the Lord said "I come quickly", yet He could not come and stand at the door until it was due time for the 1260 days to start. Lu. 12:37, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." Another reference to the identical time of nourishment for the church; "a place prepared of God."

Ac. 3:19 "... be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord", - the same time that the Lord present in His second advent is supping with the church. Some contend, this refreshing is out from the face of Jehovah; of course it is, because the Lord being present and a table of nourishment set, is "prepared of God", as a manifestation of His special favor. One thing is sure: that is, it was to those who heard that the Lord stood at the door, it was to those who were watching, - as Luke expresses it - who were in a position to enjoy the time of nourishment, feeding and refreshing.

Is. 52:7, 8 "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion." The Masoretic says, "they shall see

eye to eye Jehovah returning to Zion". Yes those members in the end of the age on this side of the veil, saw the manifestation of God's favor by the presence of the Lord and the supping time during the 1260 day period. The prophet does not say all will see eye to eye on every point of doctrine, he said that they would all agree God's favor was toward Zion.

Is. 49:14 "But Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me." R.V. During the bulk of the Gospel age, the dark ages, Zion would hardly say a table of spiritual bounties had been set, when they actually felt God had forsaken them. Yet many Bible Students would have us believe the 1260 or three and a half times was fulfilled away back there. "Jehovah hath forsaken" but there came a time with the beginning of the Laodicean period of the church, that Zion said God's favor has returned to Zion, by the second presence of the Lord and such refreshing. Seven times in chapters 11, 12, 13, periods of the same length are announced. Three of which parallel the Laodicean period of the Church, 11:3; 12:6; 14, and four parallel the Sardis period, 11:2, 9, 11; 13:5. These, 42 months, 1260 days or 3 and one half times are of course symbolical. And the clue to their approximate length is in the recognition of the fact that 12:6 and 14, definitely had their fulfillment in the period of the Laodicean church. We may not be aware of the exact start or end, but it can be said with assurity that the Laodicean period is in the past. Since this period is a matter of history, it is no credit to be able to identify the fact that it must have been a period of about forty two years.

Ex. 19:4 "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself." This of course, is just an example of how that those that God dealt with, could have been lifted up and brought to a place of nourishment. De. 32:10-13 "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the LORD alone did lead him, and there was no strange god with him. He made him to ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock." God's dealings with natural Israel were just folded over on those of spiritual Israel during Laodicea. They were found in a desert land, a wilderness, He bore them on eagles' wings and He laid out a feast of fat things for the Season.

Yes Jehovah has blessed Zion. He made the wilderness like Eden and the desert like a garden, Is. 51:1-3. To say the Laodicean time was just the same as any other, or that day as the day of any other reformer, is plainly not so. For God prepared a special time of



partaking by those who were spiritually minded. While we are past that day, we still are blessed by the reflection of it, and it has become a datum point for the present time.

**And there was war in heaven: Michael and his angels fought against 12:7 the dragon; and the dragon fought and his angels,**

**and they prevailed not against him, neither was he then found any 12:8 more in heaven. S.**

This, is the first description of personal action by the Lord against Satan, the one who prevailed not, once the Lord got after him. Heretofore the Lord had "durst not bring against him a railing accusation", according to Jude. When it is realized that this display of force on the part of the Lord was because the Devil was standing in a position to interrupt the resurrection, - that the Lord was proceeding with -, His remonstrance is understandable. We also are thus made aware of when this war took place. In skits one and two, is the best disquisition on the resurrection of the Church there is in the Bible.

Let not our view be lost in symbology in connection with this skit. Michael, - the Lord - and the Devil are real beings, so also all the angels on either side. Literal contention of forces was employed in the literal heavens. John in vision saw these forces in such close proximity to each other, approximately 1800 years before it happened. Millenniums ago it was prophecied that the Lord would come in His second advent with 10,000 angels.

**And the great dragon was cast out, that old serpent, called the Devil, 12:9 and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**

**And when the dragon saw that he was cast unto the earth, he perse- 12:13 cuted the woman which brought forth the man child.**

That is, the Devil and his angels, were cast out of possible association with the Lord and into closer proximity with this earth. For sometime now, it has not been possible for him to interrupt or interfere with resurrection, now nearing a conclusion. The main body having been raised during the 1260 days. The fight came to an end when Satan and his angels were put that far to one side that they were no longer a threat. At the conclusion of this skit it is emphasized that the Devil realized he lost the war. He then directed his attentions the more vehemently against anything that would bear any resemblance to the support of the Bible. That makes it doubly bad for Christendom, because at the same time they are suffering the plagues of the wrath of God.

So Satan prevailed not, yet heretofore he deceived the whole world. The Devils persecuting the woman demonstrates his closer proximity with this earth and reasonably answers in part for the increase of wickedness now found everywhere in the world. Such as

promiscuous use of guns, narcotics, teeners tactics, and too much socializing, delinquency, gangs in the city and in the country; people prompted to kill and afterward do not know the reason why. Many staged demands and lawsuits are at Satan's behest.

For the Christian remaining in this the Sardis period, of the church, there is a certain walking with their Lord by which they may be comforted. All this evil should not be a cause for fear since they are walking with the one who is able to win in a battle against these forces. Someday it may be realized how close they had come to a fatal experience with evil, and to learn how they had been shielded by Him with whom they walked.

The word "persecuted" in verse thirteen, means "chase", others translate it "pursued" or follow as in Ro. 14:19; 1 Co. 14:1. The fact that the Devil is still chasing the woman of 12:1, is witness to evidence, that a few members of the church are still on earth. They say with Paul, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus", Ph. 3:12.

- 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.**

The voice that John hears, is connected with affairs that are going on in heaven. No doubt the voice of one of the Living ones saying "salvation and strength". The Lord, in Matthew, had long ago said "all power is given unto me in heaven and in earth". But the first time there was a real demonstration of that power, was when the Lord battled with Satan and his angels.

Satan, up to the time of this war with the Lord had continual access (day and night) to God's presence in order to accuse the brethren before God. Since the battle, it is no longer possible for him to do such a thing with respect to the rest of her seed. Satan is now in such contempt and disrepute. On the other hand, the class of brethren that remain, and who are said to be walking with Him, - and that is this side of the veil - the Lord says, He will confess their names to His Father, something that was not a current procedure up to about the time of the war in heaven.

- 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.**
- 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.**

The word of the testimony of all, who throughout the age overcame, and are now resurrected, was that it was by the blood of the

Lamb. Before this, John had in vision been shown many who had been “...slain for the word of God, and for the testimony which they held,” 5:9. The remnant that remain know that in spite of Satan and his wrath, they too can still be overcomers by the blood of the Lamb. They too can be kept in the blood of the Lamb, protected from Satan’s subtlety now going on everywhere. They love not their lives, to the point where they do not continually present themselves a living sacrifice. Lu. 14:26 “If any man come to me, and hate not ... his own life also, he cannot be my disciple.”

Rejoice, ye that are resurrected and in heavenly glory, or rejoice, ye that yet remain of God’s present ecclesiastical heavens. Either of the ye classes are able to escape this pronounced woe. Lu. 21:36 “But watch ye and pray always, that ye may be able to escape all these things that shall come to pass, and to stand before the Son of man”. Mankind has had to suffer woe by the wrath of Satan ever since the war in heaven. At the present time the inhabitants of the earth are also experiencing the second woe announced by the sixth trumpet; no wonder the world is in turmoil.

**And the serpent cast out of his mouth water as a flood after the wo- 12:15 man, that he might cause her to be carried away of the flood.**

Verse fourteen, we considered in connection with verse six and saw how they refer to the same starting time, the Laodicean period when there was the occasion, for the true church to be nourished. After the war, and Satan and his angels were cast into closer association with the earth and away from the Lord and His angels, he then made a special effort to direct his attentions chasing after the woman, (ver. 13). Here his continued policy is described. He, cast out of his mouth a flood of truth hoping to carry the woman away to her destruction. If evil would not overcome the woman, he would try something good, as good is ever the enemy of the best. He would keep them busy with the good so that they would fail of the best. If the Devil can interest a person in anything besides “this one thing I do”, then he has them, just as sure as though he had them doing something that was evil. The Devil cannot always be identified with evil or with error, for he has always been able to manifest himself as an angel of light. Ever so many things in the life of one who is of the remnant of her seed, might all seem legitimate, right and good, such as radio, television, car, home or coffee. The Devil’s policy being to detract, mislead, side-track or deceive; each one has to determine how much he is influencing them away from that which should be absorbing their time and interest. Hoping to carry this arrangement away to the point where the development of the remaining few of the church would not be possible, he sent a flood of truth along every line.

Re. 3:10 “...keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

This was said to the Philadelphia church, assuring them they would not experience this hour of temptation, because it was something that was going to come in the next period of the church's history Laodicea. The flood of water, intended by Satan to carry away the woman, was the hour that tried them that dwelt upon the earth, and has been a temptation and trial to the church.

**12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.**

After the war in heaven, but still during the Laodicean period this trial came upon the whole world. And the earth, the whole world of mankind helped the woman, in that they absorbed the flood of knowledge, scientific findings, inventions and intellectuality, that had come into being. To the extent that the world swallowed this flood, there would be that much less to try or influence the true Christian. So the earth helped not only the woman but especially the remnant of her seed. In the main, the increase there has been in knowledge and invention is used for selfish ends, to the detriment of another, and has not brought about God's wonders in the earth or wars to cease.

After the war in heaven, the Devil was so angered when he was interfered with trying to get a chance to devour the child and all the working of affairs against him, that he evidently decided his time was short. The Devil knows, as well as the church what has been foretold in the Book of Revelation. The word for "short" was only so translated, once; and translated "few" sixteen times. Others render it "brief". Above all things we ought to realize, that the time is short when we see these things have taken place. He knoweth that he hath a brief season, hence, evidently the reason for sending a flood and not just a stream or even a river. Herein we are thus informed that the Devil is responsible for the major portion of the increase of knowledge that has come about in the past seventy years, on this earth.

As has been noted, there has been a supping time, a set time of refreshment between the Lord and the church; but the world never entered into this. The Lord has not been the promulgator or the instigator of this increase of knowledge in the world; though this is contrary to a wave of general teaching. While there has been an increase of knowledge in the world, - a flood of water - at the very time the Lord is present in His second advent, it is a misstatement to say He brought it to evidence His presence, or that it evidences a times of Restitution has begun. God knew the Devil would resort to such a move as to cast a flood; did He not foretell it by the Revelator? God even made this flood a possibility for over twenty-five millenniums ago; He laid down the coal beds and oil fields made so prominent in this end time.

This flood, also of misinformation, has influenced people to make the assertion thousands of times that Da. 12:4, has reference to this general increase of knowledge in the world. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." A better, and more true to fact rendering is, "many shall swerve and evil shall increase", trouble, iniquity or wickedness shall be increased, - multiplied on earth. There has been a general increase of knowledge in the world, but that is not what is being alluded to here. These instructions to Daniel were concerning the matter of when there might be understanding by the wise, - or no understanding. The wise shall warn according to the conditions in the heavens, as is stated in verse three.

Also in the King James version it says "many shall run to and fro", While no one doubts that there is modern conveyance and fast travel, yet this is not what is referred to in this verse. Here definite reference is to those who might be looked upon as the Daniel class in the end time, "many shall swerve", "ere then many shall give way", "until many are taught", "many shall roam about". In Am. 8:12 the same identical running to and fro is talked about, "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it". Not the world of mankind going in their fast travel, rather it is the many who are going here and there to convention and other places, supposedly they are seeking the word of Jehovah, but they get no farther ahead, for they do not find it. The Sun, Moon and Stars are darkened.

**And the dragon was wroth with the woman, and went to make war with 12:17 the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.**

With the closing verse of this chapter, in connection with skit three, we are carried beyond Laodicea, on into the Sardis period, "that which remains". From the time of the promise to Mother Eve "that by her husband would be her restorer", Satan has centered, his efforts for over 6000 years, on the destruction of a prospective seed. We might wonder how he can still continue to be so insistent, right down to the last member of the remnant; He evidently is aware a few are still on the earth.

Anyone today, who keeps the commandments of God has this testimony that God has given in Revelation; as Daniel says "the wise shall understand". No matter what chances Satan thinks are in his favor, those who are keeping God's commandments, and of whom the Lord will confess their name before His Father, they will be the exact number to complete the man child, coming to birth perfect.

## CHAPTER THIRTEEN

**13:1 And he stood upon the sand of the sea, and I saw a beast rise up out of the sea, having ten horns and seven heads; and upon his horns ten crowns, and upon his heads the name of blasphemy. S.**

Some renderings include the first phrase, "he took his stand on the sea shore", at the end of 12:17. The Devil cast this flood out and then he is represented as standing on the edge of it. The time of his standing is after the flood and before a beast comes into John's focus; between the close of Laodicea and the beginning of Sardis.

John is given an overall view of the forces of control on earth by this composite beast. While there is nothing Christ-like or Christian about them, yet it is to be realized what the conditions are in the world in which the last members of the Christian age are brought forth. Also these beastly forces form the basis of the final testing, proving devoutness to God instead of an attraction to the world. What an immense layout only to school and test a few. No wonder it is said of them, "they shall walk with me in white for they are worthy".

In the twelfth chapter we were given a glimpse of the concluding season of the church on earth. Now we are to view the beasts that John saw; basically governments, civil authority in the end time. Religious organization may enter into governmental or political control, and to the extent that it does, they are beastly. Just as a religious organization made all nations drink wine.

We will come to the ten horns in the seventeenth chapter, but according to Daniel, the ten horns were on the head of the fourth, that terrible beast. Ten is a symbol of completeness concerning earthly things, and a crown is authority. So this beast had authority everywhere on earth; everything earthly was dominated to an extent by this beast.

And the beast which I saw was like unto a leopard, and his feet were 13:2  
as the feet of a bear, and his mouth as the mouth of a lion: and the  
dragon gave him his power, and his seat, and great authority.

And I saw one of his heads as it were wounded to death; and his 13:3  
deadly wound was healed: and all the world wondered after the beast.  
(“I saw” is in italics in the Sinaitic.)

And they worshipped the dragon which gave power unto the beast: 13:4  
and they worshipped the beast, saying, Who is like unto the beast?  
who is able to make war with him?

And there was given unto him a mouth speaking great things and blas- 13:5  
phemies; and power was given unto him to continue forty and two  
months.

And he opened his mouth in blasphemy against God, to blaspheme his 13:6  
name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to over- 13:7  
come them: and power was given him over all kindreds, and tongues,  
and nations,

And all that dwell upon the earth shall worship him, whose names are 13:8  
not written in the book of life of the Lamb slain from the foundation  
of the world.

John sees a composite beast having the same characteristics as all four beasts in a vision given to Daniel; both visions are of the same thing at the same time. One reason why there should be a particular interest in these beasts is, the only people on this earth who do NOT worship those in control of earth, are those whose names are written in the book of life of the Lamb, as stated in verse eight. It does seem expedient that we know when this is, and who is not to be worshipped. In verse four we note that all governmental forces on earth get their power from the dragon, that is the Devil. In other words, if for no other reason, this vision is important to emphasize that there is no part or measure of the civil control on earth by the power of the Lord as yet, (contrary to the declarations of others’.) Earth’s control is being unfolded from the close of Laodicea, while Satan is the God of this world, up and until the seventh trump sounds.

No doubt the flood that Satan cast forth gave impetus to these four beastly forces, hence John saw a rising out of the sea. Da. 7:17, says speaking of the same forces that John saw, “These great beasts, which are four, are four kings, which shall arise out of the earth.” yet in the third verse the “four great beasts came up from the sea ...”. There is no point of difference as some try to hold, A person might have in mind governments coming out of the order and arrangement of society, - earth - or rising out of the restless sea of mankind. Out of either earth or sea is true.

In Daniel’s vision of these same forces as the composite beast rep-

resents, Da. 7:2, "Daniel spake and said, I saw in my vision by night ... " Three times it is stated this is a vision by night. The world is still in a night time when these forces are rampant, that have arisen, it is not morning as yet. And, Da. 7:17 says the four beasts are four kings, or kingdoms, he does not say they represent religious organizations.

When the four winds of Revelation strove upon the sea, those of the Daniel class were able to see the beasts rise up, all at the same time. Daniel saw four, and John saw these same forces as a composite one, not one after another. Because Dan. 7 has in past times been applied to consecutive world dominions, Babylon, Medopersia, Greece and Rome is no criterium. Daniel, nor the angel that interprets things to Daniel says that there was any such a fulfillment. Any thought of succession of beasts, is contradicted by internal evidence of Da.7. For instance in 7:10 a fiery stream issued from God, and in verse 11, the terrible beast was slain, - destroyed - then after that the rest of the beasts, - three others - just had their dominion taken away. In other words, they are all in existence together, at the same time. This is a portrayal of Civil matters, now, and until that terrible beast is destroyed.

Usually we think of interpreting the Old Testament by the New, however we find that so often it is the Old Testament that helps in an understanding of the Book of Revelation. By Daniel's vision we identify the different beast-like parts and allocate the seven heads, of this composite beast. First may it be emphasized, that this beast represents forces not countries or nations as such.

The Leopard with four of the seven heads, stands for the Latin American and some African forces. The Bear with one head is very natural for communistic forces where ever they may be found. The Lion with one head well represents the democratic capitalistic forces where ever they are. And last the head that had ten horns of that which in Daniel is called a terrible beast; Catholicism all over the world. Re. 12:3 " ... a great red dragon, having seven heads and ten horns ... " The dragon gives all of them power, 13:2, because he has them. Satan, "having seven heads and ten horns," which includes papacy, in so far as it is represented as having a part in the governments of earth. The dragon, is not Papacy.

Re. 17:3 " ... I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." In our minds the woman, - Babylon - is thus separated from the beast as a religious, ecclesiastical force that has been in the world and which for the main part is made up of Catholicism. Other denominations have also been allied with government. Alliance of any ecclesiastical system with earths government, is where the diverse and terribleness comes in. The fact is Babylon has used beastly



forces of this world to further her own designs and existence.

**“And I saw one of the heads as it were wounded ...”** The words “I saw” being supplied by the Sinaitic translator suggests, that John did not see the wounding, only a head that had been wounded. Between 1797 and 1870, during the time of the reformation, there was a wounding of the head of Catholicism; they lost every vestige of civil authority or political domination at the time. Whenever the wounding was, it was before it received the power to continue forty and two months, thus it cannot be that its continuing forty two months ended in 1799. After its wounding it has been revived and according to the fifth verse, given life and privilege to do what it will for forty two months. This length of time has reference to the duration of the overspreading of abominations, a time that has been since the Laodicean period of the church.

**“The world wondered:”** Catholicism has certainly had the world in wonder. 500 million adherents, and not one of them has a voice in the type of government or in what should be done, by this as a governing body. They are a force in the world that must be in the reckoning. They get their power from the dragon - Satan - and they represent him so well. “Who is able to make war” against the intrigue of Catholicism? So much of that which is transpiring is because there is a battle between the adherents to Papacy and the class who wish to get out from under its domination. Yet no one dares to declare that they are fighting the control of the church.

In verses five and six, the overspreading of abominations is given over to blasphemy against God and those with whom He dwells or in whom He tabernacles, the remnant. Also against them that now dwell in heaven, since that it is definite that the resurrection has been in progress. Since every misrepresentation is blasphemy, those who have a part with the desolator is a large class. For example, anyone who now says the Lord is not present in His second advent is misrepresenting the Lord and God. Anyone who is declaring that the Lord is destroying the nations is attributing something to the Lord that is not true. To say the kingdom of this world is the Lord's today is just as blasphemous as to say that God has a hell of fire.

Da. 7:25 speaks of this same beastly force “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Here is a description of the same time of blasphemy three and a half times that the Revelator calls forty and two months. Any organization or influence that would declare what God is doing when He is not doing it, or announce that He is not doing what He is doing, is practicing blasphemy. Any such is a part of the thinking to

change times and laws. As Daniel says, our God is the great transferrer of days. Habakkuk describes these Babylonites well, 1:7 "They are terrible and dreadful: their judgment and their dignity proceed of themselves."

The forty two months, they were allowed to blaspheme in their war against the saints of verse seven, we have seen was connected with the Holy City in 11:2, being trodden under foot for forty two months. The power in insidious misrepresentation is just about the hardest thing for a Christian to meet. It is not, said that this force which is allowed for forty two months to continue was going to overcome them; it was given the power if that were possible. Concerning the same war in 17:14 we are told that the Lamb overcame them, and in other places these are they that overcame by the blood of the Lamb. The Lord in Matthew said those days were cut short, determined by God, else there would be no saint left. Power was given them, but they will only continue a certain length of time, which means that the required number of saints will not be overcome. Like the waves of the sea, hitherto shalt thou come and no further. Though the remnant must undergo this experience, it is possible for them to overcome.

For those who overcome, it is essential that they get the victory over the beast, 15:2. It is important to recognize what and when the beast is, in order to be fortified against worshipping such, in order to gain the victory. All this war against the remnant is just before the judgment was given to the saints from the most High, and the time that the saints possessed the Kingdom.

**13:9 If any man have an ear, let him hear.**

**13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.**

In connection with this same matter of the "abominations", in both Matthew and Mark it is recorded, "let him that readeth under stand", thus the Lord implied the same thing. Signifying there is something exceptional in this allegory, and that it pertains to all those in covenant relationship with God still on earth. So we are interested in beasts, that we might not be overcome, and to have an ear that is able to detect, and be accounted victorious.

The implication is, that this is so close to the end of the Gospel church that there will not be many to hear and there will not be much change in the status of individuals from now on. By this time it is very well set who will overcome. We have seen, how that near the close of the Laodicean period, God and the Lord were represented as saying "let us seal"; let us determine who are the remainder of the 144,000.

Je. 15:2 " ... Thus saith Jehovah: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for captivity, to captivity." R.V. Je. 14:15 "Therefore, thus saith Jehovah, concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in the land: By sword and famine shall those prophets be consumed." R.V. So often life's affairs reach a climax; they did with Israel. The remnant of the Church are in the midst of just such conditions today. It is not in the province of any class or organization to say, - like a false prophet - God's sword will not come near us, or we have the truth. It is possible they are being destroyed by a famine and do not know it.

Re. 22:11 "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him work righteousness still: and he that is holy, let him be holy still." S. At this time things are well set as to what is the apportionment or lot of anyone. The case is, this is the fact from God's and the Lord's point of view, and the situation we are living in today and we cannot change it. Though, not knowing who is righteous or holy, there is still reason to try and strengthen that which remains, and to practice righteousness. Certainly the patience and the faith are prerequisite to the saints. God and His angels know who has part in which beastly force, and also the blasphemy most reprehensible and which is being accounted for.

**And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 13:11**

Another wild beast arises out of earth's society. All three beasts are spoken of as wild by some translators. It was not a lamb, but like a lamb, in that it appeared to be docile, and less ferocious, yet it spoke as a dragon. Evidently the dragon - Satan - was not speaking, but, "he spake as a dragon". Why? Because some of Satan's cohorts, or angels associated with Satan are at the head of this government, this force. It is "wild", it is not controlled by man. In fact all governments as they have existed are representative of Satan's controlling angels; the nation of Israel being the only exception.

Da. 8:3,4 "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." This ram with two horns which Daniel saw is a portrayal of the same that John saw as a beast like a lamb. So while John did not definitely say what the beast was, Dan-

iel tells us it was a ram, hence it becomes more reasonable to say that it had two horns.

A display of power in this two horned beast, is outstanding in its Productivity and Science, something tangible and temporal and connected with civil affairs; and not religion. All this manifest ability locates it down here in the end time, the same time as that of the composite beast; the Sardis period. Daniel was told in 8:19, "And he said, Behold, I will make thee know what shall be in the last end of the indignation .." In the present time, yet the speaker goes on to say in verse 20, "The ram which thou sawest having two horns are the kings of Media and Persia." This has been very misleading, because at once the mind of man goes back to Babylon, Medo-Persia, Greece and Rome again. Actually this information was given to Daniel before Medo-Persia had come into being.

Several years later, after Medo-Persia had become the universal empire, we read in Da. 10:13, 14 "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." This one speaking was Gabriel, sent by God, to give information to Daniel. Think of it, he was hindered from being able to make contact with Daniel for twenty one days, by one called the prince of Persia; a spiritual being, - an angel - one of Satan's henchmen. This prince could not have been a human being on earth because no human could possibly detain an angel against his will. This is an example of the fact, that there are spiritual beings which are Satan's emissaries who are ready to interrupt and interfere wherever they can. Michael was the Lord back there in his prehuman existence. Again it is emphasized, what shall be in the latter days, not the then present days. The vision of the ram was not fulfilled in the days of Medo-Persia, no matter what seeming fulfillment there might have been.

Whether the prince of Persia, that tried to thwart Gabriel's efforts in connection with informing Daniel, and a king of Persia as represented by one of the horns of this two horned ram, (8:20) are the same is not stated. We are faced with the affirmation that a prince of Satan is at the head of the horn of Science, and another at the head of the horn of Productivity, of this beast like a lamb.

We turn to one more verse in Daniel to show that these princes are not humans of any nation. Da. 10:20 "Then said he, knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." The angel Gabriel acknowledged Michael as being one that was interested in furthering legitimate ends, and informing Daniel about these things. And since Gabriel had to return, as

it were, he was aware that there would be a fight with the prince of Persia, who could be none other than another spiritual being, and would be one of Satan's agents. Then Gabriel says there is another one, "the prince of Grecia shall come". We know little of all that has been going on in heaven, especially in connection with "thy people", the Daniel class of the end time. What has been on earth is spoken of as the kingdom of this world, which will become the Kingdom of our Lord; thus is betokened a great change in princes. We are in the end time when John, in vision, is represented as seeing a two horned beast, - an order of control - which Daniel calls a ram, and he speaks as a dragon, because at its head is a fallen angel, a prince associated with Satan.

Ja. 3:5,6 "Even so the tongue is a little member, and boasteth great things, Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." We are aware that James is talking about a power of the tongue among brethren. But principles herein enunciated are true of nations and their Satanic princes, they set on fire the course of nature in many ways. Beasts are wild and no man can tame, because they speak as a dragon.

Many have been lead to believe that all the productivity and scientific attainment are restitution blessings, or the result of such blessings. No! by intent of its princes this beast with two horns, is like a lamb, the land of liberty, the land of plenty. In the mind of some it has even been made to supplant the true Lamb of God. The best example of this force in the world is displayed in these United States. The higher of the two horns is Science.

**And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13:12**

Since the wounding of the first beast during the days of the reformation, Papal domination has made a phenomenal comeback; 500 million people who are ruled by that Papal beastly force. This power held by the Catholic church is felt in many areas. Recently a Catholic President was elected to the United States, something which was thought impossible. Thus this two horned beast prominent in the United States exercises a similar power, and encourages the people to worship the Papal beast. The Pope at one time was more outwardly distinguished as a ruler; now it is more insidious and goes through the appearance of a lamb. Catholics are in many positions of government in the world, but they do not boast of it, as that might be detrimental to the church.

**And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 13:13**

**13:14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.**

A great demonstration of fire came down in the sight of men in 1945, August sixth on Hiroshima, and the ninth on Nagasaki Japan. Then for some time men wondered, and looked upon the United States as having something the rest of the world did not have. Later on in Re. 19:20, this two horned beast is called a 'false prophet that wrought miracles', and 'with which he deceived them that had received the mark of the beast, and them that worshipped his image'. While miracles have been wrought, it has falsely prophesied so many things, prosperity, welfare state, give away programs, a New Frontier, etc. They say if we get enough missiles, satellites and rockets, war will be deterred and our society will long continue.

Any miracles or wonders that the two horned beast has had the power to do, have been nothing outside of, or beyond, laws laid down by God in Creation. In times past God sent fire in connection with the experience of Israel, Elijah and others. But that wonder performed by the two horned beast, making fire come down from heaven was a demonstration of Satan, because it was he who cast the flood of scientific understanding, to the point where the United States was able to achieve such fiery exhibitions. Those who hold that the present increase of knowledge is by the Lord, are saying, that He gave knowledge and power to thus demonstrate.

However, we do read, if we follow on after this in Daniel, that there was a goat came up with one horn and subdued the beast with two horns. There is no more logical suggestion than that this is Communism, feared by United States, and supposedly by Catholicism. Anything that happens today is said to be communistic, and that in turn only serves to add strength, to that one single husky horn. The fulfillment of this two horned beast was never in the past in Babylon, Medo-Persia, Greece and Rome, rather it is right down here in this end time in which we are living. Having this in mind will help to avoid the mark of any beast. The Remnant are even said to dwell in Babylon, until the time when they will be delivered; but they are not of it. At one time Bible Students never had any idea or conception of things going on as they have since 1914. People before then, are not to be blamed for not having perceived things now present, but the remnant are not so easily excused. Since the very purpose of the miracles and wonders of our time has been to deceive them that dwell on the earth, including the remnant.

The United States was founded and fostered on the proposition that there would be separation of church and state. Now it has turned around and is encouraging the Papal beast all it can; not always in

the open. Verse fourteen, further suggests that it so honor the beast, by encouraging those that dwell on earth to make an image of it. This is only an image, not a literal organization such as Protestants or Evangelical Alliances etc. It is something after the pattern of the beast, - Papacy as represented in government - "that says you do this", "you cannot do that", the spirit of regimentation. Literal Rome was noted for the practice of putting their finger on each individual and controlling them.

**And he had power to give life unto the image of the beast, that the 13:15 image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.**

**And he causeth all, both small and great, rich and poor, free and 13:16 bond, to receive a mark in their right hand, or in their foreheads:**

**And that no man might buy or sell, save he that had the mark, or the 13:17 name of the beast, or the number of his name.**

Productivity and Science at the urge of the two horned beast has certainly spurred the image of the beast to life. Conveyor production, mechanical implementation, a new world by electronics has all lent its influence toward regimentation. This beast said "to them that dwell on the earth", "rich and poor", no one is exempt from being marked; it is the design of the spiritual head of this beast. The prince of this beastly force that gives life to the image knows, that those who are of the remnant must be without any such mark, if they would live and reign with Christ, Re. 20:4. Regimentation in any line of human endeavor, Insurance, Unions, Farm controls, Collectivism, Cooperatives and Combines, dominates and tyrannizes and is of the image of the beast.

During this last period in the development of the church, there are so many things interlaced in fulfillment. For one thing the vials of the wrath of God are being poured out upon all those who "worship the beast and his image" and receive his mark, Re. 14:11. Those who will be victorious will not have the mark in either the hand or the forehead, Re. 15:2. Many suggestions have been made by others as to what it means to have the mark. In the hand means a person is active doing, helping, in various ways, in the forehead would be a matter of giving mental assent, approval. For example to say "it is fine to have a Catholic for President", or to remark "what difference does it make?" is giving mental assent. On the other hand to say "I just do not like it", is certainly not giving their mental approval. Many have stated that all this scientific advance, is restitutionary, and it is even said that it evidences the presence of the Lord. Such statements certainly give a mental assent, approval to what is going on; thus it is a mark in their forehead. In the first place all so called advance is not restitutionary, and in the next place, it is transpiring during the time of the

second advent of the Lord, but is not a result of His being present, or of His engineering. Each person of the remnant must weigh their own endeavors and fidelity; are they toward the Lord, or are they in the interest of that which is beastly? Never has there been such a conflict of interests so pertinent to these who are endeavoring to hold fast in the Lord; who judges His people.

**13:18 Here is wisdom, Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.**

“Here is wisdom”, others say, here is scope for ingenuity. And the Sinaitic is, let him that hath “an ear” count. The number six is well tied in with imperfection, insufficiency, incompleteness. It is one short of seven which represents perfection as far as Divine things are concerned. Six times six equals thirty six, and if the numbers from one to thirty-six be added together, the sum is 666. We are told, the three letters in John’s Greek that stand for 666 are “chi”, “xi”, and “st”. The first along with the last, are an abbreviation for Christ. Thus the center letter, “xi” is flanked by Christ as an especial representation of antichrist. It has long been hard to decipher and know, which beasts are under consideration, the one that had the wound and recovered, the two-horned or the image. All are in this end time, and all have their mark, name and number.

Before us we have twenty different interpretations by others respecting 666, none of which are satisfactory. One that has a measure of popularity, is the one, of the Pope’s three tier crown upon which are words with a numerical value that adds up to 666. Even this interpretation can hardly be considered a fulfillment in the end time, because the crown went out of use in 1844.

One time Peter said, “Beloved, be not ignorant” concerning the fact that a day with the Lord is as a thousand years to us. Here we have similar counsel, “Here is wisdom, Let him that hath an ear count”, do not be ignorant. Yet today, the question is still asked, wherein is the ingenuity, in 666? We know that Adam and Eve were created near the close of the sixth creative day. And also know, man’s experience with sin sickness and death has been close to 6000 years. Then the 600, is related to the life of the Papal beast, and the 60 is related to the life of the two horned beast, and the 6 to the length of time the image holds sway. Moses prayed to God, “So teach us to number our days, that we may apply our hearts unto wisdom”, Ps. 90:12. Those of the Elect have made the same petition to the Father, in contrast with any one of the three beastly forces, which on the other hand have sought to change the times and seasons of God, - as we have noted - thinking to circumvent God’s decree as to their length of days. There is no doubt that



as man's days of evil are numbered, so God has numbered the days of any dispensation, age, force and even a man's life.

For the significance of Pi, (3.1416) in the Bible, and how that it has been found to have had a very important role in connection with the miracle of God's plan in stone, we refer to another study. The Great Pyramid of Egypt is called a "Pi" Pyramid, because of the incorporation of the figure 3.1416, as an integral basic feature. There are many instances where that a definite Scriptural length, is shown to have a more interesting relationship by the use of Pi.

The life of the Papal beast, - accrediting it as having a beginning in "the mystery of iniquity" that doth already work -, is represented in the figure 600. Pi times 600 equals 1884.96, to which we add 32-1/4, - the beginning of iniquity - bringing us to the end of 1917. The useful life of that beastly force New Creationward then came to an end. Since that time, the light of the candle is no more, - no longer - in her. The darkening of the Sun, Moon and Stars set in, Laodicea was spewed out. At the end of 1917 there was a physical proclamation by tract, that Babylon had fallen from the last semblance of favor. During Laodicea a special feature of the message was "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues". Then was the opportunity to come out, since that time she is partaking of the plagues of God's wrath. It has no longer been possible for anyone to be spirit energized New Creationward in her. There is a true statement on page 6183 of what is known as Reprints. Saying, "the harvest is nearing the end, and that in all probability the spring of 1918 will mark the beginning of the closing up of all activities of the kingdom class on this side the veil". And this ties in with Re. 11: where it says rise measure the temple, but the court leave out. It has not been within the province of anyone to promise the High Calling since that time. Another big change in 1917 was the revolution in Russia, it effected a real plague on Churchianity; a good starter.

As heretofore suggested a prominent example of the two horned force is the United States that came into being July 1776, or in, 1775.5. The length of life, of this force is represented in the figure 60. Pi times 60 equals 188.49, plus 1775.5 equals 1963.9, or near the end of 1964. When the possible fulfillment of Da. 8:5-7 will occur.

The United States was a main instigator of the United Nations, which is officially dated as of October 1945. The United Nations is a matter of regimentation and fits into the picture fine as an image that is no good; aside from demonstrating the need of the Kingdom. The length of life that the two-horned beast had power to give to the "image", is represented in the figure 6, Pi, times 6 equals 18.84. Thus from October of 1945 plus 18.84 brings the image to the end of life's expectancy, in the middle of 1964.

## CHAPTER FOURTEEN

**14:1 And I looked, and behold the Lamb; stood on the mount Sion, and with him an hundred forty and four thousand, having his name and the name of his Father written in their foreheads, S.**

In the original throne vision, (chapter 4) John did not see the Lord. This scene is even later than 12:17, when there was still a remnant of the 144,000 on earth, with Satan after them. Herein John is given to view the 144,000 in Zion, in glory with the Lord, no longer is there a remnant on earth. It is not as has been suggested, that this verse applies as far back as 1878, and that the saints on that side and the saints on this side are associated in breaking down the nations. All the 144,000, have finished their earthly course; their resurrection is complete. This is a scene after the numbered days, of the beasts recounted in the thirteenth chapter. The completed complement of the saints in glory, is an answer to the vain beastly effort to stamp any of the saints with a mark that God would not approve. To the contrary, they have the Lord's name and the name of the Father written in their foreheads. We have already noted the promise in 2:17 that an overcomer would get a new name. And again in 3:12, there is the promise of three names, the name of God, the New Jerusalem and the Lord's new name.

Ac. 15:14 "... God at the first did visit the Gentiles, to take out of them a people for his name". Is. 56:5 "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." Those on mount Zion are all there by God's design, to become a part of His family; to have His name. Even now individuals are spoken of as God's sons, but when on mount Zion it will be a better name, one that cannot be appreciated until it is received. They are stamped with an identity that identifies them with the Father and the Lord, like no other being has ever been. Thus we are carried with John down to the time when that which was promised, the true Church is fulfilled. What a contrast with those that receive the paltry marks, or the names of beasts, and their numbers.

**14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:**

**And they sing a new song, and it was before the throne, and before 14:3  
the elders; and no man could learn that song but the hundred and  
forty and four thousand, which were redeemed from the earth. S.**

The 144,000 sing a new song; it is not a simile, it is actual, it is real. There is no interpretation needed. They as individuals may have sung songs before, but this is a new one. Others of Creation may have sung in the past, but this is a new song. They sing before - that is in the presence of - God and the Elders: it is thus demonstrated the 144,000 are not the Elders. God, Elders and others will have enjoyed this celestial chorus, as suggested by the many and various voices that John heard.

We would emphasize that the song and the singers of 14:1 and, 5:9 are different. In 5:9, the Living ones and the twenty-four Elders were singing about the Lord and the 144,000 who will reign on the earth. Later on the 144,000 are singing a song about themselves in the presence of the same beings that John heard in 5:9. In either vision, in either instance it is not a case of individuals on this earth being portrayed to John as singing. Christians have a song and they sing, Ps. 101:1, but this is not a fulfillment of either of these texts.

**These are they which were not defiled with women; for they are vir- 14:4  
gins, those who follow; the Lamb withersoever he goeth. These  
were redeemed from among men from the beginning unto God and in  
the Lamb. S.**

No "man", no human being could learn this song, not even a member of the Great Company; though they also are redeemed from the earth they are not of this 144,000. It is evident their song was about how they had been favored and rewarded. Redeemed from among men; from the earth. These are they from the beginning unto God and in the Lamb; for no man cometh unto the Father but by the Lamb or in the name of Jesus. They were singing about how they had been protected as virgins, and how they followed the Lamb, and are now blessed as firstfruits. The whole impact of this choral group is lost, by any such remark as "those in glory and some on earth are singing this song". None on earth can conceive of the capacity that they in glory have, as to how they were redeemed and how they have had grace upon grace added to them to the extent and to the point where that now they are glorified and have the Father's name in their forehead. Thus there is logicalness in appreciating how that no one else is able to learn and sing that song who are not on mount Zion. It is a song of victory and triumph, it is not a song of restitution announcement, as some fain to say.

The Lord when on earth did not seek out any of the various organizations, Scribes, Pharisees, Essenees etc., that He might gain a prestige upon which to build, nor did He associate himself with them hoping to gain an entering wedge into the mind of the people or into the heart of society; no, He kept His virginity. All who

the lips of the people'. Then it will be possible for all alive to be made free from falsehood. In contrast with the situation as it is today, when people, kindreds, tongues and nations see the Bible as dead, 11:9. An everlasting gospel is not being preached to the world yet, contrary to the claims of others. As that time arrives there is going to be extended to the world, an influence that will be such as will cleanse the lips of the people, and they will call upon God and serve him with one consent. False gospel, falsehoods will no longer be promulgated, Is. 2:3.

### SECOND ANNOUNCEMENT

**14:8** And there followed another, a second, saying, Is fallen Babylon the great; through the wine of the wrath of her fornication all nations have fallen. S.

Here is the first use of the word Babylon in Revelation. With this announcement a relation to sequence is by-passed. There are three ways in which Babylon might be spoken of as fallen. In the first place she might be thought of as falling in destruction. Or second, she has fallen from every semblance of favor by God, at the close of Laodicea. And thirdly, the standpoint from which she is being viewed here, is succinctly stated in Re. 18:2, 3; "And he cried mightily with a strong voice, saying, 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 ..." By the sequence that is given in this eighteenth chapter, it is recognized that this state of affairs was true in Babylon at the beginning of the second presence of the Lord. For between the time that she had become the habitation of devils etc. and the time of the plagues on her, there was a time when it was possible to come out of her, which was during Laodicea. Now since Laodicea, Babylon has been the recipient of God's plagues. So John, by this announcement was carried in vision to the time of reckoning and admonition upon Babylon.

### THIRD ANNOUNCEMENT

**14:9** And another, a 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, S.

**14:10** 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:

**14:11** And the smoke of their torment ascendeth up for ever and ever; and they have no rest day and night, who worship the beast and his image, and whosoever receiveth the mark of his name.

The matter concerned in this third announcement is dealt with, in more detail in chapters fifteen to seventeen. Here is what is determined by God; anyone who worships the beast or the image is going to be tormented, and the same shall drink of the wine of the wrath of God. And all this in the presence of the holy angels and the Lamb, yet the recipients of this wrath are not in heaven. The earth with all that is going on upon it, is spread out before the holy angels as a great stage. So it is no wonder they are in position to see God's wrath being dispensed. They or the Lamb are not responsible for this wrath, it is not a display of their decision, but it goes on in their presence. It is thus suggested that they are aware and understand, and are fully in tune with what the Father is doing. They would not interfere or stop any of God's action.

**"Wine"** is power; God's power is being exercised in the form of plagues, jealousy, zeal, upon all who are made to drink of the cup of His wrath. Jeremiah 25: is very descriptive of these end times when the people are being made to drink. Ps. 75:8 "For in the hand of Jehovah there is a cup, and the wine foameth; It is full of mixture, and he poureth out of the same: Surely the dregs thereof, all the wicked of the earth shall drain them, and drink them." R.V. Is. 51:17-19 "...thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?" Here is an answer, as to what it means to those who drink the dregs of God's fury. There is none to guide, there is none to lead them. Everything that they attempt to do is overruled against them. No one is sorry when desolation, destruction, famine or the sword strikes. If God plagues, there is none left to comfort. That is what it means when we read about those who worship the beast and the image, being made to drink of the wine of the wrath of God. Individuals, when they drink are not only without providential overruling to their natural interest but are led, to their ruin.

The same shall drink of the wine poured without mixture, undiluted, positive, nothing to alleviate the effect of it. It is the wine of the wrath of God. Never has there been a time of such indecision, inconsistency, discordancy, repugnancy in Parliaments, State Departments, Foreign Policies, Alliances, Multi-nation Forces and all at an increase in the financial burden. The world of mankind do not know that they are being plagued. There are even some Bible Students who are unaware of what is going on today, not to mention the church nominal. In other words, though the expression is often used "present truth", few comprehend it.

Bible Students for years have contended that if God planned an

eternity of torture for any one, the place to have said so, was to Adam back in the garden of Eden. The same thing is true in this instance; if this is a manifestation of the Lord's wrath, or the Lord bestowing this wrath, we would reasonably expect that it be so stated here in this announcement. All this matter of God pouring out His plagues upon those who are partakers of her sins and those who worship the beast and the image, is a case of the power of God manifested toward them in indignation.

**"And he shall be tormented"**, along with the Devil, the beast, and the false prophet as we shall see in 20:10. Biblical comments that say, torment which occurs in a great time of trouble, are not to be relied on. The word "tormented" means ordealized, put to the test, put to a decision as to worth; testing as by a touchstone. All reckoned worthy of God's plagues experience them because they are by God's decision worthy of them. And while it may be true that there is no word that can be translated "for ever and ever", yet it is virtually the sense; - the fact. They who are consigned to experience God's wrath will never forget: for there will be a lasting lesson in it. Smoke, or fumes betray the fact there was a fire. As an example, 500 million people, who are allied with the Papal hierarchy, besides all others, who, living today, are coming into direct contact with the pouring out of these plagues, will ever be reminded by the fumes of their experience.

Re. 19:3 "And again they said, Alleluia. And her smoke rose up for ever and ever." Is. 34:8,10 "For Jehovah hath a day of vengeance, a year of recompense for the cause of Zion. It shall not be quenched night or day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste ..." R.V. Isaiah is talking about this very same time, the day of Jehovah's vengeance. For some time now there has been a controversy going on in connection with the Zion class that has been in development. God is recompensing for the cause, on behalf of Zion. A balancing of the account on behalf of Zion is in order. Those who partake of her sins are partaking of God's plagues. These very times are a fulfillment of and in answer to those who were represented crying how long O Lord, back there during the Philadelphia period of the church. This vengeance, not satisfied during the Laodicean period is now being met with, during this the last; the period of Sardis.

Re. 22:18 "...If any man shall add unto these things, God shall add unto him the plagues that are written in this book:" Pr. 30:5-6 "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." These are critical times, when a person may meet the test, as far as not being affiliated with Papacy or its beastly aspects, they may not give support, even a mental assent to beastly forces on earth, yet their relationship to this book may be such as will call forth upon them the plagues. Concerning these

things, remarks are often made such as, Oh, well, all things will work out anyway, or God knows His plan and what is the difference? God knows what He is doing, and we cannot change it. All such answers are discounting the possibility of the fact that it is possible to know a few things. The Book might as well have been closed at lifes beginning, if this is the attitude. When God has proffered the opportunity, for a person to learn and they refuse, responsibility will still have to be met by that one. That is what is incorporated in the word "watch" to those that remain, in the Sardis period of the church. Watch or "I will come on thee as a thief" and take away from you that which you think you have.

**Here is the patience of the saints, that keep, the commandments of 14:12 God, and the faith of Jesus. S.**

Do not worship the beast or the image, nor receive their mark! What a real factual commandment from God in this end time, yet so little is known. A trap undiscerned is the greater hazard.

To hold on to the faith, to know and keep God's commandments through all these trying times and circumstances, is a test of endurance. At one time it was thought there would not be a Christian on earth at this time. Re. 12:17 "And the dragon ... went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Re. 13:10 "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." This matter of people being ordealized, (tormented in the A.V.) is a matter of determining who is for captivity, who for the sword, who a saint. Here is the fortitude of the saints, fortified against so many adverse circumstances, by the faith of Jesus and the faith in Jesus. They have the testimony of and about Jesus and are involved in it.

**And I heard a voice from heaven saying, Write, Blessed are the dead 14:13 which die in the Lord from henceforth, saith the spirit, that they may rest from their labours; for their works do follow them. S.**

Here is one of the seven Blesseds in Revelation. Blessed are they who die from henceforth. Rotherham, in his comment says, "an important note of time, how little considered", "henceforth". All that have died in the Lord during the age, and have obtained unto the first resurrection are blessed, Re. 20:6. The word "blessed" can just as well be translated "happy". We can realize and appreciate how happy individuals will be, when, resurrected, they find themselves having died in the Lord. Happy are they, joyous; something that springs from within themselves, which is more important than the good opinion of others; although that is all very nice.

Blessed are the dead in Christ; - 2 Ti. 2:11 "... if we be dead with him, we shall also live with him" - ye which literally die. Every

one who is counted as in the Lord will die. They are baptized into Christ's death and that includes literal death. For the greater part of three days the Lord was dead. The Scriptures do not support the conception that any dead in Christ, will undergo a change, translation or be caught up without dying.

The statement of an angel is not, blessed are they who die from henceforth, but they who "die in the Lord from henceforth". In all the age the henceforth time has been, since the beast and image of the beast and those who worship the same, are determined by the touchstone to receive the plagues. Anyone who does support or has the mark of these forces, would not be said to die in the Lord. On the contrary those who do not thus worship, are accounted blessed when they die, as their stand, their position is in God's favor. The death of the Blessed is a friend not an enemy.

Re. 13:15 "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." While this force is only supposed to be an image yet it, - as it were - has power to kill. Of course this would mean to kill symbolically, yet a literal killing would be pursuant for any who would not thus literally worship. In either case a person because of their loyalty to the commandments of God and rather than have the mark of beasts, in their hand or forehead, are willing to suffer loss socially, financially or economically; be thus killed. 1 Pe. 3:17 "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." Those who in this way die in the Lord, will obtain a happiness even now in contrast with those who are worthy to receive the plagues.

As we have already noted, there are fallen angels at the head of world forces today, and there is no doubt but that such as a power to kill, is possible from henceforth. According to the context the henceforth is in relation to worshipping the beast or his image, and they did not come into focus until after Laodicea. So the henceforth does not go back to 1878, and the blessedness is not a matter of immediate resurrection. All the dead in Christ are raised first, and will have enjoyed a blessedness, before those who die from henceforth are blessed.

**"That they may rest from their labours, for their works do follow them".** The word here translated "works" is also translated and means "acts". The record of the acts or actions of those who die in the Lord was that they kept the commandments of God, and did not worship the beast or its image. This same kind of action will follow them, go along with them, because it is a characteristic of their being. It is not that the Christian is going to carry on in the same work of selling books or preaching; or that their works are going to continue, though they themselves are gone. Paul in 1 Co. 13:8



says, knowledge shall vanish away, the thought is, that knowledge once thought so important, - and which was important - is to be superceded by other knowledge. The same thing is true, as far as any works or endeavors on this side the veil; they will be so superceded by greater works, that they will fade into insignificance and no more mentioned. So that is not the thought in connection with "their works do follow them". But the acts, the decisions that has been the privilege of the saint to make, - such as God is our Father - these will carry on, just like they did in the case of their Lord. This is something that even God cannot do for the Christian, as the determination must be theirs, and the privilege to make this determination has been going on.

Jn. 2:19 "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." Many thought He referred to the literal temple of Herod. Many today think He was talking about the Church. No, He was referring to himself as the temple, a dwelling place of God, inasmuch as the spirit of God was in Him. So when Jesus said, you destroy this dwelling place of God and in three days I will raise it up, He was saying that though He is in death for three days and then is raised up; by His determination by His mind, by His decision, He would still be a dwelling place of God, a temple of God. No one else could make the Lord a temple of God. No one else has that prerogative for another. Though the Lord was destroyed, - and He did not raise himself - He said that in three days He would raise up this temple, this fact that God is dwelling in Him. So after the Lord was raised, He was still the temple of the Living God. It is in the same light that it is said their works do follow them. Their decision, act, determination, to worship God, is being developed and enlarged on this side the veil so that there will not be any mistake about it when they are on the other side. The determination of a Christian to be a temple of God, will like their Lord, follow on after they are glorified.

Along with any blessedness or happiness attained by members of the New Creation this side the veil, there is no rest from their "sorrowful labours"; not until they die in the Lord. In the word "labours" is the implication of pain and weariness. He. 12:3 "For consider him that endured such contradiction of sinners against themselves, lest ye be wearied and faint in your minds." This admonition is so good for the remnant in this end time. Those of the true church have to read, think and contend for the gospel as never before. They who die in the Lord, rest from such weariness.

Je. 4:31 "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers." The daughter of Zion, not the dead; those who are alive and remain of the Zion class this side of the veil. They are in

anguish, because they desire the completion of the complement of 144,000. They bewail and say, Woe is us. That is certainly the position the remnant are in at the present time. It is a source of weariness to hear those who profess the name of Christ, murder the truth, murder God's plans and purposes by so many mistatements. Someone says, "this is the body", "this is the church", or "this is the Christ right here", that is the spirit of regimentation creeping into the church. Whatever you see in the world you will see in the church. The body is not any one group or class, only one here and one there. Those who die in the Lord no longer labor to admonish others not to worship the beasts or the image; thus to strengthen that which remains.

### HARVEST OF THE EARTH

- 14:14 And behold a white cloud, and upon the cloud I saw one sitting like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. S.
- 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the harvest of the earth is ripe.
- 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Three verses complete a word picture of the harvesting of the church from the earth, by the Lord. In each verse the Lord is referred to as He that sat on a cloud. When the Lord left the earth a cloud received Him out of their sight, and the angels said that He would come in like manner. Here He is pictured as coming on a cloud of blessing, exactly that which His coming has meant to the members of the true Church. If clouds signify trouble, then we would be led to conclude that trouble started in 1874, according to Bible Students. It is certain, that when the Lord came in His Second Advent, He did not come in power and glory or with restitution, nor in a time of trouble. Rather in harmony with this description He came as a Chief Reaper.

John in Re. 1:13 had in vision, already seen, one like the Son of man, and he no doubt knew that Daniel spoke of the same time and reference to the Lord, as the Son of man. Da. 7:13 "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven ..." Mt. 8:20 "... but the Son of man hath not where to lay his head." Mt. 12:8 "For the Son of man is Lord even of the sabbath ..." Mt. 11:19; 12:32,40. John knew the Lord when He was on earth and also knew that He called Himself the Son of man. He obtained His high position by becoming the Son of man, and what He did will never be forgotten. In a vision John would not actually see a spiritual being, but he would easily identify who was

being signified to him.

**"On his head a golden crown"**, a wreath of victory, a crown signifying that He had finished a work, or a crown of authority for the future. In either light it is true, because we read in another place that the Lord has many crowns. **"In his hand a sharp sickle"**; in connection with His ability to perform, was that with which He is able to reap the harvest of the earth. This harvest is not just a harvest of the time or of those who are in covenant relationship with God since the Lord came in His second advent. This harvest is a result of the seed sown by the Son of man when He was present in His first advent. We must keep in mind that this harvest is a harvest of the age, not just of the last eighty years, therefore the reapers are not human beings, they do not know anything about the wheat of the age. Hence the reason for the Lord being the Chief Reaper. At the start, some of the disciples wanted to reap and the Lord said, let both grow together until the harvest; do not touch things.

This harvest of the saints is the result of truth sown, so that in the harvest the sickle cannot be said to be the truth. In the main, the sickle is the ability of the Lord to discern the wheat and to gather them into the heavenly barn. The truth dispensed in this harvest time, - truth for the season - is only in relation to the remaining saints that are alive on earth, concerned with the finishing of the development of the desired complement.

Here in these three verses the Lord is portrayed as having an instrument with which to reap, "and the earth was reaped"; what a gigantic task, 144,000, and a great company, such as John at one time could not number, also all the failures. Each account had to be reckoned with, and the individual rewarded accordingly. While the Lord is Spiritual, time is an essence, He follows through on.

A real feature about this reaping which emphasizes that humans do not have a sickle is, they are unable to tell the difference, between a wheat and a tare. The Lord said, let both grow together, hence throughout the age many a tare got the benefit of the doubt. Together they may have been members even Elders in the same class. But there is no chance for a mistake by the Chief of Reapers, He knows the children of the Kingdom and those who are children of the wicked one, - the tares. The Devil is an angel of light to the point where he has so counterfeited the truth, that he, by his spirit, actuates individuals to such an extent that he makes them look like real Christians, who really appreciate truth. The best a Christian can do is to give others the benefit of the doubt. A separation of wheat and tares is a harvest feature; the reaping.

**"Another angel came out of the temple"**, another literal spiritual being who has a harmonious relationship with God. To suggest that this angel is a volume, a study or a human being, is blasphemy.

Here is the Lord all powerful, in glory, and an angel has the duty of telling Him "the time is come for thee to reap". The Lord did not have the decision to make as to when He would come in His second advent. While the Lord was on earth, He said no man knows, only my Father. The fact is that the time when the Lord would come, as the reaper, was predetermined, a time set by God. The Lord did not have to be so particularly concerned as to when that would be because it is evident the Father has those who are in charge of His timetable. As anyone on earth in any position of authority, has those who take care of details, and see that schedules are kept, so God has those who watch the timing of the Divine program.

A prevalent idea among Bible Students is that the Lord has always been with the church; it is not discerned that He ever went away. Thus they nullify the significance of this angel and its assignment. For over 1800 years of this age, the Lord has not had personal contact with the "Elect"; "If I go", "I will come again".

John in vision saw an angel and heard it cry with a loud voice to the Son of man. Paul who up to his time had more visions than they all, told how that at the beginning, the advent of the Lord would be punctuated as it were, by three events or occurrences. First, there was to be a shout, which is synonymous with the loud voice of this angel. Second, the voice of the archangel; the angel that had power over fire. Thirdly, the trump of God, the seventh trumpet when the Lord takes over the kingdom of this world. 1 Th. 4:16 "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; ... This is not a case of three comings on the part of the Lord, it is three stages to His initial presence, - par ou si'a - which will continue for at least one thousand years.

## HARVEST OF THE VINE OF THE EARTH

**14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.**

This verse begins another word picture of another harvest separate and distinct from the picture given in verses 14-16. Here is another angel that has a sickle not the Son of man, nor is any human being alluded to. Many in the Laodicean church had the perspective that the two pictures were of the same harvest, fulfilled the same time. However time has certainly served to iron out the sequence which is much more logical.

**14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe,**

**And the angel thrust in his sickle upon the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 14:19**

The word "cry" is "voice" in the Sinaitic and Alexandrine "and cried with a loud voice". By way of identification, the angel who gives the directive in this reaping, is said to have come out from the altar and had power over fire. Evidently it is the same angel that John saw, and that we considered in Re. 8:5 "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices ..." At the same time this angel cast fire into the earth, it cried with a loud voice to the angel that had a sickle, "thrust in thy sickle". This archangel with a loud voice is in a position of prominence, as by it there was signified God's recognition of the saints of the age, and the time for the gathering of the clusters.

God in the past made many manifestations by fire, for instance the burning bush, fire mingled with hail, a pillar of fire, often God answered by fire, said to be fire from heaven. Thus is demonstrated and emphasized that there are literal angels in charge, or have power over literal and symbolic fire. They who say that any of the angels in "Revelation" are humans, only muddy the waters.

Clusters of grapes are a very comprehensive symbol; not limited to tares or Christendom. While they are now being gathered it is not true to say the truth of the Christian is the sickle; or that gathers. No human has been assigned the duty or the privilege to consign anything or anyone to destruction, anymore than a man can be given the privilege to redeem his brother. The end of all the clusters is that they are cast into the winepress of God's wrath, so they must refer to such as are worthy of this treatment.

De. 32:32 "For the vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:" It is the clusters of the vine of Sodom which the angel is represented as gathering to consign to the winepress of the wrath of God. Zep. 3:8 "Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." R.V. We are living in the days of the gathering of the nations, ever since the beginning of the period of Sardis. God assembles, for the purpose of pouring out His fury upon them. This is only other words portraying the same identical operation as we have in Revelation, when it says there is an angel with a sickle assigned to gather the clusters of the vine of the earth.

Is. 11:11 "And it shall come to pass in that day, that the Lord shall

set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." In the day that the Lord will stand as an ensign of the people, He will recover the remnant that are left after the winepress is trodden; any who might be identified as of these clusters that are named here. By no stretch of imagination is this verse true today; no, not until the time that there will be that, "which shall be left". These classes of people, by various names, are as clusters that are now being cast into the winepress. Since we, or people of the world do not know who composes a particular cluster, it follows that the angel with the sickle is not a human being.

**14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.**

This treading was done without the New Jerusalem. The treading of this winepress, synonymous with the battle of God Almighty, is trodden outside the order and arrangement of things in heaven or on earth under the New Jerusalem. In other words it is not a part of the New Jerusalem program. The Lord and the Church have been a part of the program of which the world will partake of later. It is fallacious to suggest, - as has been done - that the winepress is trodden outside of Christendom, Bethel or Babylon; they are all, in the winepress. This is the winepress of the wrath of God, and there is no suggestion that in this connection, our Lord has anything to do with the treading of this winepress at this time; it is done without the City.

We have already seen the Revelation of the Lord as the reaper from the time of His advent, definitely directing the harvesting of the saints of the Gospel age. Then also we recognize God has other forces allocated and assigned to the task of gathering the clusters of the vine of the earth, and to cast them into the winepress of God's wrath. In other words the Lord is not assigned to any work outside the New Jerusalem, but in connection with it, we are told He has a very important role, soon to be activated.

Is. 26:21 "For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." R.V. God is going to punish the inhabitants; the clusters of the earth; not just tares or Christendom. People are worried whether this one or that one will come out on top, this is not a battle between the inhabitants, it is something that God is going to do because of their iniquity. In verse twenty the recommendation to a remnant of the "my people" class, is to hide themselves until God's indignation is past; not the Lord's indignation. The sugges-

tion is often repeated, if only the world would pray to God He would save and bless them. No, it is too late for that, this winepress experience is decreed, it is going to be. The world does not realize God has determined that the inhabitants shall be punished for their iniquity. Any one who prays after such a manner is praying against God and His will.

Is. 63:1,3-6 "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." It is Jehovah that is speaking; as treading the winepress alone, the same winepress the Revelator is talking about, into which the clusters of the vintage of the earth had been cast. We are not living in the day of the Lord's vengeance, we are living in the day of God's vengeance, at the conclusion of which He will tread this winepress. A year of balancing accounts, "the year of my redeemed is come", or as stated better in another place, "the year of recompences for the controversy of Zion". God's redeemed of course, as stated in Is. 62:12 "And they shall call them, The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken." R.V. Thus is emphasized the "Who" of verse one, is God with the redeemed alluded to as a city, and the winepress is trodden separate and apart from them, outside the city.

Is. 34:5,6,8,2 "For my sword hath drunk its fill in heaven: behold, it shall come down upon Edom, and upon the people of my curse to judgment. The sword of Jehovah is filled with blood, it is made fat with fatness, ... for Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Edom. For Jehovah hath a day of vengeance, a year of recompense for the cause of Zion. For Jehovah hath indignation against all the nations, and wrath against all their host: he hath utterly destroyed them, he hath delivered them to the slaughter." R.V. What has been noted about Isaiah 63: is substantiated by these verses. It is God's vengeance manifest when people are delivered to the slaughter or in other words delivered to the winepress. This prophecy has never been fulfilled, never has Zion been recompensed, however all of it will have been concluded by the time the winepress of God's wrath is trodden. By Isaiah and other prophets there are numerous classes upon whom

God has pronounced woes or burdens, - the burden of Dumah, Damascus, Moab, etc. - in the main, the fulfillment will be, when as clusters of grapes they are trodden in the winepress. We cannot put the finger on a person and tell to what class they belong, but God and the angels who do His bidding are able to classify all the people that are on earth, and we can rest assured that they will all be correctly segregated and receive a just reward. We are and have been in the year of the redeemed, "and there is none to help".

Eze. 22:30,31 "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them..." God speaking says, I sought for a man to stand in the gap, that I should not destroy it. I sought for a man who would iron matters out so that I would not pour out mine indignation upon the whole world of mankind. I looked for someone to arrange things so that the world will not have to experience the winepress of my wrath; "but I found none". The same thing is stated in Is. 63:5, where we read, "I looked and there was none to help". In other words, not even the Son of man in glory will stand in the way or do anything to change God's purpose and mind in His treading the winepress. Is. 63: is not talking about the Lord looking for a man to stand in the gap, because it is God's verdict, His declaration, His decree that the world of mankind are going to go through this experience. Herein is represented the reason why God is treading the winepress alone. It was God's decree that an order and arrangement of society be destroyed in and by a flood; and none could stop it. The same is true in the end of this age, the only thing is, destruction will be accomplished in a different manner, I will recompense this upon their heads. A literal example of a person standing in the gap, was the time Moses interceded for Aaron and Israel, whom God had said He would destroy. De. 9:20,26. In this instance God heeded the prayers of Moses, for God spoke unto Moses, "as a man speaketh unto his friend".

Je. 25:31, as is in the Bishops Bible of 1572, "For the Lord [God] hath a judgment to give upon all people, and will hold his court of justice with all flesh and will deliver the ungodly to the sword saith the Lord [Jehovah]. This is descriptive of what God has determined and is something He is doing. No one is within their right to say the Lord, God's Son is doing it. Some will say "all things are of the Father and by the Son", or "God does nothing but what the Son does it", such falacious statements are not so. There are many things that might be enumerated which God has done and is doing in which the Lord has not been actively associated, in fact the Lord has not been present in connection with some things while they were being done. When the Scripture says



“all things were made by him”, reference is to the creation of all things up to and including the creation of man, and it does not include the time since Adam’s creation, to the present time. The Lord himself said, Jn. 5:17 “My Father worketh hitherto”, which is from the time, that the Father and the Son rested after their works of creation. The Lord was being criticised for performing a good deed on the Sabbath, He answered them, God has been working during the seven thousand year Sabbath, so He had the right to do good on the seventh day. In the present period of seven thousand years the Father has been working, even though the works of creation were finished with the creation of the first human pair. The Scriptures do not support the perspective that God does nothing, but what the Lord is the generalissimo.

Je. 50:25 “Jehovah hath opened his armoury, and hath brought forth the weapons of his indignation: for the Lord, Jehovah of hosts, hath a work to do in the land of the Chaldeans.” R.V. Ver. 42 “They shall hold the bow and the lance: They are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.” This is the work of the Lord of hosts; the highest of all. God has His forces that are duty bound and are loyal to Him, they will do what He commands them, and they are cruel, they will not shew mercy at this time. All these forces going into action are as the opening of God’s armoury. His forces; spiritual beings, with whatever they have at their command in the way of weapons, will accomplish the work of Jehovah. There is no such thing, as the Battle of God Almighty or the treading of the winepress being the work of the Lord or the Christ, taught in the Scriptures. Thus it follows that any statement to the effect that the Church on the other side of the veil, together with the saints on this side are destroying the nations is plain nonsense.

Is. 66:16 “For by fire will Jehovah execute judgment, and by his sword, upon all flesh; and the slain of Jehovah shall be many.” R.V. In none of these prophecies, is it said that God assigned to the Lord the duty of demonstrating His, (God’s) indignation. Nor do any of the New Testament writers pick up the thought of any of these Scriptures and interpret them in the light of it being the Lord who will accomplish these things.

Is. 13:6,9,10 “Wail ye; for the day of Jehovah is at hand; as destruction from the Almighty shall it come. Behold the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine.” R.V. God has pronounced curses on prophets who say, ‘He saith’ when He did not

say it. No use contending all this is from God but through the Lord, when the fact is the light of the Lord and the church are darkened. This verse is in respect to these times, for the Sun, Moon and Stars have been darkened since the Laodicean period. The day of Jehovah is transpiring and soon the end will come in the treading of the winepress, because no man, not even the Son of man has stood in the gap.

‘And blood came out ... even unto the horse bridles’, there are two lights in which this statement might be appreciated. In the first place evidently in connection with a winepress of any consequence there were two vats as might be concluded from Joel 3:13 here it is stated ‘the vats overflow’. The grapes being pressed in a vat, the wine, - blood - flowed into a second vat, to the depth of a bridle on a horse, that would mean it would be four or five feet deep.

We might attach the thought of Ezekiel 47, where it tells how the waters, - that are the blessings of the kingdom - will first be ankle deep, then knee deep, loin deep and then such as could not be passed over. Now before these blessings of the Kingdom, blood is represented as flowing from the winepress even five feet deep. The expression is metaphorical of the terribleness and effectiveness of this final conflict. One world society was destroyed by a flood and after the present one is dealt with there will never be another world society destroyed. The fact is that this is going to be final and it is not going to be just ankle deep with blood, but it is going to be up to the Horses’ bridles. Is. 30:28 ‘And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.’ Unto the horses’ bridles would reach to the neck. Isaiah goes on to say, ‘ye shall have a song, as in the night’; ye who are to hide in His pavilion until His wrath is past.

In the second and best light this winepress is trodden and the blood comes out until the horses approach, - even unto the horse bridles. By the time that the Lord and the 144,000 with Him, come riding in on the scene, Re. 19:11,14, the winepress of God’s wrath outside the city will have been trodden. There is to be a remnant of mankind left, as we have noted, which means that the blood of all will not flow; only ‘unto the horse bridles’, only until the Lord and the saints come on the scene and take over. This point of time will be synonymous with the blowing of the seventh trumpet when the kingdom of this world becomes the Kingdom of the Lord and the Christed ones. Thus the space of 1600 or 1200 according to the Sinaitic, has reference to the time that the blood flows, up to and until the Lord takes over, rather than to distance. As the grapes, wine and horses are not literal, the same is true as far as the furlongs.

## CHAPTER FIFTEEN

The shortest chapter in the book of Revelation. We shall start by grouping the second, third and the fourth verses together, as the first verse belongs with the rest of the chapter.

If Israel had only known and appreciated their advantage, "in the time of their visitation", during the presence of the Lord at His first advent, history would certainly have been different. By the prophet Hosea and others, Bible Students are aware that Israel was destroyed for lack of knowledge. Yet today the status of so-called Spiritual Israel differs little. A person would think that the portrayal of God's plagues as herein given to John would be all absorbing. Not only that a way of escape might be assured but to with diligence know what their God and His Son our Lord are doing, thus the better conform to their will.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and his image, and over the number of his name, stand on the sea of glass, having the harps of the Lord God. 15:2  
S.

And singing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of the worlds. 15:3  
S.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for judgments are made manifest before thee. 15:4  
S.

Here John's vision and our attention is directed again to the throne scene, much the same, possibly a little later, than that described in the beginning of the fourteenth chapter. There the 144,000 were in Zion with the Lord, here the same class are said to be standing on the sea of glass or the firmament as Ezekiel calls it, upon which is God's throne. Those who are there, have "gotten the victory", no one can be said to be there by faith at any time. And this instance is soon after God's judgments have been made manifest in the treading of the winepress, Re. 14:20.

Then sang Moses, Ex. 15:1,2 ... I will sing unto Jehovah, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea. Jehovah is my strength and song, And he is become my salvation: This is my God, and I will praise him; ... R.V.

Many have said they are singing this song of Moses, and of the Lamb this side the veil,- that is an impossibility- only those who have the victory and are on the sea of glass can sing it.

De. 32:44, 3,4, 43 "And Moses came and spake all the words of this song in the ears of the people ... For I will proclaim the name of Jehovah...For all his ways are justice: A God of faithfulness and without iniquity, just and right is he. Rejoice, O ye nations, with his people: For he will avenge the blood of his servants. And will make expiation for his land, for his people." R.V. A class victorious will eulogize God in every way that Moses did. Their song will also be one of victory and triumph; for God has avenged the blood of the saints and kept His word.

"**Song of the Lamb**", "great and marvellous are thy works", the 144,000 will then be able to realize this, and sing in a way that no others have been able to appreciate before. A song of redemption in the Lamb and victory over all. As we have known the Lamb His song was, "my Father is greater than I", and "not my will but thine be done", "Father I thank thee". Then the saints in glory, will thank God, manifest in "marvellous" works.

"**Thou King of saints**", some manuscripts, in place of the word for saints, have world, nations or ages. Originally, the Sinaitic we are told was "eons" or ages, then a corrector changed it, to nations, then someone erased that, which would leave it "eons". So in the light of God being King of saints, they in glory and before Him on the glassy sea are saying, that is true. Or in the light of this being after the winepress is trodden, they still can say God is the King of worlds, nations or ages. The writer of Hebrews II, says that the ages have been so adjusted by God that things now seen have come to pass, not from things then manifest. Or in other words God is the King of the ages, He outlined the Gospel

age for the development of the church and the purpose in view has been accomplished. Now the New Creation sing a song of victory, adoration and appreciation for their redemption.

**"Who shall not fear thee"**, this word fear is translated afraid twenty-nine times, fear sixty-five times, and reverence only once. Evidently it is proper to expect that a person be somewhat afraid of God, for He is Holy, that is, set apart for a sacred purpose. This set purpose may mean punishment or blessing to His creatures according to His righteous judgment.

**"For judgments are made manifest before thee"** (S.) "because thy righteous requirements were made manifest" (Roth.) "for thy just awards were made manifest" (Con.) This is all true following the treading of the winepress of the wrath of God, and these who have gained the victory acknowledge the manifestation of just awards. At this same time after Babylon is destroyed, the multitudes that are in heaven, say true and righteous are God's judgments, 19:2.

Ps. 102:16 "For Jehovah hath built up Zion; He hath appeared in his glory", when Zion is built up on the sea of glass and they sing this song, God will be in His glory, God will be glorified. Ver. 21, "That men may declare the name of Jehovah in Zion, and his praise in Jerusalem." Eventually all things in heaven and earth shall praise God, **"for all nations shall come and worship"**, and this was part of the song that was sung. And when God's righteous judgments are manifest to the world, His name will then be vindicated, though there are some who think that is their responsibility now, yet they themselves do not realize that they do not understand what is going on, or what God is doing.

What we have just considered in 15:2-4 might be said to follow the last verse of the fourteenth chapter. Now, verses 1, 7, 5, 6, 8, will be the order in which we will look at the verses in the rest of the fifteenth chapter. The matters that are portrayed are such as take our mind back to a point of time between Laodicea and the Sardis period of the church.

**And I saw another sign in heaven, great and marvellous, seven angels 15:1 having the seven last plagues; for in them is filled up the wrath of God.**

The more we look at Revelation, the more we see John was excited with astonishment, what he saw was wonderful and marvelous. This was another sign or wonder from that which he saw in connection with the sea of glass. A sign in the real heavens, - where God dwells - not any symbolic heavens. And the seven angels are real spiritual beings, no such thing as seven volumes, as so often interpreted; often it is not what is said, but who says it, that has counted most.

15:7 And one of the four beasts gave unto the seven angels, golden vials full of the wrath of God, who liveth for ever and ever, Amen. 5.

In the Greek, the word for plagues means to hit with a blow or strike, it does not necessarily mean death. God's wrath was manifested toward Egypt in the form of ten plagues, however there is very little correspondency between them and these seven that fill up the wrath of God. Of course, they were real so these are real, as they were upon Egypt, so these are upon the world, especially with reference to Babylon; whatever or whoever might be included in ecclesiasticism. They fill up the wrath of God; a last display against a world society. We wish to emphasize that the vials are represented as full of the wrath of God; no place is it inferred that it is the wrath of the Lord or the saints.

Here John sees one of the four Living ones, - active, in charge as it were - one of the four who are identified as connected with all the events that are designed by God to take place during the, Sardis period in the development of the church. One of the Living ones was assigned to give the golden vials of God's wrath to the seven angels, upon whom devolved the duty of pouring out the last plagues. These containers are of gold, they are of Divine origin, and contain that which is by God's design. They are full of the wrath of Him that "liveth for ever and ever"; "eons of the eons".

Jn. 3:36 "...he that believeth not the Son shall not see life; but the wrath of God abideth on him." This text shows that there is such a thing as the wrath of God having already been manifested before the pouring out of the vials. The condemnation upon man was a manifestation of the wrath of God. Ep. 2:3 "Among whom also we all had our conversation...and were by nature the children of wrath, even as others." There came a time, when there was a "we" class taken out of the mire, who were children of wrath. Ro. 1:18 "Besides, the wrath of God is revealed from heaven in regard to all impiety and injustice of those men, who, through injustice, suppress the truth." (Dia.) Our attention is directed closer to the present. God by these plagues will manifest His wrath upon any organization or anyone suppressing the truth. They might not know the truth, but that is no excuse for suppression; holding the truth in unrighteousness. Is. 19:16 "In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it." God pouring out His plagues is a matter of God shaking His hand over the world, and they shall be afraid. Re. 18:8 "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:..." God shaking His hand means death, mourning, famine and fire.

Ps. 78:38 "But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath." God has manifested His

wrath on mankind for six thousand years, but at the same time He has sometimes turned away His wrath, He has not manifested all of His wrath. With this demonstration upon world society there will be the final, the filling up of God's wrath. A certain notable, manifestation of God's wrath was at the time of the flood when an arrangement of society was taken away for the good of mankind. So the vials of God's wrath are a means of destroying an order and arrangement that has come about after four thousand years, and will give way to God's plans wherein a new order will pick up the affairs of mankind and through this experience they will be able to realize lasting benefits in the next age. We are not saying that mankind will not come under wrath in the future, for we are informed that from the time the kingdom of this world becomes the Kingdom of the Lord, it will then be the day of the Lord's wrath; He is then going to rule with a rod of iron which will exemplify the manifestation of His wrath. Connected with this is the fact, the Kingdom is called a woe upon the inhabitants of the earth.

**And after that I looked, and, the temple of the tabernacle of the tes- 15:5  
timony in heaven was opened: S.**

**And the seven angels came out of the temple, having the seven 15:6  
plagues, clothed in pure and white linen, and having their breasts  
girded with golden girdles.**

The temple represents harmony with God. Re. 11:2 "The court which is within the temple leave out, and measure it not; for it is given unto the Gentiles." This, and 15:5 when the temple is open is at a time when some of the John class are still on earth, and there is a time in their experience, that it was recommended to them that they do not measure the court, because it was now consigned to the interests of the Gentiles, - mankind. Re. 11:19 "And the temple of God was opened in heaven..." even before the kingdom of this world becomes the Kingdom of the Lord, there is an opening up, going on, that in due time the world may come into the temple; a harmonious relationship with God.

Nu. 1:50 "But thou shalt appoint the Levites over the tabernacle of testimony...", this physical tabernacle was testimony of, and represented God's dwelling with Israel. Thus it is now with this temple, it is testimony to where God dwells, a real tabernacle of testimony that will bear a harmonious relationship eventually to all things in heaven and in earth.

Is. 57:15 "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." God dwells in the heart of the smitten ones, and that is true with respect to the church or the world. Here are seven

vials of plagues, the purpose of which is to smite. Such a class as are smitten, when they return in the kingdom, will without doubt realize they were struck by God's plagues and the whole experience will serve to make them a class of contrite ones.

Man, even Bible Students are very ready to assign all that may have a semblance of evil to the Devil. No, these plagues are by God's design and arrangement, these angels come out of the temple; that is these are angels sent forth from a harmonious fellowship with God, in contrast with other angels who do not have such a standing. They are God's representatives, not the Devil's agents. These angels are not anything or anybody that comes out of a nominal temple. Nominal temples know nothing about God's wrath yet they are on the receiving end of it. Angels are prompted to say of God, thou art righteous to have judged thus.

**"Clothed in pure and white linen"**, white, bright, magnificent, clear righteousness. There is no interpretation implied here of imputed righteousness. These angels are shining, they have been doing God's bidding before. They are full of righteousness, they are magnificent beings and they have "breasts girded with golden girdles", signifying that they are dedicated to Divine service, not to any earthly service or organization.

**15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter the temple, till the seven plagues of the seven angels were fulfilled.**

Here we read that there is a time when, that though the temple is opened, mankind cannot yet enter into harmony with God, because God is manifesting His Glory and Power in the vials of His wrath being poured out. Again this activity of God is emphasized, as we look back to Israel's experience. 2 Chr. 5:13,14, "... that then the house was filled with a cloud, even the house of the LORD; So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God." Many times in the experience of Israel there was the same exhibition of the presence of God. The priests could not minister in such a circumstance. Thus it is that the John class see the interim, - the gap, Eze. 22:30 -, between the sealing of the 144,000 and the time when the world's priest can minister, filled with the manifest presence of God. None of mankind can begin to enjoy the restitutionary or millennial processes until after the pouring of the plagues, the last exhibition of which was trodden outside the city; the New Jerusalem.

Da. 7:10 "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousands times ten thousand stood before him: the judgment was set, and the books were opened." The temple is filled with smoke because we are actually in the time when a fiery stream is issuing forth from be-



fore God, God's Glory and Power is going to be manifest to a point where that the fiery stream destroys that most terrible beast, as shown in verse eleven. We are very close to the time of its destruction and in no light can any say that the times of restitution, or that the Kingdom, or that the New Jerusalem earthward has started until these plagues are fulfilled, which will not be until just before the seventh, the last of the trumpets sound.

Ps. 33:10 "Jehovah bringeth the counsel of the nations to nought; He maketh the thoughts of the peoples to be of no effect." The word here translated "counsel", could just as reasonably be translated "plans". God makes their plans of none effect. We are in the days of God's plaguing, and it does not matter what the plans are, they cannot be consummated. Is. 46:10 "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:" My plans will stand and there is nothing going to make any change in them; my plagues are going to be poured out upon man and especially upon nominal Christianity. It ought to be obvious that according to God's plans the Lord is not in the distribution of the plagues. Today there are more nations on earth than there ever was in the history of mankind, and they are not ruled by the Lord, the saints or the Jew. And it is out of harmony with God's plans to say, that the Lord or the Christ is tearing down the nations, (as is stated so many times) no, they are being plagued.

Is. 47:13 "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee." Here is a little bit of sarcasm, go on, ask the sorcerer, the astrologer, let them save you, from the failing plans, false counsel and the plagues. All man's plans, their counsels will perish, even now the intrigue of man is being revealed, or in the words of Peter "burned up"; discovered. Soon all the beastly forces on earth supported by the nations, will have their dominion taken away. What is holding them together, is a source of wonder sometimes. United States with a 300 billion dollar national debt and not a dollar in gold to back up what is called money; all the gold they have and more, is earmarked in the interest of others overseas. A major source of depreciation lies with the banking system, much of which is in the hands of Catholicism. Certainly all the intricacies of men's plans are not discovered yet, however there are those who are able to perceive something from God's word and to note the times and take warning, from what is transpiring. Their reliance is not on enchantments or prognosticators. It may reasonably be concluded that the Devil knows who the "remnant" of her seed are, according to their assessment of these times. This means the remnant may expect trials and tests peculiarly different from those of other Christians in the past.

## CHAPTER SIXTEEN

### POURING OUT OF THE VIALS

**16:1** And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

In harmony with the sequence of events, it is likely the great voice was that of one of the four Living ones, one of those who gave the vials to the seven angels. Of two things we are certain the temple John refers to was not a nominal church, nor the great voice that of a human. This Living one is in a harmonious relationship with God, and, who watching the time clock, as it were, is able to tell the other angels when to go forth and pour out their vials. Actually there is no symbology in the word "wrath", that is what it means. While Babylon may be a special target for these vials of wrath,- God's plagues- all earth's society are included. However the trouble which is the outcome of this manifestation of God's displeasure is not to be confused with the "time of tribulation" referred to by the Lord in Mt. 24:21, or the "time of trouble" that Daniel spoke about in 12:1.

Under the caption, "The Holy City trodden", Re. 11:2 we have considered the overspreading of abominations, and there emphasized that its activity, is what is referred to as a "time of trouble", or "tribulation" which is upon the remnant of the church, by those in the world ever since the Laodicean period. Approximately this same time is also allocated for the pouring out of the vials.

**16:2** And the first went, and poured out his vial into the earth; and there fell a grievous and noisome sore upon the men which had the mark of the beast, and upon them which worshipped his image.

Looking ahead a little; while all are poured into the earth, the first especially affected those who worshipped the beast, the next the sea, the third the rivers and fountains, fourth the sun, next the seat of the beast, sixth the Euphrates, and the last was poured upon the air. These elements that are brought to our attention as having the plagues of God's wrath poured upon them, are things

connected with this earth, which Babylon and the world are dependent upon for their source of truth, blessing and life; their existence. They are not the Sun, Moon and Stars that the Christian has been blessed with throughout the age for they have been darkened since the end of the Laodicean period. Upon those who worshipped the beast there came grievous sores, boils, or ulcers. Such external manifestations are an indication of internal corruptions. So like mankind, these upon whom there are such eruptions, do not like it because they then, are the same as having to confess that they are corrupt. We may not be able to pinpoint every experience that might be a fulfillment of a boil, or manifest hidden corruption, but incidents since about 1918 fit the description well.

2 Pe. 3:10 "...the earth also and the works that are therein shall be burned up." or be discovered, brought to light. Anyone might be made very uncomfortable with a boil, so the various systems on earth, being subjected to investigation by congressional and other committees, bringing evil practices to light, are made to feel very uncomfortable.

**And the second angel poured out his vial upon the sea; and it became 16:3 as the blood of a dead man; and every living soul died in the sea.**

Here the sea is turned to blood. Humanity is sometimes represented by the sea, however, since all the vials are poured upon the earth, and since the earth represents human society, the sea might take on a little different symbolical aspect. The sea being made up of water could well represent, truth that the world has along any and every line. Every organization from governments to get-togethers formed on the basis of principle, right and truth died because that upon which they had come to be alive in, was turned to blood. Ps. 105:29 "He turned their waters into blood, and slew their fish." this was in reference to the literal experience that was put upon Egypt. In other words, that which, under ordinary circumstances, was life-giving, was now death-dealing. Here is a factual experience taking place, since a symbolical vial two has been poured out.

Is. 60:5 "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee..." Ps. 69:34 "Let the heaven and the earth praise him, the seas, and every thing that moveth therein." We turn to these descriptive words of the kingdom by way of contrast. In that day all organizations and associations, that which might be considered the abundance of the sea will be very much alive, and will all be praising God.

**And the third angel poured out his vial upon the rivers and fountains 16:4 of waters; and they became blood.**

**And I heard the angel of the waters say, Thou art righteous, which art 16:5 and wast, the holy, because thou hast judged thus. S.**

16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink that whereof they are worthy; S.

16:7 And I heard the altar saying, Even so, Lord God Almighty, true and righteous are thy judgments. S.

Now even the rivers and fountains, the lesser sources of truth such as periodicals, Bible Studies are smitten. This ought to be the basis for the realization, that if God gives that which is unto death, it is in the province of none, to turn blood into water. The angel of the waters, as much as said, thou God art righteous in giving them blood to drink, because when they were blessed with the light of the Sun, Moon and Stars they did not appreciate them rather, in spite of their advantage in the possibility of knowing the truth, they even killed saints and prophets literally and symbolically. Thus Societies and organizations have become more or less corrupt, as fish in the sea. They cannot see truths concerning things present, and cannot help it, because they have blood to drink instead of a clear fountain. In these respects there is a very close correspondency between the vials and what is told, as transpiring after the trumpet blowings; the first four of which we have seen were especially upon those who claim to be Christians.

In connection with the pouring out of the third vial there are three literal angels that are in the vision of John. The angel that had the vial, the angel of the waters and the angel of fire, which was indicated to John by a voice that came from the altar. There is, an angel of fire, as we have noted in 8:5; 14:18, "And another angel came out from the altar, which had power over fire ..." A literal example, of this angel's operation is in Da. 3:28, "... Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the King's word ..." A power above and beyond the power of the King's decree took care of those three Hebrew young men right there in that blazing furnace that destroyed those that threw them in. Likewise, there is an angel of the waters literal or symbolic, one that may not have dispensed all the truth that is in the world, but one controlling what is dispensed. No one could bring truth to the mind of man until it was in harmony with God's will and the due time. While the pouring out of these vials means something very unpleasant, yet both of these superintending angels commend God for His judgment and that He is righteous.

People, even so-called brethren, speaking of things that are going on, - and will be worse - "say how terrible", not recognizing, a lot of that which is rampant is God's judgments being manifest. As God's vengeance has been spent, and He "hath avenged the blood of His servants", heavenly hosts are still going to say "true and righteous are His judgments", Re. 19:2. In the Philadelphia times there was blood that had been so unjustly shed crying "how long",

“dost thou not judge and avenge our blood on them that dwell on the earth?” 6:10. When the blood of saints was shed, it was a matter of an attempt to destroy truth, and the true church. Now, the tables are turned, Babylon that destroyed back there, is having all they have in a semblance of truth, turned to blood that which produces death. Their being thus plagued is a matter of recompensing them for things they have done or for what has been done in the past. All the righteous blood that was shed from Abel down to Zechariah, was atoned for by the trouble that came upon Israel in about A.D. 70. Since that time more righteous blood has been shed and it is not the Lord or the saints that are called upon to atone for it. All the righteous blood shed from Zechariah down to the present time, will be atoned for by the end of the pouring out of these plagues of God's wrath, justice will be satisfied, such accounts will then be balanced.

To many, all this may seem superfluous, actually it is a matter of us coming to a better appreciation of what God is doing, so our conduct will be in harmony with it, and we too will be able to say just and right is He. By various means, even the cancelling stamp of the Post Office, it is urged that people “Pray for Peace” or “if the people would only turn to God”. What is not realized is that God is pouring out His plagues upon the people, and He says I will put hooks in their jaws, and I will put a bridle in their mouths causing them to err. Anyone who today, prays to God, that He relieve the world of trouble is praying against God. Prayer to God is only effectual when it is in harmony with His will. We wish to appreciate the fact that God has His angels and to them was given these vials of His wrath, and it is within their province to do God's will and pour upon the people according to His design.

**And the fourth angel poured out his vial upon the sun; and power was 16:8 given unto him to scorch men with fire.**

**And men were scorched with great heat, and blasphemed the name of 16:9 God, which hath power over these plagues; and they repented not to give him glory,**

It is emphasized so many times, that it is God that has power over these plagues; and of course at the hands of angels, but not by the hand of the Lord. Men are scorched by whatever it is that composes their sun, their enlightenment, their source of life.

Many items in the news well illustrate, how that men have been scorched with fire, for instance: “Pius will pray fervently for his church-torn and divided as it has not been since the sixteenth century Protestant Reformation,” (1949). “As the pontiff watched Europe disintegrate under invasion and persecution, he turned more and more to the United States as a symbol of freedom for church and state and as a source of monetary support”. “Millions of dollars have crossed the Atlantic to the Papal treasury.” “Pope Pius XII voiced the possibility that Rome might be razed

and St. Peter's Basilica destroyed; and this statement, the Times said, caused a deep impression in Italian Catholic circles, because 'the mere mention of such a possibility was held to indicate the pope was seriously concerned over the future of Catholicism in many Soviet-controlled areas' (N.Y. Times Jan. 31, 1949)'. Again in Newsweek of '49, 'In 1946 Pius said to a Sicilian bishop: 'It is not impossible that one day the pope may be hanged on the gallows in St. Peter's Square.' He fears that the battle with Communistic atheism may be the hardest in the church's history. From the quiet scholar of 50 years ago, Pius XII has become a fighting pope. He intends to protect his people and their faith ...'' We are not able to pinpoint every event nor are we able to catalogue the world's experiences as no doubt the angels can and are doing. However, a general picture is within the scope of our ability to appreciate.

Though the seven trumpets follow the breaking of the seventh seal, the pouring out of the seven vials do not follow the seven trumpets. We have learned that after the blowing of the seventh trumpet the kingdom becomes the Kingdom of the Lord. So if the seven vials are poured after the seventh trumpet, that means that we are saying the Lord is reigning while the vials are being poured out. On the contrary, when the kingdom of this world becomes the Kingdom of the Lord, these plagues will have already been experienced in harmony with what we shall see included in the last plague, and how it corresponds to the Battle of God Almighty; an event that transpires under the blowing of the sixth trumpet.

**16:10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.**

**16:11 And blasphemed the God of heaven because of their pains, and repented not.** S.

By Pope Pius saying, that he could conceive of it being a possibility that a pope might be hung in St. Peter's Square, shows a gnawing of the tongue, being very fearful, really pained at the way things were going with the church. Since the rise of Communism the foundations of Catholicism have been challenged, and it is apparent that they have suffered reverses in Europe. In recent Hungarian troubles and even in the present Cuba situation, there is a move incorporated in it against the church. A peculiar feature is that there is very little said about there being a fight between anyone and the church. The single use of the word gnawed shows there must be something extra ordinary about it. It is reported that a gigantic removal of the Vatican to United States or Canada has been contemplated. Only a real gnawing of the tongue would entertain such a suggestion; filled with fear and darkness.

On October eleventh, 1962, there began the largest gathering of

ecclesiastical dignitaries in the Church's history. The twenty-first Ecumenical Council of 3000 Roman Catholic leaders, the first council since another Vatican council ninety-two years ago. Their aim, Pope John XXIII said, was "bringing the Church up to date." Further we quote, "we feel we must disagree with these prophets of doom who are always foreseeing disaster, as though the end of the world was at hand". Little are they aware that the Bible is the prophet of their doom; and that in the near future. They assertively, "blasphemed the God of heaven", "and repented not", claiming they are still the one true Church. Hoping to alleviate their pains, they now condescend to make the admission, others may not altogether be excluded from the fold of God. Pope Paul VI as of today, September 21, 1963, announces a "Major Catholic Reform", "He wants to liberalize the Church", as if the true Church should need liberalizing.

Anytime anyone or an organization attributes something to God that should not be attributed to Him, that is blasphemy, conversely to not attribute to God that which should be attributed to Him is also blasphemy. Many times there is the expression, we have got to do something, if we wait for God, nothing will ever be done. Or any such expression as we must strengthen the organization; build it up, or support this or that movement, is blasphemy. To view the matter of the plagues is for our learning. We now, are not looking forward to them, they are going on today, and it is something that God has definitely the charge of. Our God is blessing the world in a disguise, this is the Day of His vengeance. In August, 1914, Sir Edward Gray said before the House of Commons, "The lamps are going out all over Europe, we shall not see them lit again in our lifetime". What a true statement, the river was smitten and turned to blood; and they have not been lit since. There is consolation in the hope of the Scripture that er-long they will be lit.

**And the sixth angel poured out his vial upon the great river Euphrates; 16:12 and the water thereof was dried up, that the way of the kings of the east might be prepared,**

Only one verse, descriptive, and related to the matter of the pouring out of the sixth vial. Verses 13, 14 and 16 are descriptive of a feature that has been going on in the world at the same time the vials are being poured out, and making ready so that the last vial should be effective. Verse 15 is a description of still another matter in particular reference to the remaining members of the Church, going on while the first six vials are being poured out. All these verses are well placed and very descriptive of the conditions in the world and the Church, during this end time.

This drying up of the river Euphrates is something in respect to the world of mankind, - the earth - it is not limited to any one nation, such as Turkey. Euphrates is referred to literally and symbolically as a "great river". It has always been a source of fruit-

fulness, from the time it watered the Garden of Eden until these times. The word Euphrates means "that which makes fruitful". Mankind have had a certain amount of good judgment, ability to do that which was to their best interest under the conditions. Now that is dried up, they no longer have the power to decide in the interest of fruitfulness. It does not seem to matter what is proposed or suggested every move hits a snag. Unlimited amounts of money for the carrying out of their proposals does not help; it is throwing their money into the street. Conditions emphasize that there is something more needed than what they have, since all that man does, works in reverse. Heretofore rivers and waters were turned to blood; that which was death producing. Now we come to a point where there is nothing that works out to mankind's interest. Distress of nations with perplexity; a state of quandary, no way through, no way out, no ability to do that which is for their best. With natural Israel the sea was dried up that they might go over. So symbolically a great river, - man's ability to do or deliver by his own arm and power - is dried up, preparatory to man's passing over into the kingdom.

Isaiah says in Is. 11:15, of God "... And with His scorching wind will He shake His hand over the river, And will smite it into seven streams, And cause men to march over dry-shod." ver. 16 "And there shall be a highway for the remnant of his people, that shall remain from Assyria; Like as there was for Israel in the day that he came up out of the land of Egypt." (Maz.) We are again reminded it is God who shakes His hand over the river Euphrates, and with His scorching wind, - His spirit -; as Daniel puts it "fiery stream". After man passes through this smiting experience, there will then be seven streams conducive to advantage or fruitfulness as compared to the past. After all the plagues are poured out, the remnant who are left, those who do not actually go into death, - the class left from Assyria - , will be the first to start on the highway of the Kingdom.

Zec. 10:11 "And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." Ver. 12 "And I will strengthen them in Jehovah; and they shall walk up and down in his name, saith Jehovah." R.V. Here are prophetic verses concerning some of the same features as described by Is. 11:15, 16, only in different words. God shall pass through the sea with affliction, - with plagues - and the deeps of the river shall dry up; the deeps of the river Euphrates. The pride of Assyria shall be brought low, because mankind are going to walk up and down the highway and be strengthened in Jehovah. Assyria is representative of the death state and it has been used by God, as a rod, (other texts so inform us) and it is spoken of as exercising the attribute pride, Is. 10. The Assyrian - death - has held sway over mankind and been proud



of it. Soon the Adamic condemnation of death will no longer be existent, and the occasion for such pride will really be nil.

Is. 19:5 "And the waters shall fail from the sea, and the river shall be wasted and dried up," Ver. 12 "Jehovah hath mingled a spirit of perverseness in the midst of her; and they have caused Egypt to go astray in every work thereof, as a drunken man staggereth in his vomit." R.V. Is. 50:2,3 "Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that I cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst." These verses are talking about the times before the Kingdom has come in and they are related to the drying up of the Euphrates. Prophetic descriptions, of the last forty and more years in which we are living. The things in the sea are spoiling and it is a condition of darkness and blackness.

Ps. 69:22,24 "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Pour out thine indignation upon them, and let thy wrathful anger take hold of them." Let their table become a snare; sea of blood. And the ability to do or organize that which should have been for their best interest has become a trap. Groups and organizations with and for spiritual advantage became houses of bondage: even they, are things in the sea which die.

Is. 5:13 "Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst." When some of the class of those that might be considered "my people", make known a request for a study of the prophecies concerning things present, the "honourable men" answer, "yes, but we do not know", yet the knowledge they have does not suffice for their salvation and deliverance.

Je. 23:11,12 "For prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein ..." A further elucidation of the drying up of the Euphrates. In listening to many who profess such loyalty and praise to God, they have the appearance of being of the New Creation. Then prodding the surface there is revealed the extent, they might be said to know God, or how much they are in darkness. The principle has always been that a person will demonstrate their relationship with God, by how well they are acquainted with Him. The sixth vial has already been poured out and man is reeling under the effects of it.

Is. 30:28 "And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of van-

ity: and there shall be a bridle in the jaws of the people, causing them to err." God's breath, wind, spirit, God's forces, are manifest by what is accomplished, no one should expect to see literal angels pouring out vials. Just as with the literal wind while no one can see it, they can see the effects of it. We see the way of the Kings of the east being prepared by the judgment of this world being dried up. God is sifting the nations to the point where that all will acknowledge that what is today is only vanity. The only way an increasing national debt of 310 billion, dollars will ever be paid, is by the snap of the finger; vanity. The people are guided with a bridle that causes them to err.

Is. 51:10 "Art thou not it which hath dried up the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" These waters are being dried before the kingdom becomes operative, worldward. They are dried in preparation for the Kings of the east; the ransomed, the little flock associated with the Lord.

Is. 41:2 "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? ..." It is God who has raised up and arranged for His Son to be the man from the east. To Him the nations are given at God's appointed time, after the plagues have run their course.

Mal. 4:1,2 "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble ... But unto you that fear my name shall the Sun of righteousness arise with healing in his wings ..." When the kings of the east, the Lord and the saints arise with healing, those who have sought meekness and righteousness, - the remnant - will realize a great contrast to the present day darkness. Verse one says all on earth is going to be treated as stubble just preceding the way of the Kings of the east; though this is contrary to the voice that tells us the world is already forty-five years in the Lord's earthly part of the Kingdom. Rather as all that do wickedly are treated as stubble, then soon it will be time for the binding of Satan and for the Sun to arise. Then, Is. 9:2, will be true "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." The bright shiner will then dispel all dark shadows.

- 16:13 And I saw three unclean spirits as it were frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. S.
- 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the whole world, to gather them to the battle of the great day of God Almighty, S.
- 16:16 And they gathered them together into a place called in the Hebrew tongue Armagedon. S.

## FROGS

These three verses are regarding a feature, not directly connected with the pouring out of the sixth or any vial, yet it is a feature going on simultaneously with the results of the six vials poured out. The Hebrew word for "frog" signifies "marsh leaper", their habitation is that out of which the Church are taken. They "as it were" are croaking, loud boisterous talkers. All three are the spirits of devils, and their croaking serves God's purpose: that of gathering together the kings of the world into a position where God will pour out His vengeance on them.

The dragon is the Devil who is still the God of this world and not as yet bound in any way shape or form, but is active suggesting to the kings what they should do. And the dragon is not Rome. Beasts are representative of Civil control. Woman riding a beast is a church using government to extend her interests. According, as a church enters into affairs of government, to that extent it is beastly. The United Nations is a good example of the mouth of a beast. The false Prophet is anyone, organization, club, society or committee ready with an answer or a solution of the times; any who say God hath said, when He hath not said. United States, was an example of a miracle working false prophet and for sometime it had a reputation as an exhorter of the times; called prestige.

Love, Wisdom and Power are the basic, the cardinal attributes of God. In the dragon, beast and false prophet there is a personification of the very opposite of God's attributes; the lack of Love, Wisdom and Power. The dragon Satan, while he has exercised a lot of power and intrigue, yet he is devoid of any manifestation of Love to God or man. Since the waters were turned to blood and the Euphrates dried up, all the beastly forces lack the judgment to do that which is to their best interest. This is a demonstration of the lack of Wisdom. And a lack of power is well expressed by the helplessness of the people in these times represented by a false prophet. Joel, in speaking of this day of darkness, says, the corn, that is, wisdom, is wasted and the wine, that is power, is dried up, and the oil, that is love, languisheth, but he continues God "...will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith ..."

In the King James, verse 16, says "he" gathered, this is all right, having in mind that God through Zephaniah declared His determination to gather the nations and assemble the kingdoms, 3:8. However the Sinaitic and other renderings is "and they gathered", having reference to the three unclean spirits; evidently God has arranged that the efforts of these spirits of devils will accomplish part of this gathering. Of course other things contribute toward this same end, communications of all sorts, radio,

telstars etc., all in preparation for the Battle of God Almighty. A great mustering of the varied and many kings has been going on, no one is going to escape, for they went forth unto the kings of all the world. None can retire or withdraw from this Battle. The height of foolishness is, when those who aspire to the spiritual part of a kingdom, seek out caves or shelters stocked with beans for bugs.

2 Th. 2:9 "Even him [the Lord] whose coming [presence] is after [among, during] the working of Satan with all power and signs and lying wonders," Paul is here referring to the same operation of the spirits of devils, going on during the second presence of the Lord. He is present while the dragon, beast and false prophet are gathering the kings of the earth, but this does not make the Lord responsible for what these unclean spirits are doing. What they are doing is by God's permission. The Lord said, as the days of Noah were so shall the days of the presence of the Son of Man be, they shall be eating and drinking, marrying and given in marriage however, the Lord is not responsible for what the world is doing, because He is present. These are only statements of fact, as to some of the things going on during His presence. The same is true in Paul's portrayal or in these three verses in Revelation. The spirit of devils working miracles which go forth "unto the Kings", that word "unto" can just as legitimately and logically be translated "upon", - upon the kings of the whole world.

Gather "**them to the Battle**", the word "battle" is so translated five times, and war twelve times, as in Lu. 14:31, and fight once as in He. 11:34. All of which suggests that this consummation, the Battle of God Almighty is something real, actual; not something that is just etherial.

Into a place called in the Hebrew tongue Armageddon. It seems that the word Armageddon is a composite word formed by John or invented for the occasion; it does not appear anywhere else in the Bible. The first two letters "Ar", is Greek of the Hebrew word "Har" which means "mountain"; and it might mean mount of destruction in that it is associated here with this Battle of God. And "Mageddon" is the Greek for the Hebrew word Megiddo, which is a plain where a lot of battles have been fought in the past. Since the word Armageddon is an enlargement, it suggests the battle is something that is not limited to just the plain of Megiddo, only part of it taking place there. This battle is something that will have to do with the kings and the whole world. With anyone who objects to the phrase "battle of Armageddon" there is no quibble, over the phrase "the battle of God Almighty". This battle did not start in 1914; it has not started yet. We are in the days, such as precede the battle when the kings of the earth are being gathered and when the first six vials have been in process of being poured out. All

this matter of the drying up of the river Euphrates is a feature of preparation for the "great day" and the kingdom, also it must be something that transpires while people are alive, or preceding this great battle during which there will be many die. For it will mean the end of the present order of society upon the earth; it is the last move on the part of God of such a nature for their good; just like the pouring out of the waters of the flood at the end of the first dispensation was for the good of man.

**Behold, I come as a thief. Blessed is he that watcheth, and keepeth 16:15 his garments, lest he walk naked, and they see his shame.**

While the events have been going on in the world, that we have been looking at, there are still a remnant of the Church that are thus admonished. This verse is not out of place, as it is in reference to the saints, the Church, and not the world at all. There are five periods in the development of the Church in which there are features to "behold", and these are in the continuity of the Sinaitic order. In Laodicea the recommendation was to buy gold tried in the fire, and white raiment that they might be clothed, and that the shame of their nakedness did not appear. The possibility of certain ones being naked continues from Laodicea over into Sardis, which would not be the case, if Sardis was before Philadelphia. All the admonition of this fifteenth verse was expressed in the message to Sardis wherein it goes on to say that a few have not defiled their garments, and that they shall walk with the Lord in white for they are worthy. This message is particularly to those who already have their garments as this was after the casting off of Laodicea. No such message as buy raiment has gone forth to the nominal church since Laodicea, but there has been the recommendation to those who are clothed, to keep their garments lest they be found naked, lest they be exposed to shame and this would be in relation to being presentable before God.

"Behold I come", means behold I have arrived, now present as a thief. It is only to those in the Sardis period of the Church to whom the statement is made that He is present as a thief. Every statement made, regarding the Lord being present as a thief is in relation to the Church; in not one text is the Lord present as a thief in relation to the world. It is not expected of the world that they realize or appreciate that the Lord has come at all in any light today. Rather the situation is to the contrary, the vials poured out, water turned to blood, Euphrates dried up, how could they be expected to know that the Lord is present, and thus be expected to appreciate it as something that would be to their best interests. When the due time comes for the Lord to make Himself known to the world it will be in power and glory, and all the holy angels with Him, there will not be any element of surprise, or stealthiness as far as His Second Advent is concerned. As the spirit is poured out upon their eyes of understanding, they will very soon

come to observe the fact, the Lord is present.

**16:17 And the seventh poured out his vial upon the air; and there came a great voice out of the temple of God, saying; It is done. S.**

The specificness of the Sinaitic is nice, when it says "out of the temple of God". Out from a harmonious relationship with God came a great voice, which might have been the voice of one of the Living ones because they are still active, or it may have been the voice of God. Actually John never saw or literally heard God, but God's voice could be signified to him as well as any other voice. At least this voice that comes out of the temple is not the voice of a human being, or the voice of a human organization. These are vials of God's wrath and the pouring out is God directed, saying, "it is done", the last vial is poured out.

All the vials have been poured out upon that which man has depended upon. As Ep. 2:2 "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:" Here is the same word air, in connection with which the adversary Satan, has been the literal active controller. He has controlled governments, organizations and the minds of men for six thousand years. By this vial, God's wrath will be upon any avenue of influence exercised by this invisible, "prince of the power of the air". Being poured upon the air, could mean upon radio; to the extent that it fosters the spirit that now worketh in the children of disobedience. Soon there will be the pouring out of this seventh vial. Then these powers of spiritual, ecclesiastical and satanic control that man has had so much dependence upon will be confounded, presaging the binding of Satan. Never has earth experienced so great an upset as is signified by this vial poured.

**16:18 And there were thunders and lightnings and voices; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. S.**

This great earthquake, after the pouring, of the seventh vial is synonymous with the great earthquake of Re. 11:13, which there is noted as having taken place before the seventh trumpet blew. Hence if the seventh trumpet sounded in 1874, this vial with the great shaking and all that follows, - also that signified by any of the vials - , must have transpired before 1874. No the fulfillment of this vial poured out, is in the Battle of God Almighty, and it will just precede the blowing of the seventh trumpet.

There was shown to John, that a lot was going on in heaven, such as thunders, lightnings and voices; God and His directives to the thousands of angels, who do His bidding, fulfilling His will. In this change over after this vial is poured on the air, it means, all of Satan's princes are being dislodged and supplanted by God's a-

gents who have had to recatalogue, - as it were - every human left on the earth. So the thunders, lightnings and earthquake has to do with the shaking, reshuffling of things not only upon earth, but concerning things in heaven in that they are having to do with things on the earth. A symbolical and literal shaking such as was not since men were on earth.

**And the great city was divided into three parts, and the city of the 16:19 nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of the wrath. S.**

**And every island fled away, and the mountains were not found. 16:20**

The city of the nations that fall, are representative of the beastly forces as exercised by the governments of earth in contrast with Babylon. These beastly forces, under the pouring out of the seventh vial, in the Battle of God Almighty, in the language of Daniel seven, have their dominion taken away.

Babylon, a corporate of confusion, anything that represents itself as the representative of Christ on earth. The great city and great Babylon are in reference to the same subject; Babylon is called the great city in 18:10. Our God is made up of three basic and cardinal attributes, Wisdom, Power and Love. Israel and the Lord were tested after the pattern of God's attributes. God has been processing the members of the New Creation by this standard; His attributes, Wisdom, Power and Love. Now Babylon comes into God's remembrance: from three viewpoints, any one of which proves they are worthy of the wine of the "fierceness of the wrath" they have failed in respect to the exemplification of God's attributes. This is all a part, of that which is the result of the pouring out of the seventh vial, that the nations should fall and that Babylon should suffer the fierceness of God's wrath, which in the light of other Scriptures means its destruction.

Re. 13:4 "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" Before God begins to take action against Babylon they worship the prince and power of the air, because he is their support, the source of the power upon whom they depended. They have been so confident, proud and self reliant, but when the seventh vial is poured out, it will then be plain who is able to make war on any beastly force. Many when they see her being destroyed, will say, "What city is like unto this great city".

"**Babylon came into remembrance**", Ge. 4:10 "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground". Abel was dead yet his blood is represented as crying to God; in other words, it comes into God's remembrance. Mt. 23:35 "That upon you may come all the righteous blood shed

upon the earth, from the blood of righteous Abel unto the blood of Zacharias ..." Herein is suggested that upon Israel would come the satisfying and atoning for all the righteous blood, that had been shed from Abel down to that time. Therefore, there does not have to be any sacrifice during this Gospel age or during this end time to atone for that righteous blood, as evidently Israel made atonement by what they experienced around A.D. 70.

Re. 6:9, 10 "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God ... And they cried ... How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Here is blood shed, since the days of Zacharias represented as crying like the blood of Abel, "how long"? They were dead just like Abel, but God remembers. Lu. 18:7, 8 "And shall not God avenge his own elect, which cry day and night unto him ... I tell you that he will avenge them speedily ..." It may seem a long time since Zacharias, however there is soon to be a day of reckoning, a day when God calls Babylon into remembrance to give her the cup of wrath. Je. 51:35 "The violence done to me and to my flesh be upon Babylon, shall the inhabitants of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say". Zion or Jerusalem those having a relationship with God, are able to say from these prophecies and from the Revelator, that any violence that has been done to those of the Zion class will be atoned for by symbolical Chaldeans. Literal Babylon was a city in the land of Chaldea. If a person thinks of Babylon as representative of Papacy, they are not all that are going to meet up with God's vengeance. Those in any way associated that have lent their approval and support, the out lying ones represented by Chaldea are not exempt. Yet God has not left remembrance to the judgment of humans.

Je. 51:53 "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD." While all of this might have been true of literal Babylon, we appreciate a more earnest fulfillment symbolically. Though Babylon has mounted up in property, wealth and control, it is only a seeming strength, falling far short in the Wisdom, Power and Love of God. Who will make war with her? Well, spoilers from God are going to come upon her, with the pouring out of the last, the seventh vial. Re. 18:8, 20, 24, "Therefore shall her plagues come in one day, death, and mourning and famine; and she shall be utterly burned with fire: for strong is God the Lord who judged her." S. We are going ahead a little but only to show what is involved in connection with Babylon coming into remembrance before God. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.



Je. 25:31 "A noise shall come even to the end of the earth; for Jehovah hath a controversy with the nations; he will enter into judgment with all flesh: as for the wicked, he will give them to the sword, saith Jehovah." R.V. Is. 34:8 "For Jehovah hath a day of vengeance, a year of recompense for the cause of Zion." R.V. Jeremiah 25:31 in a 1572 Bishops Bible says, "For the LORD hath a judgment to give upon all people, and will hold his court of justice with all flesh, and will deliver the ungodly to the sword."

Mankind are in God's court of justice, when He is represented as pouring out these seven vials of wrath. These are things that are transpiring in all lands today. And much of it is on behalf of the cause or controversy of Zion. God's vengeance is a matter of repayment, recompensing Babylon for what has been done to Zion. In connection with the philosophy of the Ransom and Sin-offering, many express the thought that the Church enters into atonement, for righteous blood shed or for wrongs mankind have committed. No! In the main, nominal Israel are being called upon to balance God's accounts. Many profess to think of God as too loving and kind, they would shy away from recognizing the fierceness of His wrath. However it is to our advantage, if we are able to recognize what God is doing or not doing, or what the Lord is doing or not doing. Thus it may be possible that our conduct will be more in harmony with His will. It is not our privilege to glory or take pleasure in the suffering of another: it is not our prerogative to even say well it serves them right, or good for them. God says vengeance is mine, I will repay. We, are as 1 Pe. 2:16 says, "As free, and not using your liberty for a cloke of maliciousness, but as the servants of God".

Since the beginning of the vials, being poured, circumstances have been favorable towards the organization of many islands, the lesser governments, of which the formation of Israel has been a part. By the time the contents of the seventh vial have run their course, all mountains, - the larger governments - and islands are no longer in existence, not found, "the nations fell", they will have disintegrated as nations; they will have lost all dominion.

**And there fell upon men a great hail out of heaven, every stone about 16:21 the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.**

The usual suggestion is that hail is water in a solid form, in other words hard condensed truth, to which we would add circumstances. As in Is. 28:17, hail is evidently considered that which exposes a refuge or a hiding place. Symbolical hail is something that will be in use during the kingdom, when judgment is layed to the line. In the beginning of the Day of God's wrath, after the blowing of the first trumpet, there was hail, fire and blood upon that which purported to be the spiritual Israel of God. At that time the policy of many was to hide in an organization or under the banner of a lead-

er, such was a form of refuge that hail would reveal and destroy. So it will be with the world under the last vial, all places or forms of refuge are going to be deflated and destroyed by the circumstances brought about by the agencies dispensing the contents of this vial.

Man has sought out many ways and means, - places of refuge and hiding - to meet or side step any contingency; by contracts, unions insurance, religious affiliations and even canned goods. God said to Job, have you considered and appreciated the circumstances that I have in reserve for the Battle of the great Day? Job. 38:22, 23, "... hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, against the day of battle and war?" God is going to draw forth this plague of hail from His depository, His treasure; no wonder it is exceeding great. Men are evidently made aware that this hail is from God, for there are those who blaspheme because they are left without human intrigue and lies for a refuge.

We may not realize to what extent men have made lies their refuge, but we do know that God will not have done all that He will have done without cause, Eze. 14:23. For example many make lies a refuge by promising peace, especially is this true in the church, "my people", Eze. 13:10, 16. Walls of protection are being daubed to look safe with untempered mortar. Vain prophets suggest a covenant with death, by saying do so and so and you will live through Armageddon, that is promising life. Or when you die, you do not die, it is only a door to a more abundant life. Many supposedly "my people" are saying "we have Abraham for our father" instead of making truth their refuge, they make the instrument their hiding place. The Lord is present in His second advent, yet many are vociferously exclaiming the Lord is coming soon, this is a lie that to them is a hiding place, in which they have found refuge.

Is. 30:29, 30 "Ye shall have a song, as in the night when a holy feast is kept; and gladness of heart, as when one goeth with a pipe to come unto the mountain of Jehovah ... And Jehovah will cause his glorious voice to be heard, and will show the lighting down of his arm, with the indignation of his anger, and the flame of a devouring fire, with a blast, and tempest, and hailstones." R.V. There is a tie in between many prophecies and what has and is going on. But the ye class have a song in this nighttime, they rejoice with the angels who say, thou art righteous to have judged thus; and they are in high festival.

Better times are in store for all in Adam even though we see Babylon having come into remembrance before God and even though all nations are due to fall. As Zep. 3:9 foretells "then will I turn to the people a pure language ...", "cleanse the lips of the people", (1538 Bible). No longer lies and falsehood for a refuge.

## CHAPTER SEVENTEEN

And there came one of the seven angels which had the seven vials, 17:1  
and talked with me, saying unto me, Come hither; I will shew unto  
thee the judgment of the great whore that sitteth upon many waters:

With whom the kings of the earth have committed fornication, and the 17:2  
inhabitants of the earth have been made drunk with the wine of her  
fornication.

So he carried me away in the spirit into the wilderness: and I saw a 17:3  
woman sit upon a scarlet coloured beast, full of names of blasphemy,  
having seven heads and ten horns.

John is here in vision shown an angel, at a point of time when they have the vials and before they are poured out, he is given a more intimate perspective of this woman; Babylon. And again it was one of the seven angels which had the seven vials that showed John a more intimate view of the Lamb's wife. Re. 21:9 "And there came unto me one of the seven angels ... saying, Come hither, I will shew thee the bride, the Lamb's wife." John was thus shown a great contrast between what has been; the old reprobate, imposter and what will be; the New Jerusalem on earth. As the first was an organization that entered into governmental control, so the New Jerusalem is also an organization, by which things in heaven and things in earth will be brought into harmony with God. Whereas that old lady was an organization ostensibly for the purpose of being a representative of God on earth, it was not. She lacked in every way; from the standpoint of Wisdom, Power or Love. Babylon is anything that represents itself as Christ's representative or agent on earth. It might be that we would rather not think or be troubled about her, yet the consequences have been and are real, and they are very serious to some people, though not recognized, nor up-

permost in the minds of Bible Students.

These angels are individual spiritual beings that have to do with accomplishing the directives of God. They are of the number who have the vials, and are that intimate with God and His purposes that they are able to tell John what has been,- from the time in vision- and what will be. While the Lord was on earth He was taken, as it were, up an high mountain to view the kingdoms of this world. Thus is emphasized by His experience, that the integrity of the one who shows is important.

**"I will shew unto thee the judgment"**, the judicial sentence, the decision, or doom as one rendering has it, of this old lady.

This woman is pictured as sitting on waters,- verses one and fifteen-, and also at the same time sitting on a beast,- verses three, seven and nine. The waters are peoples, multitudes, nations and tongues. And the beast is an assemblage of governmental forces in the world, which in turn are made up of the same people. Je. 51:13, "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness." Babylon has been carried along, supported by the people, from whom she has coveted and gained an abundance of treasure.

**"A woman sit upon a scarlet coloured beast"**, the same one referred to in verse nine, and that John in 13:1, was said to see rise up out of the sea. John did not see the Devil rise up or Rome, or the literal seven hills of Rome. The same beast referred to when in 12:3, it is stated the dragon has seven heads and ten horns. This dragon is Satan, he has had all the governments upon earth during the existence of this seven headed scarlet coloured beast. Satan being the prince and power of the air, has had his princes, his angelic representatives in control of these beastly forces as they are manifest in the governments of earth.

**"The inhabitants of the earth have been made drunk with the wine of her fornication"**. She was able to make drunk the people that she was sitting upon. She was able to make them lose their sense of balance and coordination, by the wine, that is the power of her control. She rode the people and the governments of earth to her temporal advantage, even going so far as to have illicit relationships with governments; that is where the fornication comes in. Re. 14:8 "... she made all nations drink of the wine of wrath of her fornication". Re. 18:3: "For all nations have drunk of the wine of the wrath of her fornication ...". She has just forced this interrelationship between church and state upon the people. Hence the hard harsh likeness that God has attributed to this woman. To the extent, she has entered into government control, to that extent she is said to be beastly. The true and real Church have kept free from such entanglements.

Jn. 18:36 "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight ... " Jesus kept himself entirely separate and apart from authorities or governments of the earth. An interesting situation at the time Jesus was on earth, was that the Herods who represented Rome were Edomites. The Lord who was sent to the lost sheep of the house of Israel carried on when those in authority, were of Edom who were at enmity with Israel. The Lord just ignored and went on with His endeavors, He did not affiliate nor curry their favor; He never spent His time pointing out the wrongs or the evils in government. If it was His kingdom then would His servants fight. This is the philosophy of the True Church throughout the age, provoking a lot of misunderstanding. 1 Co. 4:8 "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you." This same wine of indoctrination began to be manifest, but Paul recognized that the proper course for a Christian was separation and not reigning.

**And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthinesses; of the fornication of her and of the earth: S.**

This woman has tried to give every sign of being in royal, that is Divine favor, "decked with gold", that is gilded with gold. By gold, things of Divine appointment are portrayed in the True Church. So by being gilded, she has had the appearance of God's approval. By contrast, real gold was used in the tabernacle, and pure gold, is the city; the New Jerusalem, 21:18. Papal domination has been the recipient of much wealth, which instead of being an evidence of God's favor, it is a witness against their lewdness.

As has been suggested, she has in her hand a golden cup which is the Bible. In fact for a long time she has had copies of the Bible to which she refused anyone below the elite to have access. She has been blessed by having the Bible, but from what we know of her, she has represented it as being full of what the Revelator calls abominations; such as hell of torment, purgatory, doctrine of the Trinity, masses, penances, indulgencies, no consideration for the Ransom, and no hope for the world that has died in Adam. Since, they are confessed custodians of the Bible, they thereby have laid claim to the fact that all interpretive rights belong to their priesthood, and they have tried to advance their cause by the declaration that the church is above all. All or any of earth's governments are subservient to the church. Such edicts and many others are of her filthinesses. 1 Co. 10:21 "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils."

17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

With a name written on her forehead, you would think everyone would see it, but it seems to have been missed more than it has been seen. Some may recognize her as the Mother, but disclaim any likeness to being a daughter. No one can see themselves as well as others because they are too close, being as a rule in this case a part of the system. That is why, though this name is written plainly on the forehead, yet so few have really been able to appreciate this description given to John so long ago.

Mystery, a false mystery, an imitation of the real mystery, the Mystery of the Church; Christ in you the hope of glory.

The word translated "harlot" is "por'ne" and means prostitute, some margins suggest fornication. So it would read "The Mother of prostitutes and abominations" which might add a different thought. With the expression mother of harlots, the thought usually follows that she has daughters. But when the expression is the mother of fornications or prostitutes, it suggests she is the originator or the one that began and practices this illicit relationship; she is the mother of this false relationship between church and state. It is not as if she were just the mother of some one else of this character. The fact is that she, the mother, was the worst of the prostitutes; the chief prostitute.

This caustic likeness is of "Babylon"; the word means mixture, confusion. Literally Babylon is the only city that has ever enjoyed universality as a Capital of the world. When a person might think of four universal empires, in their mind, it might follow that this would mean four Capitals of the world, but things never worked out that way. Babylon was the Capital of Babylon and then Medo-Persia and part of the time during the dominion of Greece. While Rome may be said to have been the Capital of Rome, yet it cannot be said to have been the Capital of the world. Because while Rome existed, Babylon existed; and Rome never subjugated Babylon to the point where that the city of Babylon paid tribute to Rome. There never has been a Capital of the world like Babylon, so there never has been a mother like this woman. "Babylon" is an example of counterfeit power, even to the demanding of money as an offset to sin. Then as a mother of prostitution, she was a manifestation and exemplification of what is false Love. By her abominations, doctrines and encyclicals she has demonstrated her lack of wisdom. Such has been the manifestation of her power, love and wisdom, which has always been and is diametrically contrary to a true manifestation of God's Power, Love and Wisdom.

**"Babylon the great", "the woman which thou sawest is that great city", not as a religious system, but because she has reigned over the kings of the earth. Ten times, Babylon is referred to as a great city and what a real contrast with the "great city, the holy Jerusalem", 21:10. Jehovah is wonderful; He that can thus foretell the actions of others so far in advance.**

**And I saw the woman drunken with the blood of the saints, and with 17:6 the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.**

**And the angel said unto me, Wherefore didst thou marvel? I will tell 17:7 thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.**

There has been no room for saints, in the path of this woman. To her the blood of others is not called the blood of saints. She in her zeal to destroy opposers, has found exhilaration. When an organization is so drunk, they have no sense of responsibility. A wonder of astonishment comes over John, that such a system of abomination could be built up, although he himself already had some experience in suffering as a Christian. The word admiration in verse six is the same word as "marvel" in 2 Co. 11:14 "And no marvel; for Satan himself is ... an angel of light." As John was taken in vision to a point of time near the beginning of Sardis, he marveled. This prompted the angel to ask, why do you marvel? as much as to say wait until you see and hear the rest about this Babylonish woman. There was a certain intimacy here between John and the angel, who promised to tell John the mystery of the woman and her judicial sentence. The odd part is that in spite of all that was told John, so few have had a correct perspective regarding her, and the marvel is that she is able to continue to exist.

**The beast that thou sawest was, and is not; and shall ascend out of 17:8 the abyss, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and shall again be present. S.**

**And here is the mind which hath wisdom. The seven heads are seven 17:9 mountains, on which the woman sitteth,**

**And there are seven kings; five are fallen, one is, and the other is 17:10 not yet come; and when he cometh, he must continue a short space, S.**

**And the beast that was, and is not, he is the eighth, and is of the 17:11 seven, and goeth into perdition. S.**

In verse eight, the same statement is made twice about a beast that was, then is not, then again is present. This beast can be none other than the head that was wounded, 13:3, 12, 14, and whose

deadly wound was healed. Babylon, the woman, which in the main was Catholicism is referred to as a beast; because to the extent that they enter into governmental control they are beastly. She being wounded, was in a state of inactivity represented by the abyss, and since that, she is again present only to finally go into perdition; that is destruction. Since she is again active, has ascended, is again present, there are those who are not Christians that wonder, just as is also stated in Re. 13:3. In other words there are those whose names are written in the book of life that are not wondering; not marveling. "Ascendeth out of the abyss" in Re. 11:7, has been emphasized as having reference to the same beastly force and time of the overspreading of abominations.

This is an over-all look at the seven heads and the ten horns, representative of political, civil, popular, governmental control in which Catholicism has had a part. They are related to five that are fallen, that is to five that were in the past and to the "one is" at the point of time to which John was taken in vision- which is after the Laodicean period of the Church; one is or has been going on, and after that there is yet to be another. "Not yet" as in verse ten, is in relation to that point of time that John was taken down to, in connection with this vision. It, that must continue a short space is called the eighth and yet it is of the seventh, because its control of government has been different in character and accomplished in a different way, -by ten horns. In other words we have been living in the day of this Babylonian sway that must continue for a predetermined time, until He, -God- who letteth will let, -allow- until the due time for it to go into perdition. This is the wicked one Paul talks about in 2 Th. 2: this will never be fulfilled by any literal man.

- 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
- 17:13 These have one mind, and give their power and strength unto the beast,
- 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

These ten horns are the same horns mentioned in Daniel seven, but no synonymity to the ten toes of Daniel Two. As expressed in the Syriac they are active "as if kings". The time came after the period of Laodicea, when such as might go by the title of Premier, Vice Premier, Bishop, Chancellor, Prime Minister, Foreign Minister, Prince, President, Chief of State etc., were empowered by the woman and became active in the governments of earth on behalf of the Papal forces. Their activity has not necessarily been out in the open, much of it, no doubt is going on underhandedly un-



observed by the general public. There was a time when the ten kings were not exercising their power, -in other words the "eighth" had not come into being yet which is of the seven.

**"These have one mind"** others express it "one common policy", so far, supporting Catholic interference and regulatory influence in government. Since the Laodicean church we can recognize that the affairs in the world are quite different than they were for 1800 years past. Then they crowned and uncrowned kings, so all that had to be done was place a king upon the throne, and thus they had control of the whole country; there was not so much having to infiltrate with representatives in and among the people. Times are evidently by God's overruling since "She" is again present. Ten kings, a symbol of human completeness, representing any number that support papal influence anywhere in the governments of earth.

When we concede that the ten kings have been active, represented by the ten horns, and that there has been an influence that has gone forth, which is really antagonistic to the development of the Church, the remnant of her seed, we recognize a war with the Lamb. This war is with the Lamb, not with God when these influences are abroad treading under foot the Holy City. After the war over the resurrection of the saints by Michael and His angels, -Re. 12:7-9 Satan and his angels were cast into closer proximity with earth following their defeat. Then Satan even utilizes the ten horns to still effect a war against the Lamb, by going after the "remnant of her seed", Re. 12:17. So this verse, Re. 17:14 is applicable, along with the description given in other places and coincidental with Re. 11:2, 7 and 13:5, 7.

We have noted in connection with the sealing of the Church, in chapter seven that John heard the number of the whole 144,000 who were sealed and that at a time just before the ten horns came into power. This meant that from God and the Lord's point of view, they know who and had their finger on each one of the remnant; all those who are called chosen and true, -sure. The word translated faithful is also rendered believing, sure and true. The ten horns make war with the Lamb in the light of "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it to me." A war with the remnant is a war with the Lord. The Lamb is a glorified spiritual being, and will overcome any adverse effort put forth by any horn on this side the veil. The horns represent an activity of forces, that are intent upon giving their power to a Papal arrangement whose actions are against the development of the remaining members of the Church. This warring which is a part of the operation of the overspreading of abominations especially active since the Laodicean period of the Church, and at the same time when the ten horns have come to light as kings.

This war is part of the last effort by Satan to retain control of the kingdom on earth. He is making it his urgent business to forestall the incoming Kingdom and prevent it if possible. If he can cause some, even one to come short of God's desired designed complement, he has accomplished something. Just as it was the case with Israel, their sacrifices could have no excess nor lack. From the beginning of the sacrifice of the Church, Satan has tried to subvert the Lord and the others without success, now his last opportunity lies in crippling the remnant.

**17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.**

**17:18 And the woman which thou sawest is that great city, which reigneth over the kingdoms of the earth.** S.

“She” sitteth, She is dependent upon and relies on, over 500 million subjects. By the news, we are told that Pope John found the number that composes the College of Cardinals inadequate. He has also stated, “the shortage of priests is a dismay”; they need more in order to be able to ride better.

**17:16 And the ten horns which thou sawest and the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire,** S.

**17:17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.**

It was not only God's design, but He put it into the hearts of the ten horns to give their power and strength unto the woman until a certain time. The woman likely thinks she has induced them for their favors. Then God designs to put it into their heart- to turn right around and take an opposite position, the very opposite action; the ten horns will hate the prostitute. This description decrys the idea that the common people are the ones who will make her naked. It is a case of those in governmental authority into whom God puts the spirit of discovering and desolating. Satan at war with the remnant of the seed coincides with this matter of an earthly papal force making war with the Lamb, yet God is greater and over all, God puts it in their hearts to fulfill His will regardless of what Satan's will is. So those who are being warred against have the promise that God is going to manifest His power on their behalf. It was God who commanded the light to shine out of darkness, and who caused the light to shine in their hearts in the first place and they can say God will put it into the hearts of the ten kings to turn against the woman.

It does not seem that it would have dawned upon man to realize

who God is, had God not revealed himself to man. They would have been more like the still lower animals, or followed someone like Darwin. However there was plenty of Gospel preached even before the days of the Lord on earth, and it all lent its influence toward being light shed abroad, and has been a matter of God discovering himself to man. The same is true as far as the book of the Revelation goes, while it is a revelation about Jesus Christ, it also is a revelation that discovers God especially to the saints in this end time. Thus the remnant can say that they have a light of the knowledge and glory of God such as the world of mankind is not aware of. They can see that the reign of the ten kings and the polity of the woman will come to a designed end, just like the world of Noah's day went only so far; the flood ended the then present society. However that end, only served to change the activity of Satan. He has still been active in many avenues, all of which are still not recognized.

Is. 47:3, 5 "Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of the kingdoms." verse 7, "And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it." Isaiah is plainly talking of the same matter we are looking at in Revelation. "O daughter of Babylon", any time we read "daughter", whether of Babylon or Zion, it has reference to a class of people that are alive down in this end time. The woman is still acting the part of a lady, and does not realize there is such a thing as a latter end. A situation is going to arise where their nakedness will be uncovered, revealed, a great exposure. Peter referred to a great uncovering when he said things were going to be revealed by fire. God "will take vengeance", there is nothing said about the Lord making her naked either in Revelation or Isaiah.

Some may ask are any of the remnant going to still be here to witness the turning by the horns. Some may think samples of this are going on today, yet no one dares to come out in the open and denounce. Nothing that might be construed to even be disrespectful is countenanced on the air or by any open medium of communication. When she is made naked it will be out in the open, there is going to be no covering up, her power will be diminished and her deceptions and false pretences openly exposed. After Adam transgressed his first words recorded to God were, "I was afraid", because now he realized he was naked. Beastly Babylon, the woman, the lady, the city, is going to be made afraid, literally scared to death. Her fears today are minor compared to the final end, which the Church will witness from the other side of the vail. It

is not the duty, obligation or assignment of the Church, this side, or of those on the other side of the veil to destroy Babylon.

The point is, that the Lamb will take care of every true, faithful one of the remaining number of the 144,000 still on earth, "that which remains". They need the interest of the Lamb throughout the dountreading influence by the power of this overspreading of abominations which is everywhere. It will take the Battle of God almighty to destroy society, and it will take God's influence in the minds of men to turn on the woman; it is not what the Lamb does. Those ten kings do not know enough in themselves to turn against Catholicism; they will not get credit for having done it because they thought it was the best thing to do. In due time all credit will belong to God.

Churches, buildings, land, property, money whatever might be of value of an earthly nature, are fleshly. "**Shall eat her flesh**", that is these things will be appropriated for something else.

"**And burn her with fire**", there comes a time when she goes into perdition; destruction, or burning with fire. Da. 7:11 "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Babylon's part in the governments of earth as a beastly force will be destroyed. This verse in Daniel has reference to the very same thing as Re. 17:16 which ought to impress us that it is something right down here in this end time and not something that took place in past history. Is. 47:14 "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame ... " This destruction, the Battle of the great day, the treading of the winepress goes on until the horse bridles come into view; the saints upon white horses. So of necessity the saints are all in glory before the consummation.

2Th. 2:13 "... brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth:" Many are called but few are chosen and no human being knows who they are, so it behooves a person to press the more earnestly, sincerely and religiously than they ever did before. The Lord is said to walk with the few that remain, though all else make war with the Lamb; there will be those who are overcomers.

In the next chapter eighteen, we see a destruction of the same organization set up in a little different light, -from the standpoint of it being a city, a civil affair; when in chapter seventeen it was the destruction of ecclesiasticism. In chapter nineteen the destruction of other beasts and beastly forces is noted. Chapter twenty informs us of the destruction of Satan himself.

## CHAPTER EIGHTEEN

After these things I saw another angel come down from heaven, having 18:1 great power; and the earth was lightened with his glory.

And he cried with a mighty voice; saying, Fallen is Babylon the great; 18:2 and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

The subject matter was not changed, rather after this "after these things", John saw the same thing from a different standpoint. He sees an angel having great power; a literal angel that has authority, jurisdiction, license. Light, enlightenment accompanies this angel. Possibly the star of Re. 9:1 and 20:1 one who had been given a key; authority, and shone as a sun. Evidently the same angel that made the identical statement about Babylon in Re. 14:8. The enlightenment such as that by the glory of this angel was effective after the beginning of the Laodicean period of the Church. We look back and can see there was a realization that papal practice was the predominant fulfiller of the description given about Babylon in chapters 17 and 18. She is fallen.

Three different significations are attached to this expression "Babylon is fallen". The first, in connection with this announcement by the angel; as described, she had already become debauched at this point of time that John was taken to in vision. A second falling, was in the light of a casting off by God at the close of the Laodicean period, after which the light of the candle was no more to be seen in her, nor the voice of the bridegroom heard in her. Babylon or the nominal church was not cast off at any time previous to the conclusion of the Laodicean period. The fact is Babylon was a part of all the church periods until Laodicea was cast off, as we have read, "I will spue thee out of my mouth", or "refrain thy mouth". Between the time of the falling in verse two and the spewing out which was a definite falling from any further favor by God, there was the period of Laodicea. It was not deserving of continued recognition and favor during this time, but still had it, because the Laodiceans were not cast off until they had been in existence. Thirdly when Babylon falls, is literally destroyed, it will have come to its end, in the winepress of the wrath of God. Daniel beheld this terrible beast slain and its body destroyed; no longer a civil or governmental control of earth. Then soon after, the Lord in Power and Glory, by the brightness of His presence will destroy every semblance of any false representation of Christ on earth. The Lord by His very presence will diffuse any conception of ecclesiasticism in anyone's mind, 2 Th. 2:8.

She has become the dwelling, haunt, habitation of demons, there is more to this than lies on the surface. Just as with nations, they have been headed by demon princes, so this beastly force, actually antagonistic to God and a true Church is headed by de-

mons. We are told that in their midst are those that go into a trance and will bleed. Blood will flow from their eyes or from some particular part of their body and they make a connection between it and the sufferings of the Lord. Any demonstration of this kind is nothing but demonism. No doubt the Christian has not always been aware of how close their every day associations and contacts have been with demons; since Babylon is their dwelling place. Devils, demons, must surely have been active in the days when the Lord was on earth, as indicated by the number of instances when demons were cast out. On the occasion of the Gadarene being loosed, Luke says the Lord got the reply, that there was a legion of devils in him. They evidenced that they knew the Lord, and that the time was going to come when they expected to be consigned to the abyss. It could be that they were trying a long term strategy to circumvent that, by seeking out a dwelling place. So demons and their activity has been well manifest throughout the age, and even today.

**"The hold of every foul spirit"**, They have not stopped at anything to further their interests. All through the dark ages they performed atrocious acts; activated by these foul spirits. The spirit that was manifested was that anything done for the church was all right; -the greater the sin the greater the blessing. Now of course Catholics may deny that, but the greater the sinner you are, the more you have to confess, and the more penance you pay, the better member you are of the church. No doubt there are many manifestations of foul spirits that we do not know anything about, but we can be sure they have not escaped the attention of our God. It is said that proportionately there have been more criminals of a Catholic persuasion, than Protestant or Jew. Many who become priests, do not do it because they are religious and want to give praise to God or for their love of the truth, but because they see personal fleshly advantages in this world. A family will urge one of the sons to become a priest, in order that the rest of the family will be taken care of.

Is. 52:11 "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Jehovah." R.V. Men and women have been more readily able to deceive, just by the fact they were in a big organization; they practiced uncleanness.

- 18:3 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.**

**"All nations have drunk"**, have been intoxicated, doped, they have been influenced by the power of her intentions and operations. The Kings have enjoyed it, and the merchants have waxed rich by it. While Pope, priest and prelate revel in all her delicacies, yet they are not the merchants; those who conduct the commerce in

merchandise. The Catholic hierarchy have gathered together a great amount of wealth, property and valuables, of earth, which in turn are things that attract people. The word abundance is translated power 77 times, and the word delicacies means luxuries. So the thought is, that through her power to indulge or through her ability to dwell in luxury, the merchants get rich. While these delicacies are mostly material, yet her power has extended to influence. She has had the power to indulge in influence, for all the kings of the earth have fornicated with her.

**And I heard another voice from heaven, saying, Come out of her, my 18:4 people, that ye be not partakers of her sins, and that ye receive not of her plagues.**

In John's vision of the seven vials of God's wrath is the promise of plagues upon Babylon. The call to come out was during the period of Laodicea- before the plagues were due to start. It was a call to the Christed ones who were yet in her; those who had an energizing by the spirit while there. If anyone did not come out they were counted as of her; as worthy to partake of her plagues. The call was no longer effective after Babylon was cast off, and the plagues started, because there is no more in her and because there is not a thing in the nominal church that will spirit-energize. The light of the Sun, Moon and Stars is darkened as far as she is concerned.

Je. 51:6, 45, "Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of Jehovah's vengeance; he will render unto her a recompense. My people, go ye out of the midst of her, and save yourselves every man from the fierce anger of Jehovah." R.V. Je. 50:8 "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks." Here couched in language little understood, the same recommendation was foretold. "Come out of her my people". Christians seem to be so afraid of being alone --only with the Lord.

Ge. 19:15, 17 "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed." Lot finally escaped to the mountain. However Lot, with all the angelic assistance wanted to go to a little city, Zoar; -which means, little city. The Lord said as it was in the days of Lot, so shall it be in the days of the revelation of the presence of the Lord. The Christian, although admonished, urged and helped to get out of Babylon, still has it in their system to be joined to a little city; a little organization. Thus it has been that though they came out of a Babylon, there have been a lot of little organizations since

Laodicea; little cities of refuge. These are sustained by the text in Hebrews, "not forsaking the assembling", yet this is only to be done at the instance of provoking "unto love and to good works": the one statement should never be quoted without reference to the other. Cities, the more often provoke to organization, commercialism and other things than that which is intended; not to love and good works, in the interest of a Christian in this end time. Thus there is a timely admonition for those who come out, in the comparison made by the Lord to the experience of Lot, fortifying them against taking a wrong course, Lu. 17:26-33.

2 Co. 6:15, 17 "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," Evidently, the apostle recognized and appreciated principles and lessons from the Old Testament. What relationship and harmony can there be with Christ and demons? They will rend or convert any who join their habitation, thinking to help them. The recommendation for our own good is to come out, just as was fulfilled in Lot. The Sodomites gave evidence of being under the influence of demons when they tried to debase the angels that were sent to the house of Lot.

**18:5 For her sins have reached unto heaven, and God hath remembered her iniquities,**

**18:6 Reward her even as she rewarded, double unto her double according to her works: in her cup which she hath filled fill to her double. S.**

Ge. 18:21 "And Jehovah said, ... the cry of Sodom and Gomorrah is great, and because their sin is very grievous ... the cry of it which is come unto me ..." Jonah 1:2 "Arise, go to Nineveh ... their wickedness is come up before me." Their sins reached unto heaven, God is mindful of what is going on and takes note. Just as Babylon's sins have reached so her judgment reacheth unto heaven. What a contrast between the sins of Babylon coming up before God and the prayers of the saints in ascendancy before God, as is outlined in Re. 5:8; 8:3.

God remembereth, she came into remembrance before God, 16:19. "Reward her" this is a description of vengeance, a repayment for evil committed. In the cup which she has mixed, mix to her double. Je. 50:15 "Shout against her round about: she hath submitted herself; her bulwarks are fallen, her walls are thrown down; for it is the vengeance of Jehovah: take vengeance upon her; as she hath done, do unto her." "Call together the archers against Babylon, all them that bend the bow; encamp against her round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against Jehovah, against the Holy One of Israel." R.V. Je. 51:24, 48 "And I will render unto Babylon and to all the in-



habitants of Chaldea all their evil that they have done in Zion in your sight, saith Jehovah. Then the heavens and the earth, and all that is therein, shall sing for joy over Babylon; for the destroyers shall come unto her from the north, saith Jehovah." R.V. Ps. 137:8 "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us," God has His reasons for rewarding and rendering unto Babylon her due. And no human being has the right to take pleasure in her plight.

Ja. 5:3 "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." These words of James are literally true of Babylon, though they may not always have been so specifically applied. Re. 13:10

**How much she hath glorified herself, and lived deliciously, so much 18:7  
torment and sorrow give her: for she saith in her heart, I sit a queen,  
and am no widow, and shall see no sorrow.**

**Therefore shall her plagues come in one day, death, and mourning, 18:8  
and famine; and she shall be utterly burned with fire: for strong is  
the Lord God who judgeth her.**

Diaglott is, she lived "luxuriously". The word for deliciously means to indulge. The more she has indulged, the worse the "double" will be. Is. 47:9 "But these two things shall come to thee in a moment in one day, the loss of children and widowhood: They shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments." Such a position is not commendable in any one who might boastingly say I "shall see no sorrow". This is a revelation of the fact that God judged her, He renders the judicial sentence as we saw in, 17:1. Death, mourning, famine and fire, means the conclusion of this ecclesiastical, civil, commercial organization known as Babylon, a City, Beast, Papacy, Catholicism, -for want of knowing just where to draw the line, we use any of those terms in a general way.

Je. 50:34, 46 "Their Redeemer is strong; Jehovah of hosts is his name: he will thoroughly plead their cause, that he may give rest to the earth, and disquiet the inhabitants of Babylon. At the noise of the taking of Babylon the earth trembled, and the cry is heard among the nations." R.V. Like many Old testament verses, these had a literal partial fulfillment. Yet in them is embodied a more complete accomplishment. For instance God as yet, has not thoroughly pleaded the cause of Israel. And by God's plagues the inhabitants of Babylon are now in process of being disquieted.

**And the kings of the earth, who have committed fornication with her, 18:9  
shall wail and lament for her, when they shall see the smoke of her  
burning.** S.

**Standing afar off for the fear of her torment, saying, Alas, alas that 18:10  
great city Babylon, that mighty city! for in one hour is thy judgment  
come.**

As the kings look upon her even today, it seems as if nothing would affect her. But it is to be destroyed, and that will really be a cause for consternation among the kings, who have enjoyed advantages because of their association with her. Here we are impressed that the kings of the earth are others apart from this organization; this set up in and among society and they are going to wail. Kings are still here when Babylon passes away, in order for them to be said to wail and lament for her. It is only hymn book theology, that says the kings have had their day, and, they are passed away. The word "ou i'", is translated "alas" six times and all in this chapter, and "woe" forty-one times, as in Re. 8:13. Her passing will be a woe, a heavy calamity to the kings of the earth, all the merchants and all the company in ships, Je. 50:46.

- 18:11 **And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:**
- 18:12 **The merchandise of Gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron,**
- 18:13 **And cinnamon and spice, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. S.**

When we look at that list, it just about covers everything. It is a word portrayal, an inventory, of things that the merchants have, which this organization procures from them and enjoys. As they revel in all this luxury, yet anyone becoming a priest is portrayed as retiring to a sort of a dungeon-like room with nothing but a stone table and hardly a blanket. A false interpretation tries to say no man buys her spiritual merchandise, her interpretation of what is and of what is not truth. No, these merchants do not know anything about spiritual matters or enlightenment: they are not merchants that deal in Divine promises. They are as temporal as the kings, connected and interrelated with this organization as procurers of all these luxuries. After all, the wealth and glory of this organization is earthly; though it is falsely set up in the name of the Father. All this treasure that has been heaped up for the last days is going to be a testimony against them, because it is not of the real treasure; a heart centered in heaven, a relationship with God.

Zep. 1:18 "Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a terrible end, of all them that dwell in the land." R.V. The world of mankind is in the day of Jehovah's wrath, and have been since the end of the Laodicean period of the Church. Any of this merchandise that might be considered precious and of wealth, will

not be able to deliver them, because this order and arrangement on earth is going to be devoured by the fire of God's zeal. Soon the futility of deliverance by earthly treasure will be seen.

**And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly perished from thee, and they shall find them no more at all.** 18:14

**The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,** 18:15

**Saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!** 18:16

Evidently the word translated "fruits" means fruition, -or the final result, "syrup, juice-hour". As for example, figs before they are ripe have a juice that is unpalatable even poisonous. As the fig turns ripe, that which was offensive turns to sweet syrup, it has then reached its juice hour or fruition. Thus it is that the soul of this woman has lusted after world domination, supremacy but the sweet hour, fruition of such a lust will have departed, never to be realized, besides all other indulgences, she has revelled in. A noted Englishman warned the people that the Roman church presses forth first for toleration, then for equality, from an equality to a supremacy, and once it becomes supreme, it seeks the extirpation of all opposers, religious or otherwise.

Not only does all things dainty and goodly depart, the Sinaitic and Alexandrine says they perished, have come to an end. The word translated "dainty" means sleek and is also translated "sumptuous". The word for goodly means shining, magnificent, splendid. Their sumptuous and splendid possessions are going to perish. There is to be "no more" of this or that, as is stated five times in verses 14, 21, 22 and 23. Beside all the earthly luxury she was blessed by the sumptuous and splendid, shining light of the candle and also the voice of the bridegroom and the bride. These things, that were goodly in her have already perished, they are not to be found in her at all. The gospel light though faint, shone in her for centuries, -enough, that some in her were able to become "my people", and to be admonished to "come out". She has been a part of the woman adorned with the Sun and the Moon under her feet, but the time has come when these things are "no more" at all. The turning point of this "no more" feature is determined as after the close of the Laodicean period of the Church, when Babylon was represented as having been cast off from all favor.

1 Jn. 2:15-17 "Love not the world, neither the things that are in the world, If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust

thereof; but he that doeth the will of God abideth for ever.” This word of John becomes alive when we look at it in connection with the fate of this organization. All the people represented by this great city, had the words of John, yet they never lusted after the sweetness in the fruition of the promises to the New Creation. 1 Co. 10:6 “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

While the rich merchants are members of the church, they are separate from the operation of the religious organization. They stand afar off as they see her in torment, -tested by the touch-stone- and they mourn. An example, of a prominent merchant is in Joseph P. Kennedy, who according to a news item, (Washington April 3 UPI) set up a trust fund for his son the President, J.F. Kennedy and his two brothers and four sisters. It is suggested therein, that it is understood, to amount to over 112 million dollars. It hardly seems possible that any one person could amass 112 million dollars, all since 1926 to be distributed to seven people. This well portends the effect her fall will have on the merchants. As the business, the clientele, the membership falls apart they will weep at the perishing of such a set up. There is not enough money to pay on demand, the millions supposedly accredited to people.

- 18:17 For in one hour so great riches is come to nought. And every shipmaster, and every one who saileth by the place, and sailors, and as many as trade by the sea, stood afar off. S.
- 18:18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!
- 18:19 And they cast dust on their head, and cried, weeping and wailing, saying, Alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. S.

All, from those made rich to those who just sail by the place, -get the crumbs that fall from her table-, are going to be helpless, standing afar off. Since the merchants weep and wail after she is made desolate, they are still in existence on earth. Thus necessitating that Babylon be destroyed before the final end in the Battle of God Almighty. Members of the true Church have not been in her for some time, thus they do not partake of her plagues nor are they affected as merchants.

- 18:20 Rejoice over her, thou heaven, and ye saints and apostles and prophets; for God hath avenged you on her. S.

John heard the voice of many in heaven saying that God's judgments were true and righteous in connection with the destruction of Babylon, 19:1, 2. Every being in harmony with God will have a cause to rejoice when God hath avenged on her. This has been an age of small things; a time when the members of the true Church

are unknown. If the world had known who the true saints were they would have made a path to their door. There comes a time when Babylon's destruction will be a demonstration that will vindicate the true ones and their blood will have been avenged.

Je. 51:48 "Then the heavens and the earth, and all that is therein, shall sing for joy over Babylon; for the destroyers shall come unto her from the north, saith Jehovah." R.V. These spoilers, destroyers are God designed, God arranged for, God sent; they are not the Church in glory or any remnant on this side. The saints, have no part in the execution of this vengeance.

**And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and there shall be no more** 18:21

**found in her the voice of harpers and musicians, and of pipers and trumpets; it shall be heard no more at all in thee; and no craftsman shall be found any more in thee.** 18:22  
S.

The usual conception with respect to such a demonstration made in vision to John is, that by it was signified the destruction of Babylon, No! It was her fall from all and every vestige of God's favor at the beginning of the pouring out of the vials of wrath that was thus emphasized. If the casting like a millstone was her destruction, there would be no logicalness in the statements of voices, artists, craftsman and light being "no more" in her. She is now in the sea, she must be in existence, for there to be the possibility that no one would be able to find in her these things. These things were in her for over 1800 years, now they cannot be found, since she has been cast into restless masses of mankind.

Je. 51:63, 64 "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary ..." Here Jeremiah made the same identical prophecy away back there about Babylon; Literal Babylon being symbolical. Since she has sunk, she is in a position to receive the seven vials of God's wrath; the evil that God will bring upon her, concluding with her destruction. Instead of the sea, the analogy is to the river Euphrates. The word Euphrates means that which makes fruitful; any river is conducive to fruitfulness, especially the Euphrates. Babylon is represented as cast into a state or condition conducive to worldly fruitfulness. Under the pouring out of the sixth vial, 16:12, the Euphrates was dried up, accounting for the earthly things "dainty and goodly perishing", ver. 14. That which she sought for as being dainty and goodly, splended, "fruits", that her soul "lusted after" are a means of her destruction.

The Sinaitic omits "the sound of a millstone shall be heard no more at all in thee", and this is better, because she never did grind out truth; it has always been in God's Bible. There have been musicians in her, those who were able to render a tune; some of the gospel that was to a degree harmonious, this is now at an end. "And no craftsman", no one with any mind of the spirit able to produce. Those of the remnant take their position with Paul in 2 Co. 6:1, "We then, as workers together with him ..." that is God.

18:23 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.

18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Until she was cast into the sea the light of the candle was in her. Heretofore we have noted how that she was blessed with the light and life of the Lord, -the voice of the bridegroom. She has also been blessed by having some of the saints, members of a true Church, -the voice of the bride- in her midst all during the age. Three physical advances were made, at the beginning of the Gospel age harvest, along with the increase in enlightenment along spiritual lines. The electric light; the transmission of thought and speech; -the telephone- and the recording of thought and speech; -the phonograph. These have had a counterpart in Gospel light; with its transmission by classes and in recording by the printed page. Since being cast into the sea, Babylon is without the light of the Gospel, she is without the voice of the bridegroom and the voice of the bride. In other words there is no transmission of Gospel thought or speech. There was the transmission and the recording of truth during Laodicea in fulfillment of Mt. 24:14. As Babylon is cast off, there is no use for anyone to turn to Babylon for light or the transmission and recording of it; it is no more.

Is. 23:8, 9, "Who hath purposed this against Tyre, the bestower of crowns, whose merchants were princes, whose traffickers are the honorable of the earth? Jehovah of hosts hath purposed it, to stain the pride of all glory, to bring into contempt all the honorable of the earth." R.V. The merchants, the great men who are the honorable of the earth, connived with her in her sorceries.

In Israel was found all the righteous blood shed from Abel to Zacharias. In Babylon will be found all the righteous blood from Zacharias down to the present time, it will have been atoned for by the time of the destruction of this order and arrangement the Revelator and the prophets call Babylon. Je. 51:49, "As Babylon has caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth."

## CHAPTER NINETEEN

Revelation is so interlocked that any one skit or portion is a help in unfolding another; this chapter is no less a key chapter. While Revelation has been misunderstood chapter nineteen displays how very little has been realized and appreciated.

With the beginning of this chapter Babylon, She, Mother, Her, the City has come to its end. As we realize these things we join even now with the heavenly hosts praising God. All of this demonstrates that God is a God of salvation and power.

After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God :

For true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand.

And a second time they say, Hallelujah. And her smoke goeth up for ever and ever.

- 19:4 And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.
- 19:5 And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great.
- 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. R.V.

A great multitude or vast throng saying Hallelujah; we are told Al-le-lu ia, is Greek, Hebrew is Hallelu Jah. It means praise ye Jah, Praise ye Jehovah. Four times this word occurs in these verses. Twenty four times this same exclamation is in the Psalms in a different form. For instance Ps. 105:45 "That they might observe his statutes, and keep his laws. Praise ye the LORD [Jehovah]." In every instance Hallelujah or praise ye Jehovah follows the manifest judgments of God. "he brought forth his people", "gave them the lands of the heathen", "they inherited the labour of the people", Ver. 43,44. It was by means of God's judgment that Israel was able to obtain the land and the results of the labour of other people. No wonder they were prompted to praise Jehovah. As in Ps. 149:1, 9 "Praise ye Jehovah ... To execute upon them the judgment written: This honor have all the saints. Praise ye Jehovah." (R.V.) After an execution of judgment the saints are represented as praising God: Hallelujah. In every occurrence either in Psalms or Revelation, it stands out, that God's judgments are considered true and right. In no instance is this word used, just as evidence of exuberation such as some church people are wont to express themselves. Such a use is without recognizing God's judgments. This vast throng in heaven were in a position to recognize a manifestation of God's judgment in the destruction of Babylon as herein portrayed.

Instead of "unto our God", S.A. is "power of our God"; this is better, because it was salvation and power that was made manifest by the judgments of God. The thought of glory and honor is in the word Hallelujah when salvation and power is thus acknowledged. It is not a case of extending power or salvation unto God; not even heavenly hosts can do that. But they can recognize salvation and power of God made manifest.

"He hath avenged the blood of his servants", (S.) at this point of time to which John is carried, God's vengeance on Babylon has been poured out; He hath avenged. She has partaken of God's judicial sentence, upon her which did corrupt the earth, 6:10; 18:20. He has vindicated, He has retaliated for the blood that she shed. Actually this is yet to be fulfilled. History has not recorded it yet; though we are on the threshold of its fulfillment. The destruction of this force is the next marked event that a world may



expect to see. Then the whole host in heaven will cry Hallelujah.

"Her smoke rose", the memory of her rose up. We read Is. 34: 8, 10 "For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion ... the smoke thereof shall go up forever: from generation to generation it shall lie waste;" It is a day God's judgments are manifest. The memory of it will stand as a monument. Re. 14:10 "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." Also 18:9, 18, by the smoke is indicated there are those both on earth and in heaven who will realize what has been going on. Those in immediate association with this organization such as merchants; when their pocket book is hit smoke will certainly rise, and continue to do so from generation to generation.

The twenty four and the four fell down and they say "Alleluia." They classify themselves along with the rest of the host giving intelligent obeisance; they worshipped God. It is not the Lord who has this assignment, of meeting out vengeance upon this great whorish system. Any contention that the Lord has to do with the destruction of Babylon or present society is a falsity. God is using humans as agents in this avenging, we have noticed it is God that puts it in the heart of these to do His will. Agents before this, did God's will when they gave obeisance and their allegiance to the beastly force, Re. 17:17, 16.

When the Elders and Living ones said "Amen" it denoted finality, a tribute of verity; which means they endorse what has been transpiring. How could anything endorse, like a being with intelligence? They are able to give a closing statement, a ratification.

In the fifth verse John heard a voice come forth with the recommendation "Praise our God, all ye his servants ... small and great." The voice could be that of the Lord, since He is now sat down with His Father on His throne; with grand propriety He could address all ye small and great.

All that we read in these six verses of chapter 19, is a portrayal of a vast throng praising God. First the Lord, the twenty-four, the four and a great multitude; in which the great company are included. All in heaven, not on earth say, "Alleluia". This must have been a highlight to John in his visions.

"For God our Lord the omnipotent reigneth" (S.) the word translated omnipotent once, is translated "almighty" nine times. So we could read it "God our Lord the Almighty reigneth", Sovereign over all. In Re. 11:17 we saw a description of the same time; "be-

cause thou [God Almighty] has taken to thee thy great power and hast reigned". The destruction by force is the fulfillment of the last vial of God's wrath having been poured out. Thus far nothing is said about our Lord being active worldward as yet. Of course God has always reigned. It is as if this manifestation were so outstanding that it called for such a demonstration of praise.

**19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.**

"Let us",-all the hosts of heaven-, "be glad and rejoice". They are all in agreement in giving honor to God. The marriage of the Lambkin is come. The Lord is so designated, this far down the stream of time. "Wife hath made herself ready", Ps. 118:24, "This is the day which Jehovah hath made; We will rejoice and be glad in it." (R.V.) the day the wife is made ready. That is, the new order and arrangement of society is the next item on the Divine program. God has brought circumstances of development down to an evolution now intended to be extended worldward; it is now ready to start. The 144,000 have already been dealt with; resurrected, and are in glory; It is not a case of their, being ready. There is great confusion among Bible Students as regards these matters; marriage, wife, supper, as is evidenced by so many meaningless expressions.

The Father's design and will is that all things in heaven and in earth will be brought into line with His Son over all. Christ is so devout to His Father, it is said He will be married to this endeavor. Modern usage of a like phrase is made when we read "get married to a bank". They have no reference to literally getting married to any of the members of the bank; rather the thought is, get married to the organization, it provides security, confidence and support. There is not one text in the Bible that speaks of the 144,000 as a bride in glory, or on the other side of the veil.

When Jesus stated "All power is given unto me in heaven and in earth", He did not at that time begin to exercise it. It is not until the time the wife is made ready, that He will exercise His power not only in heaven but also in the earth.

A recent writer stated "As with man and woman in the next age so will it be with Christ and the Church: after the Church is glorified all femininity will be dropped:". This New Creation is a new group, it is said that it is going to be God's dwelling place, God's family. Celestial, glorified immortal beings like God. Any semblance to the likeness of a man and woman in this relationship between the Lord and the Church is not there. As soon as there is any such reasoning, -that of man and wife- then some are carried along into a lot of silly likenesses that are not true.

If there is any fact or simile at all concerning the 144,000 in glory being married, it is that they as spiritual Israelites, are going to

be married to God. God put His skirt over natural Israel and entered into a covenant with them Eze 16:8. In Je. 4:14, Israel is spoken of as being married to God, -not the Lord- and God was an husband unto them, Je. 31:32. She departed from her husband, Je. 3:20. Yet God has in mind to betroth her unto himself forever Ho. 2:19. Then in that day they will call God "Ishi" that is "my husband", Ho. 2:16; Is. 54:4; 62:5 So shall your builder marry thee.

There is a light in which the Church for 1900 years this side the veil are spoken of as a bride and the Lord a bridegroom; no such relationship is described as on the other side of the veil.

We are at the threshold of the inauguration of the incoming kingdom; the old is still in operation. The Kingdom has not yet been established on earth, any expression to the contrary notwithstanding. The order and arrangement worldward is at the point of readiness, this is what is in the expression "**the bride hath made herself ready**".

**And to her was granted that she should be arrayed in fine linen clean 19:8 and white: for the fine linen is the righteousness of saints.**

The eventuality is that all beings in heaven or on earth will be saints, arrayed in righteousness.

**And he saith unto me, Write, Blessed are they which are called unto 19:9 the supper of the Lamb. And he saith unto me, These my true sayings are of God.**  
S.

Two suppers are brought to our attention in chapter nineteen, "the supper of the Lamb", and in verse 17 "the supper of the great God". They are not one and the same, though the fulfillment of each is at the same time. Isaiah in 25:6, foretold, about the supper of the Lamb. A "feast of fat things" that all in Adam are going to be privileged to partake of in the Kingdom.

In a parable, -verse three of Mt. 22:1-10- Jesus tells us, Israel was bidden by God -the King- to come into harmonious relationship with Him, but they would not come. Verses four to seven portray the opportunity to partake of a dinner, -good things provided- and honoring the Son, during this Gospel age. Then in verses eight to ten, "the wedding is ready", the bride hath made herself ready. The supper of the Lamb is ready for all eligible to have a wedding garment; the merit of the ransom sacrifice. This will then be the time when "the wayfaring men, though fools, shall not err ... but the redeemed shall walk there:" Is. 35:89. "Blessed are they that are called" in contrast to those who are discovered and cast out. The opportunity to take advantage of all the favors and blessings of the Kingdom is otherwise expressed as partaking of the supper of the Lamb. John 6:51, "the bread that I will give is my flesh, which I will give for the life of the world". Lu. 14:15 "Blessed is he that shall eat bread in the Kingdom of God." Here the Lord is the bread for this supper. Thus the wife

made ready, the marriage of the Lamb, and the supper of the Lamb, all dovetail together.

**"My true sayings, are of God"**, thus the angel gives verity to his sayings and that they were things said and foretold by God.

**19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.**

We suggest that there is nothing wrong with considering this literal angel a fellowservant along with John, or the John class. They both had the testimony, in that God had given the testimony first to the angel, then the angel gave it to John; it is possible that the two of them be in fellowship with each other. For just to have a communion of spirit along the lines of understanding is wonderful. Properly enough the angel disclaimed being worshipped; others of God's instruments have had the same spirit; Peter in Ac. 10:26, Paul and Barnabas refused the adulation of others, Ac. 14:14.

The more we think on the phrase "the testimony of Jesus is the spirit of prophecy", the more we realize how true it is. All "Revelation" is a testimony about Jesus given by God, through an angel prophesying what the Lord would say and do. Worship is to center on the great God, He is the designer and arbiter.

**19:11 And I saw heaven opened, and behold a white horse: and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war.**

There now comes in vision a broader scope. John sees the Lord come forth on a white horse. We are told this white horse is of uncertain affinity. Whatever it was, it is a description to portray to our minds that the Lord has become an active force over, the earth. Herein is the major fulfillment of Zec. 9:9, also the prophecy by Jacob concerning Judah. Operation Millennial, is in commencement. He was not only called Faithful and True, but He was faithful and true, Re. 3:14.

Is. 11:2-5, "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth". 1 John 2:29 "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Acts 10:42, "it is he which was ordained of God to be the Judge of the quick and dead." Acts 17:31, "because he hath appointed a day, in the which he will judge the world in righteousness". 2 Ti. 4:1 "the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom". War, is to engage in battle; this He will do against all that is adverse to the kingdom interests. In the main He will accomplish

this by the word of His mouth. Thus the Lord's taking over the Kingdom interests, -earthward- is represented by His coming in on a white horse. This Operation Millennial, has not started yet; it will start after Babylon is destroyed, as noted in Re. 19:1. **His eyes were as a flame of fire, and on his head were many crowns; 19:12 and he had a name written, that no man knew, but he himself.**

Hereto-fore the Lord with such eyes was represented in 2:18 as all searching -piercing- in connection with the development of the saints, now He carries on in like manner with the world.

There is no use putting a limitation on the number of crowns. The prophet Zec. 6:11 speaks of many crowns being made for Joshua. "Behold the man", John 19:5; few of God's Sons have worn a crown of thorns. One of the many is the right to rule, Eze. 21:27, or a crown that would indicate the ability to have conquered, and to conquer, Re. 6:2. Any of His crowns are crowns of or in righteousness 2 Ti. 4:8; an in-corruptible one, 1 Co. 9:25; crown of life Ja. 1:12; and glory, 1 Pe. 5:4. In Re. 14:14, the Lord since His second advent is identified as "having on his head a golden crown".

In Is. 9:5 or 6 (as per translation), "His name is called Wonderful, counsellor of the mighty God, of the everlasting Father",  
(Le.)

"The Wonderful Counsellor, call His name, Great Leader, Time's Father, the Prince of peace!"  
(F.F.)

"And his name is called Wonderful in counsel is God the mighty, the Everlasting Father, the Ruler of peace."  
(Maz.)

"shall be called marvelous counsel to the master" (tent. Conc.)

"A Wonder of a counsellor, a divine hero, a father for all time, a peaceful prince!"  
(Mof.)

"name is called Messenger of great counsel: (Sep.)  
Mighty God and everlasting Father are omitted in the Septuagint.

Herein is a great difference evident in translation. It is on the basis of such a text that many have gone into a labyrinth of how the Lord is the husband, -the bridegroom- and thus He will be the everlasting Father. Then it is added that the church is the bride and she is going to give birth to the world of mankind. His name shall be called, the wonderful counsellor of the Mighty God. The Lord receives a name that no one knows, because this is a name called by God. Who of mankind can realize what might be incorporated in such a name. We might say we know that it will be a name above every name that is named, Ep. 1:21; Ph. 2:9, 10.

**And he was clothed with a vesture sprinkled with blood; and his name 19:13 hath been called the word of God.**  
S.

The Lord hath been called the Word, -Logos- the oral expres-

sion of God. The statement of John 1:1 "In the beginning was the Logos", refers to the time when He was the Logos before the creation of man; even too, before the creation of all things. So it is no wonder, that we are taken back to the crucifixion by the phrase His "vesture sprinkled with blood", as an allusion to His own atoning blood. Re. 1:5 reminded us that we were freed from our sins by His own blood. Now that the Lord is portrayed as having begun His operations worldward, there is going to be that which will impress mankind that they were redeemed by the blood.

**19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**

These armies also upon horses, are the saints -the 144,000- that are promised to live and reign with the Lord. These forces come riding in, become active, at the close of the Battle of God the Almighty. As noted in Re. 14:20 the treading of the winepress of the wrath of God was outside the City, outside, -in that it is before-Operation Millennial. The rider and His armies come riding in on the scene so close to the conclusion of the treading of the winepress of God that it is trodden "unto the horses bridles". Thus it naturally follows that the vesture of the Lord might be said to "be sprinkled" in that He is represented as coming in that close a proximity with the initially trodden winepress. There is no delay, no space of time between the winepress trodden and the Lord's beginning the Millennial rule.

In 2 Th. 1:7-10, Paul said the Lord would come and "be glorified in his saints", in that His saints along with literal angels will be with Him. The saints following on white horses is the beginning of the Lord being glorified and of His being "admired in all them that believe in that day". Then it will be realized who have been here and are then on the other side of the veil. Many of the world will give glory, when they think of some of their past associates having been changed. These verses in Thessalonians do not apply, in any way, to the Battle of God Almighty; "who will be punished with everlasting destruction" is Millennial. Any of it will not be until the Lord comes in power and glory as represented to John by the Lord upon a white horse. White, light, pure, clean, bright; whatever is attached to white in respect to linen, is true with respect to the horses; forces.

**19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the wrath of the anger of Almighty God. S.**

Previous to this the Lord has been represented, using a sword in connection with the gospel church, Re. 2:12; 1:16. Now he is portrayed as using the sword worldward in that He is going to smite the nations. The smiting of nations will be both literal and symbolic. For instance, Is. 14:25 "I will break the Assyrian ... then shall his yoke depart from off them". There was a time when

Assyria was the death of other nations; literally that will no longer be true. Symbolically, Assyria represents death; this has been as a yoke upon all mankind; it is going to depart; even by the sword of His mouth. Is. 49:7-9 "Thus saith Jehovah ... and his Holy One (R.V.) ... That thou mayest say to the prisoners Go forth;". There will be a release from the prison house of death. In that day each individual who dies will die for his own sin; by the sword of the Lord's mouth. This force that has been in the world causing every one to die is spoken of as having princes, Is. 31: 8, 9. Zion, the saints, these who are upon white horses will be the Lord's princes who along with Israel will contribute towards the bringing to an end of the dying process and death.

Out of the mouth of the Lord goeth a sharp sword; He is going to render His verdict, His decision; He is going to announce or denounce. The Lord at thy right hand shall strike through kings Ps. 110:5, all down through the Millennial age. While the Revelator speaks of a sword as out of the mouth of the Lord, the Psalms in 149:6-9 speaks of the saints -the armies that follow- having two edged swords in their hand, to execute the judgment written. In that day, Mi. 4:13 Zion, -the saints on horses-will thresh, rule with an iron rod. Rotherham says "he will shepherd them with an iron sceptre;" this promise stems from as far back as Jacobs' blessing his children, Ge. 49:10. With this sceptre of Judah He is going to shepherd the people. The Psalmist foretold in 45:6 "the sceptre of thy kingdom is a right sceptre", He. 1:8. The Scriptures specifically speak of many that will not escape from having to pass under the rod, such as Israel, Eze. 20:37, also the fool and those void of understanding, Pr. 10:13; 26:3; 29:15.

Thus it is suggested, this rule by force is going to be prosecuted "with the fierceness of the wrath of the anger of Almighty God". (S.) The Lord is going to carry on with the same positiveness the same firmness, intensity that God manifested when God trode the winepress. This rule will first be manifest upon those the remnant that are left after the treading of the winepress of the wrath of God. The breath of Jehovah doth start it "kindle it" Is. 30:32, 33, in that God is represented as treading the winepress. Then the Lord comes in as it were and carries on; picks up affairs with the same determination. The prophet says with His breath He then will slay the wicked Is. 11:4. Operation Millennial finds a start in the positiveness with which the Lord continues the exercise of this firmness in His wrath. Jeremiah says in 30:24, some will consider the "fierce anger of Jehovah" how that it will not cease until He performs His intention. First manifest in and by the Battle of God Almighty, then by the firm rule throughout the Millennium by the Lord and the saints who are with Him.

**And he hath on his vesture and on his thigh a name written, King of 19:16 Kings, and Lord of Lords.**

In 17:14 the Lord is spoken of as King of kings and Lord of lords before He comes riding in on the white horse. Da. 2:47 God was so acknowledged. Paul in 1 Ti. 6:15 said that there would come a time when the Lord would shew who is King of Kings and Lord of Lords. As God is; so the Lord His Son has the same appellation, written on His vesture and His thigh. Apparent and made manifest.

**19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;**

John in vision was taken to a point of time when the sun had arisen worldward and when the sun is said by Isaiah to be seven times brighter than it ever was before, Is. 30:26; Mt. 13:43. An angel, comes between John, as it were, and all this sunlight. It cries Come! to all the fowls, now is the due time, "unto the great supper of God". (S.) Of course our God is great, but it is plain that it is a supper that is here referred to as especially great. In Is. 13:19-21 is a description that had a literal fulfillment on Babylon; even today the Arab will not pitch his tent there. Those dolful creatures personify what an angel is represented as calling to this supper. The word here translated fowl occurs in 18:2 where it is said "Babylon has become the habitation of every fowl ...", these were not literal of any nature. These fowl are representative of that which might be said to consume. When we think of a sword as in verse 15, we do not think of it as being literal but symbolical; the same is true with these fowls, they do not represent anything of a literal nature. Rather it is metaphorical language portraying the destruction of all evil. Among the varied and foolish interpretations, it has been said fowls are nihilists communists or socialists. There would be no sense in such as any of these eating the flesh of kings etc., during the Millennium. Nor are the fowls the Church in glory who eat the flesh of kings. What an inglorious interpretation it is to say the "Great supper" of our God is a feast of prophetic truth that comes between Re. 3:20 and Is. 25:6.

**19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.**

**19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.**

In Daniel seven, the fact is portrayed that there are three beastly forces in the world, that will have their dominion taken away in the Battle of God Almighty, but their lives are prolonged. The lives of these beastly forces are said to be prolonged, because in the kingdom when the individuals that have made up these are resur-



rected they will still have the same tendencies, inclinations, perspectives, personality and nationality. It is such as these things that comprize the flesh of men and horses; (forces). For instance it is the fleshly spirit of any kind of a king to dominate, this will no longer be possible. Any spirit in man or his operations that is not compatable with the kingdom and its progress is going to be destroyed; consumed as it were, by the said fowls. In these verses we see ethereal fowls called together, to consume any wrong or evil, illegitimate spirit, tendency, trait or characteristic, out of man. As the sword or slaughter is symbolical so also the fowls are symbolical.

**And the beast was taken, and with him the false prophet that wrought 19:20 miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.**

**And the remnant were slain with the sword of him that sat upon the 19:21 horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.**

It is during the Millennium that the processes of the Kingdom will operate against any beast or false prophet though they attempt to rise up against the Lord and the saints with Him. They will be ordelialized, put to the test, found wanting and cast into second death. Pictorially the fowls are represented as being filled, with their flesh, because there is so much that is wrong.

We see the contrast between the supper of God and the supper of the Lamb. The supper of God means the destruction of all that is evil. The supper of the Lamb is a partaking of all the blessings of the Kingdom arrangement. The one supper is the antithesis of the other.

This description given in Re. 19:15-21, is Millennialwise after the Battle of God Almighty. Ezekiel in 39:17-22 prophesied about the same identical time. In the same language it is said, there is going to be a sacrifice that God has arranged for every feathered fowl; even the flesh of the mighty, the captains of the earth.

Is. 30:25, "Rivers and streams of water in the day of great slaughter, when the towers fall". Rivers of blessing -the supper of the Lamb; in the same day of great slaughter, -the supper of God. It is not known who the individuals are that may compose the various classes, but as a beast, king or false prophet they are said to be alive; it is as such they will be destroyed. The word remnant takes care of any adverse influence not named. It seems that certain ones as soon as they are brought forth from their graves will array themselves against the Lord and His army; however like the Philistines who came against David, 1 S. 17:45, 46, their carcasses will be given unto the fowls of the air; "all the earth may know that there is a God".

## CHAPTER TWENTY

- 20:1 And I saw an angel come down, having the key of the abyss and a great chain in his hand. S.
- 20:2 And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years,

John saw an angel, a real spiritual being, with an assignment; he did not see the Lord or a human being. At this point of time the Devil is in close proximity to this earth since it is after the Devil and his angels were cast as of Re. 12:9. So it could logically be the fact that the angel came down from where it was with the Lord, to where the Devil is. Between the time of the war in heaven and this time of binding, it is evident Satan has not been able to accuse the brethren before God as was possible throughout the Gospel age. We suggest this was the same angel as was given the key to the bottomless pit in Re. 9:1. The chain it had is not a chain of truth, rather it is a chain of restriction; whatever it is that is necessary to restrain spiritual beings.

- 20:3 And cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: after that he must be loosed a little season.

“And he laid hold”, “and cast him”, “and shut him”, these words portray to our mind the fact that it was done, no argument, no debate, no difficulty, no war, no time loss, in binding the Devil. This angel had the authority and power of God, to bind the Devil and his angels. In Hebrew the word dragon means adversary. The word devil is diablos, in the King James it is translated devil 35 times, false accuser twice and slanderer once. Also it is translated “adversary” by others. This being is well identified.

Is. 24:21-23, “On that day the LORD will punish the host of heaven, in heaven ...” (Satan and his angels) “They shall be gathered together as prisoners in a pit; ...” cast into a state of inactivity,

a condition where they are unable to deceive. For over one thousand years there will be this gigantic demonstration, "... before his [God's] elders he will manifest his glory." R.S.V.

The word millennium, though not in the Bible means one thousand years, -mille equals 1000, annum equals year. Six times in this context "one thousand years" is referred to. During this Millennium, Satan will see an evil reign of six thousand years undone.

The word translated bound is also translated "bind" and a word that is very close to it, is translated "must" many times "it must be" -if anything must be, it is bound to be. this binding will not mean the destruction of Satan; just his being forced to be out of circulation until the thousand years are fulfilled.

A question has often been raised, if the Lord's reign started in 1874, and if Satan is not bound yet as evidence proves, "is the thousand years of the Lord's reign longer than the thousand years that Satan is going to be bound? We hold there is no variation or discrepancy at all, as the binding of Satan will synchronize with the time when the kingdom of this world becomes the Kingdom of the Lord. Satan is not bound yet. The Lord has not the sovereignty over this world as yet.

When Daniel was in the lions den the King sealed it; when this angel sets a seal upon the abyss it is as good as God sealed, because the angel is assigned and empowered by God. As Daniel could not break the seal in his case, so it will be that the Devil will be unable to break the seal set upon him. In connection with the scroll we will recall there was found one, who had the seven qualifications to break the seven seals, -in this instance- Satan has not the qualification to break this one seal. He is going to be bound "Till" a thousand years, suggesting design and purpose.

**And I saw thrones, and they sat on them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.**

These are those "that were beheaded"; all those that "lived and reigned with Christ". To be beheaded signifies the death to self-will and to be cut off from any other head such as Satan, (a head of this world) governments, organizations or societies. "For the witness of Jesus" and "which had not worshipped the beast, neither his image".. This limits the class referred to as being a faithful company who met the requirements of their time during the age.

"And I saw thrones". In Mt. 19:28 the apostles were promised to

sit on twelve thrones, when the Son of man shall sit in the throne of His glory. Overcomers will sit with him in His throne, Re. 3: 21. Paul said in 1 Co. 6:2, "the saints shall judge the world". Talking about the same time and this same class Da. 7:22 tells us judgment was given to the saints of the Most High." John 5:29, the overcomers shall come forth to a resurrection of life. In 2 Ti. 2:12 this class is promised to reign with Him, and be joint-heirs as in Ro. 8:17, also to reign over the earth Re. 5:10. The 144,000 will reign with their Lord, for "judgment was given unto them", a power and ability they do not possess until glorified. When the judgment reign is over they will still be living with Christ.

**20:5 The rest of the dead lived not until the thousand years were finished. This is the first resurrection. (no, But or again, A.)**

Sinaitic manuscript omits the first sentence of this verse. Tischendorf remarks, "this is a mere error", because, evidently there are portions of more ancient manuscripts which contained it. At least, to omit the word "again" conforms more nearly to truth. Bible Students, have thought they found harmony in this verse by reasoning that the world actually will not attain unto perfect life until the end of the Millennium, or when the thousand years are finished. The word "again" stops this interpretation because they will not live again in any light, having never lived before.

**20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.**

"Blessed and holy", no one else aside from those who live and reign, have part in the first resurrection. The clue to the fifth verse is in the phrase "**on such the second death hath no power**". The fifth verse is saying, -"the rest of the dead", -aside from those who live and reign, "**the rest of the dead lived not**", namely the class upon whom the second death had power, lived not, until the 1000 years were finished; in contrast to those who did live and reign for 1000 years, "The first resurrection is this".

Concordances give a different Greek word, from that which is in the Diaglott for the word "until" in the center of the fifth verse. The Greek word in the Diaglott means "up to a given limit" thus we are informed that this word means to tell us what happens until the 1000 years are finished; but in it is no thought as to what will happen after that, with regards to the rest of the dead. Thus we see the fifth verse is actually saying the same thing as is said, in other words, in the sixth verse; concerning the same two classes, those who live and those who do not live. Among the variant thoughts there are those who use verse five as proof that no one will be on this earth for 1000 years, -no resurrection, no restitution. Such perspectives militate against the truth.

And when the thousand years are expired, Satan shall be loosed out of his prison, 20:7

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 20:8

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 20:9

Evidently there will be a great convocation on the breadth of the earth, during which it will be possible for Satan and his agents to deceive. Hosts purposely set in battle array as it were against the saints in heaven or on earth and the City, the New Jerusalem arrangement. After Israel crossed over the sea there were those apostates who cried "where is Moses?" "let us make us a God let us have one we can see, we do not know where this God is"; they influenced Israelites to sin. This well illustrates how that after the one thousand years is finished there will be those with intent to deceive, in spite of all the blessings of the Kingdom that had been their privilege to enjoy.

No doubt many will be there who never really experienced a deception of Satan; their not having reached such a state of maturity in this life. All this is an arrangement allowed to be a discounting influence which will demonstrate who are on the Lord's side. At the close of the Millennial reign, the Lord will say as in Mt. 25:41 "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:"

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 20:10

Satan and his angels are already consigned to destruction; the lake of fire which is the second death. As in verse nine "fire came down from God ... and devoured them". Again in Ro. 16:20, "The God of peace shall bruise Satan", the last exhibit of destruction is by God, after the mediatorial reign. The word "devoured" is to swallow up, translated eat in 10:9, ate in 10:10, devour in 12:4, the thought is to consume. A good example of this is in the way the flames slew those mighty men who had been engaged to cast the three Hebrew children into the fiery furnace. In the act of this host being devoured is the thought that there will be a lasting lesson impressed upon all who witness such a consuming. A real tangible illustration of this has been given in the instance wherein God destroyed Korah and all their goods. Those who are in harmony with and worthy of God's Kingdom will be proven they are. Likewise, those not in harmony will be proven by this final test worthy of being consumed. This is where the "torment" comes in, every being will be tried by the touch-stone; the verdict and result will be for all time. During the thousand years the beast

and the false prophet have already been dealt with before Satan and his hords are devoured. We saw in 19:20, they were destroyed during Operation Millennial; a part of the result of the processes of the Millennium. We recall the false prophet, any organization that pretends to know a way out; this we looked at in connection with Re. 16:13. During the Millennium any beastly arrangement, government, together with all forms of society that suggest ways and means, but leave God out, will be devoured. We read in Is. 29:20 "The terrible one [Satan] is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off".

"Tormented", "basan iz'o" to ordealize, to test by touchstone, as one would be able to test whether or not gold is gold by rubbing it on this stone. In Mt. 14:24, we read a ship was tossed, namely ordealized; put to a severe test by the wind and the waves. A test of this sort would prove how substantial the ship was. In Mt. 8:29 we learn that some devils said to the Lord, "art thou come hither to torment us before the time?" It is evident they were then aware that a time was going to come when they would be put to a test, -art thou come to test, ordealize us before the time? Hence after Satan is loosed, the time will have come for all to be put to the proof.

Affliction, trouble, adversary, Na. 1:9 "shall not rise up the second time" because, "he will make an utter end". God will consume all not of the right caliber or nature worthy of life. Ps. 81:15-16 "The haters of Jehovah should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee."

**20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.**

Here God is still on His throne in John's vision, when the order and arrangement of society now present passes away. Peter and others looked forward to the same time. And the Psalmist observes "How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee", Ps. 66:3. Again in Ps. 103:18, 19 "To such as keep his covenant, and to those that remember his commandments to do them. Jehovah hath prepared his throne in the heavens; and his kingdom ruleth over all".

**20:12 And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.**

How can the dead stand? We have to rationalize and say there is going to be a raising up out of the grave. People are not going to be dead when they stand. This expression is much the same as the statement "the lame walk". Verses 12 to 15 portray the reality of Kingdom processes. As those who were dead are raised, in vision John sees them "stand before the throne" (S. & A.) "and the books were opened" and they "were judged out of ... according to their works". These books cannot be the Bible. Rather they are that which portrays the rules and regulations of the Kingdom. The world of mankind are not going to have a judgment during the Millennium based on what they have been in this present life; though this is a usual perspective. Man's life has affected their being, but their judgment in the New Day will be based on a new set of rules with which they must become acquainted and conformed, 1 Ti. 2:4; Is. 35:5. Such as has been the case, shall not be. During this age the book was sealed, Is. 29:10, 12. In that day it will be that the books are opened. Is. 29:17, 18 "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity", be able to discern the knowledge, instruction and course to pursue.

The books, the Revelator talks about are uniquely described in Zec. 5:1-4 as a flying roll, -scroll, book, volume; Septuagint is sickle. The size of this scroll is given as being the same as the Holy of the Tabernacle, suggesting consecration and holiness. In verse three the scroll is spoken of as an execration, a curse, and "Divine Power", (F.F.). Zec. 5:3, 4 "This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house and shall consume it with the timber thereof and the stones thereof." Instead of "cut off" F.F. says "every thief will be reformed," "and every perjurer will be reformed by it". Zechariah sees Divine Power abroad in the earth to such an extent that no one can practice thievery or falsehood. In the next age there is actually going to be a force active much like when a destroying angel was assigned to kill all the firstborn. The angel did not have to be told who and where the firstborn were; man or beast. Neither can the spirit that is going to be abroad during the Millennium be deceived. The books that were opened are the rules and regulations of the Kingdom administered by angelic agents. Man have come far short under any expression of law that says "do this or "do not do that", but when the knowledge of the Lord fills the earth and thievery and falsehood are impossible, mankind are going to have a wonderful advantage toward life.

Our attention is drawn to "another book was opened" in Re. 20: 12, 15, "which is the book of life." The fact is all who partake of the New Jerusalem arrangement will only be those who are eligible to have their names written in this book of life now seen in vision as being open. The same book is referred to in 21:27, here it is also stated whose name, will not be written in this book. The word "Lamb's" is omitted in the Sinaitic. It is only those of the Church, the 144,000, whose names are in the Lamb's book of life; this is the book open during the Gospel age. These are they whose names were written in the Lamb's book of life from the foundation of the world, Re. 13:8 and 17:8, -those who do not worship beasts.

**20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.**

When the time comes, every human being in Adam, who has gone into hell, -the grave- will be delivered out of hell. All who at this time, are under the concomitants leading to hell represented by the word death will be delivered also. Sinaitic is, "and they were condemned every man according to their works", in place of "they were judged every man according to their works.

**20:14 And death and hell were cast into the lake of fire. This is the second death.**

**20:15 And whosoever was not found written in the book of life was cast into the lake of fire.**

So hell itself is to come to extinction in death, -the second death symbolized by a lake of fire. The fact is every thing that is not proven worthy of life will meet the same fate. We note the Scriptures do not say the second death is a lake of fire.

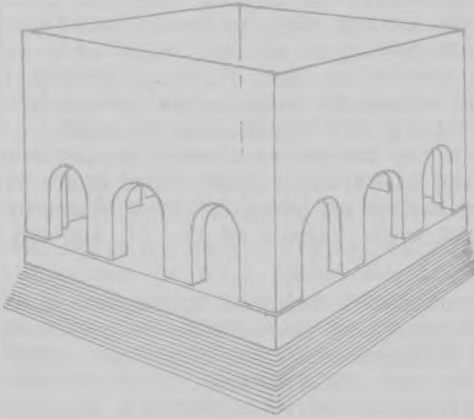
God through Hosea in 13:14, foretold this same action "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

Is. 14:25, 26 Jehovah speaking says, "I will break the Assyrian in my land, -[namely death and hell]- and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations."

Ps. 101:6-8 "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of Jehovah."



# Power



## CHAPTER TWENTY-ONE

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. 21:1

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 21:2

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 21:3

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 21:4

And he that sat upon the throne said, Behold, I make all things new, And he said unto me, Write: for these words are true and faithful. 21:5

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 21:6

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 21:7

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. 21:8

John saw a new spiritual control and a new arrangement of society on earth because the former controls had passed away, 20:11. Now a vision is of affairs that begin after the Battle of God Almighty. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;" Ps. 46:2. It might be one thing to know there is going to be such a change and another thing to not fear when we see things working toward this end. In 2 Co. 12:2, Paul said he was taken down the stream of time to where he might view the operation in the third dispensation. Is. 51:10, 11 "Art thou not it which ... hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head." We may just read the first eight verses of Re. 21, and say the story has been told.

Many times God promised this new arrangement as in, Is. 65:17, "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind". Not be remembered; on the other hand we have seen these old systems and individuals are going to be ordealed for ever, as an example, as a lesson and such will always remain in the memory of man. One of the ways in which the former will not be remembered will be, that they will not set up a mark or monument for the purpose of recognition. Today the countries are full of monuments to something or someone of the past. In that day there will not be anything of former times that man will wish to monumentalize; rather we suggest they will want to forget, in this way remember no more. After Israel left Egypt they were bent on looking back to the leeks and onions. It will be different in the new order; everything will be so much better that there will not be the urge to look back and long for anything. An interesting prophecy along this line is Hosea 2:21, "And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel" (that is, Whom God soweth). In Ho. 5:5 the word hear is translated testify and in 2:15 it is translated sing. So we might read the text, in that day, I will testify saith Jehovah I will testify of the heavens, and they shall testify of the earth; and the earth shall testify of the corn, and the wine, and the oil; and they shall testify of God's people. Or the earth shall sing of the corn, and the wine, and the oil, -the wisdom, power and love in the Kingdom. Thus Operation Millennial, will be such as will testify to God's cardinal attributes, Wisdom, Power and Love. Is. 66:22.

Bible Students tell us that when John saw the Holy City, "New Jerusalem" coming down, he saw the 144,000, coming down from God out of heaven. Rather here is the beginning of the descrip-

tion of the new earthly kingdom, given to John. We read in He. 11:10, 16, that long before this Abraham by faith, "looked for the city which hath foundations, whose builder and maker is God ... wherefore God is not ashamed to be called their God: for he hath prepared for them a city." It is of heavenly origin, so we read in 21:2, John saw the New Jerusalem coming down out of heaven from God. (S.) The 144,000 will never come out of heaven from God like the New Jerusalem will. No; no more than God ever will. "And a great voice was saying out of the throne", (S.) might have been the voice of the Lord or one of the four living ones. "Saying", that now God, will dwell, -Sinaitic is "dwelt"- with men. God was said to have dwelt with a portion of mankind, (Ex. 25:8, 22) at one time, soon His dwelling will be with all men.

Seven no mores; no more death, crying, or sorrow, verse four, no more sea verse one, no wise enter, Re. 21:27, no curse 22:3, no night 21:25, 22:5. That which has been will not be any more. And we may be sure that there will not be any monument raised up to these things. The prophets such as Isaiah 65:19; 35:10, and the Psalms foretold these same things; God will rejoice in His people, "the voice of weeping shall be no more heard in her, nor the voice of crying. And the ransomed of Jehovah shall return, ... they shall obtain joy and gladness, and sorrow and sighing shall flee away. Jehovah hath done great things for us; whereof we are glad. They that sow in tears shall reap in joy."

"Behold" (ver. 5) God is going to see that all things are to be made new; it will not be as a patch on an old garment, or new wine in an old wineskin. Since it is God who tells John to "write", it is thus emphasized, that it was God who gave the "Revelation", all about Jesus Christ to John.

"It is done", how can this be said when herein is depicted the very beginning of Operation Millennial? Rotherham and others put it, "it has come to pass", "it has come" Or "I have become" in other words, it is now possible to come to a realization that the time has come when it will be demonstrated that "I" was the beginning and that "I" have the foresight to determine what the end will be as will be manifest in the operation of the Kingdom on earth. The world has not known, -and knows little of what God has designed, and that He is the Alpha and Omega. One primary purpose of the Kingdom is to make God known to man.

"Give unto him that is athirst . . . freely," might partake, no conservation, no rationing. The Lord said "whosoever drinketh of the water that I shall give him shall never thirst". It has been said, anyone led astray must have had a thirst for it, so to drink of the water of life there must be a thirst for it. "He that overcometh shall inherit these things" (S.A.). This phrase might be appreciated in two lights. Brethren look upon the privilege of being with

the Lord as an assistant to Him in the Kingdom, to help the world, -considering this an inheritance. Or we may look at the world as overcoming and that they will inherit all the blessings of the Kingdom; they will enjoy this allotment. Mt. 25:34.

By verses 8, 27 and 22:15, we are informed who it is that will not be blessed in life, in the New Jerusalem. All in Adam will be raised up out of their graves and by their works will demonstrate their worthiness to be inheritors of these things. Herein are given eight classifications, the first two, fearful and unbelieving, betray weakness, a lack of power. The word translated fearful means dread and is also translated coward, timid. In Mk. 4:40 the same word fearful is shown very closely associated with faith.

"Why are ye fearful? have ye not yet faith" (S.V.) Why should a person be timid when they ought to know and ought to have a reliance upon that which they are assured of. In the Kingdom all must "believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31. With respect to the church, Hebrews 10:38 puts it "Now my just one shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Draw back, shrink; this is well illustrated in the parables of the talents and the pounds. There was an individual in each parable who later admitted being afraid, full of fear. The Lord spoke of them as wicked, slothful and unprofitable, useless. The same displeasure will be manifest in the Kingdom upon such as are fearful; lacking in faith necessary to the time.

The next three classes named, abominable, murderers, whore-mongers all betray the lack of love, or miss-placed love. The wise man in Pr. 6:16, said there are seven things that are abominable to God. "Whosoever hateth his brother is a murderer", 1 John 3:15. "Nevertheless I have against thee, because thou hast left thy first love", Re. 2:4.

Sorcerers, idolaters and liars, all betray the lack of wisdom. Sorcerer, a magician, one who practices witchcraft or renders a spell giving potion, a poisoner. Anyone who resorts to such, does it to obtain an assurance, which of course amounts to that which is false. With idolatry any thing will do except the worship of God. Liars are they who abide "not in the truth", or if any one says as in 1 Jn. 1:6, we "have fellowship with him, and walk in darkness, we lie and do not the truth." These eight classifications demonstrate a lack of development into the image of God, -as a perfect man-, they lack in Power, Love and Wisdom as a human. All those who might be proven by the Kingdom processes, to be one or the other of these classes will have their end in the second death, destruction. There is no account of a ransom or

any other way out, having been provided for anyone in second death.

### THE BRIDE

And there came unto me one of the seven angels which had the seven 21:9  
vials full of the seven last plagues, and talked with me saying, Come  
hither, I will shew thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, 21:10  
and shewed me that great city, the holy Jerusalem, descending out  
of heaven from God,

Having the glory from God; her light like unto a stone most precious, 21:11  
even like a jasper stone, clear as crystal; S.

Now John was about to be shown what is termed the bride by one of the same seven that had previously shown him, 17:1, the judicial sentence of that system that representad itself to be God's Kingdom on earth. At that time he was carried into the wilderness, but when John was shown the bride he was carried to a great height.

From verse 10 to 22:5 is a word description of the New Jerusalem, an order and arrangement adorned with the glory of God, very significantly like a "stone most precious". The use of precious stones to describe, is about the best way that John had to explain what he saw; something transparent and sparkling. In Eze. 40:1, 2, our attention is drawn to the fact that Ezekiel was taken into an high mountain, and shown God's glory in a temple. Thus we see God knew His purposes back there. When we read in Mt. 4:8 "the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them", we begin to get the idea as to how and where the Devil got his inspiration. Thus he tried to bring about something before the time. In vision John was carried away in spirit to where he could look down upon, just like God -as God is above and over all. John was shown the Holy City descending and it is called by the angel the bride, and the Lamb's wife. The angel did not show John 144,000 saints in glory or any where else. The fact is that before the New Jerusalem becomes operative earthward the 144,000 are already a heavenly part of it. This New Jerusalem will be composed of beings who are the very opposite of those we are informed about in verse eight. This ought to emphasize, what the bride, the New Jerusalem is, and of whom it will be comprised.

And had a wall great and high, and had twelve gates, and at the gates 21:12  
twelve angels, and names written thereon, which are the names of  
the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three 21:13  
gates; and on the west three gates.

The City is pictured as having twelve gates, three on each side named with the names of the twelve tribes of Israel. By Eze. 48:31 we see it is the gates that are named, not the angels. Is. 26:1, 2, "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Thus literal Israel is brought into direct connection with the New Jerusalem. During the Gospel age the gate of entry has been very strait, cramped, Mt. 7:14. But in that day there will be twelve large gates, (as others render the text) every provision will be made to enter in. Gates, as representative of Israel, are a very logical sequence because literal Israel are going to be on earth and through them blessings will flow to the rest of the children of Adam. As Simeon put it in Acts 15:16 "I will return, and will build again the tabernacle of David ... That the residue of men might seek after the Lord, and all the Gentiles." Again we read, Is. 54:12--17 "I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established: ... No weapon that is formed against thee shall prosper." Israel is to be the "smith that bloweth the coals" in order to bring "forth an instrument for his work". In other words all others that are going to come into harmony with the Kingdom will have to come through Israel, -through the gates. Obad. 18 "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble." Is. 1:26 says "I will restore thy judges as at the first, ... afterward thou shalt be called, The city of righteousness, the faithful city". Zec. 14:17 "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the LORD of hosts, even upon them shall be no rain." Is. 42:6 (R.V.) "I Jehovah, have called thee in righteousness, and will hold thy hand and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Is. 60:3, 5 "The Gentiles shall come to thy light ... thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Though this practical feature of the Kingdom is often discounted today; Israel is going to be honored and appreciated as the gate, the way.

- 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.
- 21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.
- 21:16 And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

And he measured the wall thereof, an hundred and forty and four cu- 21:17  
bits, according to the measure of a man, that is, of the angel.

Ga. 4:26 "Jerusalem which is above is free, which is the mother of us all". The whole Gospel church has been developed under the New Jerusalem from above, of which the Apostles were the first or foundation members. Here in 21:14, while they themselves are in heaven yet they are represented as being the foundation of a new order of society on the earth.

The angel signifying had a golden reed, suggesting any measurements given were divine; though measured by an angel and figures given in terms man are acquainted with, He measured the city approximately seven million feet each way. The wall we envisage as encircling the base of the cube. It is not stated whether the 144 cubits has to do with thickness or that which is the most logical the height, -two hundred and fifteen feet plus. Since the twelve Apostles are identified with the twelve foundations, it has been inferred there may be a connection between the 144 cubits of the wall and the 144,000. If this city came down upon the earth as a literal cube, it would cover approximately nineteen of the 360 degrees of the circumference of the earth, or from Los Angeles to about Kansas City. Though this Holy City is not a literal cube, it is apparent there is a relativity between the measurements given and the physical earth.

And the building of the wall of it was of Jasper; and the city was pure 21:18  
gold, like unto clear glass .

And the foundations of the wall of the city were garnished with all 21:19  
manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald.

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the 21:20  
eighth, beryl; the ninth, a topaz; the tenth, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst,

Again there is the inference by the twelve kinds of gems adorning, that the Little Flock embellishes the foundation of this new order and arrangement.

And the twelve gates were twelve pearls; every several gate was of 21:21  
one pearl; and the street of the city was of pure gold, as it were transparent glass.

To John each gate appeared translucent, like a pearl. And a street of gleaming gold; a way of Divine appointment. To comprehend this new way is to realize that it will be the very opposite to what has been during the last six thousand years. It has been full of intrigue, politics, self aggrandizement, and ulterior motives. We are not cognizant of all past intrigue, because so much of it has been carried on at the behest of Satan, and his angels.

- 21:22 And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.
- 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
- 21:24 And the nations shall walk by the light thereof: and the kings of the earth do bring their glory into it. S.A.

"No temple" that is no physical temple, even as the cube is not literal. God and the Lord are the temple, that is, they are the basis of a harmonious relationship. Also in this connection we have seen in Re. 3:12 the saints are going to be pillars (supporters to this harmony. "In Him [God] is no darkness at all", 1 John 1:5, so it is not the literal sun referred to any more than that the street is of literal gold. Is. 60:19-21, speaks in the same vein "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory ... Thy people also shall be all righteous." God and the Lamb are the light of it. "Of them which are saved" in verse 24 is omitted by S.A. This is much better because there will be people saved by the ransom sacrifice who in the over all, will not walk in its light. "Nations shall walk", the R.V. is "nations shall walk amidst the light thereof:" they themselves in the midst shall become a part of it. During the Kingdom in operation, men are still spoken of as kings. The thought is though they may have been kings; now they are going to add their glory to the new set up.

- 21:25 And the gates of it shall not be shut at all by day: for there shall be no light there.
- 21:26 And they shall bring the glory and honor of the nations into it.
- 21:27 And there shall in no wise enter into it anything that defileth neither whatsoever worketh abomination, or maketh a lie: but they which are written in the book of the life of heaven. S.

"No wise enter . . . anything" -three classifications. S.A. say "common" instead of the word defileth. It is the same word used when to Peter it was said "call not thou common" Acts 10:15. And in He. 10:29 it is translated "unholy thing" having reference to the blood that sanctifies. Anyone who undervalues the blood considering it a common thing is in line for condemnation. This has been true during the Gospel age, and will also be so in the next age. A lack of power, love and wisdom is manifest by these three classifications noted in verse 27. God proposes that there will not be any thing but what is conducive to the end that man again, shall be in His image. As the cardinal attributes of our God are Wisdom, Power and Love, so man perfect, will manifest these same attributes, and they shall bring the glory and honour into it.



## CHAPTER TWENTY-TWO

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 22:1

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruits every month; and the leaves of the trees were for the healing of the nations. 22:2

S.  
These verses have been referred to many times in connection with such subjects as "Paradise Lost, Paradise Restored". Though the word paradise is not in Genesis or this chapter of Revelation; the subject is herein dealt with. Heretofore in vision John was given more often to hear voices, thunders, trumpets; God's directives, now he is shown a river of life. John is not viewing a river of the past, a river of death as Is. 8:7 puts it, "the lord bringeth up upon them the waters of the river, strong and many, even the King of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks." Death like a river has overflowed its channels for six thousand years. John sees what Zec. 14:8 foretold "it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be." And Jehovah shall be king over all the earth, in that day. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life:" Ps. 36:8, 9.

Man was kept from the tree of life after his disobedience. Now man is to be brought back into possible contact with the tree of life. Let us add the testimony of Eze. 47:12 "by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." In Hosea 14:6, 7 we read of Israel, "His branches shall spread, and his beauty shall be as the olive tree, ... They that dwell under his shadow shall return; they shall revive the corn, and grow as the vine:" It might be suggested the twelve manner of fruit for every month could be the twelve tribes of Israel as it is written they shall spread their branches. This is akin to the significance in the twelve gates of chapter 21, as each tribe will contribute to the blessing of the whole in oil, corn and in wine; God's Love, Wisdom and Power. "How goodly are thy ... tabernacles O Israel As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters", Nu. 24:5, 6. The Psalmist in 1:1-6 says that all who serve God will be like trees planted by the rivers of water. All who partake of the river of life will be getting away from the river of death, "for the grave cannot praise thee",

Is. 38:18, 19.

22:3 And there shall be no curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him: S.

22:4 And they shall see his face; and his name shall be in their foreheads.

"Shall be no curse", the word "more" is not in there by the Sinaitic. It is not the case that now there is some curse and from now on there shall be no more; there is to be no curse at all. There have been many and varied curses upon mankind, cursed was the ground, women were cursed in child bearing, cursed by the Law. The Lord was made a curse. Some of humankind have thrived on superstition and curses for centuries. What a difference the New Jerusalem will make in the life of man when curses are no more.

Saints shall serve Him and see His face; and His name shall be in their foreheads. This is as close as we are brought to a description of the 144,000 in this picture of the New Jerusalem. We have seen that the Christ company might be inferred to be indicated as a part of the wall or in the jewels that adorn the foundation. Here is God, the Lamb and the saints in an eye view. Mt. 5:8.

22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

"They shall reign" as expressed in Da. 7:27, 22, 14, "the kingdom and dominion, ... shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom".

Verse five virtually ends the description of the New Jerusalem that began with the angel saying "come I will shew thee the bride" in Re. 21:9. In this whole word picture, there is no description of the bride being composed of 144,000.

22:6 And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Three times John is told that these sayings are true, here in 22:6; 19:9 and 21:5.

God "sent me His angel" is Sinaitic; to shew unto His servants which began with John. God whose sayings are faithful and true says "I come quickly" become active, through any and all assigned agencies to accomplish His designs.

"Blessed is he that keepeth", this makes our mind revert to every message for each period of the church, and to what John said at the beginning, Re. 1:3, blessed is he that readeth, hears and keeps or guards.

And I John saw these things, and heard them. And when I had heard 22:8 and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do it not: for I am thy fellow servant, 22:9 and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

A like situation is described in 19:10. John had the urge to worship the angel that shewed him these things. A spiritual being, of Re. 1:1; "I am thy fellow servant"

And he saith unto me, Seal not the sayings of the prophecy of this 22:10 book: for the time is at hand.

As far as John was concerned, his writing "Revelation" was not as if it were sealed, though it has been little understood. There was an instance in chapter 10 where John v told to seal and not write; here is suggested that when the time would come a John the revelator class, would be able to see and appreciate some things not even written in the book of Revelation. Wherefore, "the time is at hand", confirming Re. 1:3.

He that is unjust, let him be unjust still; and he which is filthy, let 22:11 him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

There comes a "still" time, in the development of the Church, the time spoken of in 13:10. A time when there will not be much change in the lot or destiny of individuals. Da. 12:10 spoke of the same time, "the wicked shall do wickedly" that is those who err in the truth will still err, "but the wise shall understand". The operation of the Holy Spirit has always been such, as that it might either attract or repulse. Now in these closing days, the end time, the spirits operation is more fixed, settled with regards to the end in view of this age. The question is are we in line, -humble- to be of the Holy still. In the message to Sardis the warning for today is, I will come on them who do not watch, and they shall not know when I have come upon them. Why? Because he that is filthy is let to be filthy still. At this time God is not only not converting the world, but also He is not forcing a change of status among those who profess to be Christians.

Behold I come quickly; and my reward is with me, to be given to; ev- 22:12 ery man according as his work is. S.

I am Alpha and Omega, the beginning and the end, the first and the last. 22:13

Again God is speaking as in 22:7. God drew certain individuals John 6:44, then they were spirit energized by Him, 1 John 5:18, now He promises to reward according as they have worked out their salvation; "as his work is" not shall be.

Blessed are they that wash their robes, that they may have a right to 22:14 the tree of life, and may enter in through the gates into the city, S.A.

Here is particular reference to the Great Multitude in the phrase,

cleanse their robes; they too will be a part of the New Jerusalem. These will have a right to eat of the tree of life, though their names are not said to be written in the Lamb's book of life.

**Blessed**; that is happy, a joy springing from within. Here is the last of the seven blessed noted in Revelation. 1:3, happy are they who read hear and keep. 14:13, happy are they who die in the Lord from henceforth. 16:15, happy are they who watch and keepeth their garments in this the Sardis period of the Church. 19:9, and happy are all who are called to the supper of the Lamb. 20:6, all who live and reign with Christ will occasion a fulness of joy. 22:7, happy are they who are keeping the sayings in this book of Revelation. 22:14, blessed and happy are these that have been able to wash their robes.

**22:15 Without the dogs, and sorcerers, and whoremongers, and murderers and idolaters, and whosoever maketh and loveth a lie. S.**

Three times the excepted are enumerated, here and in 21:8, 27. Any who will compose the New Jerusalem are the exact opposite; the antithesis of all these. It seems that since the fall there have always been a class as here described, even during the Gospel age, but in the New Order there will be no place for such. Is. 56:10; Ph. 3:2. Such a verse as this shows what a stupendous operation the mediatorial reign will be. By the end of that reign, all worthy of life -harmony with God- are a part of the New Jerusalem. The portion of those "without" is death, they will have no part in the City.

**22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.**

This verse is considered as within quotation marks; the words of Jesus quoted by the signifying angel.

**22:17 And the spirit and the bride say, Come. and let him that heareth say, Come, And let him that is athirst come. Whosoever will, let him take the water of life freely. S.**

The Spirit is God's Holy Spirit, -power or influence- emanating from God. The bride, is the order and arrangement by which all whose names are written in the book of life may live in harmony with God. By the spirit and this organization there will be the invitation "Come". The first words that are recorded of man to God were "I was afraid"; now the last recorded said by him that heareth, is "Come".

**22:18 I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: S. A.**

**22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and the holy city, which are written in this book. S. A.**

At the beginning of "Revelation" we saw that it was given for the benefit of God's servants, saints, slaves, during this Gospel age. It was never designed for the Millennium as is evidenced by the statement, that God will add the plagues of this book upon him that adds to the book. These plagues, fulfilled in the pouring out of the seven vials of God's wrath are before the Millennium. The individual during the age that might have added, may have died but it still follows that someone is plagued. Pr. 30:5, 6 De. 4:2. Any adding or subtracting that has been done, was at the hands no doubt, of professed Christians and not infidels. For example, to say, the mystery, -the Church- is finished, after the seventh trumpet, is adding to the book. To say, the angel in 14:17 is like unto the Son of man, is adding to the book. Subtraction by interpretation might be considered the greater offence. Or for example to not admit the fact that in Revelation it says, that a time came when the Lord was upon brethren as a thief, is taking away from the words of this book. And to ignore the line of definition in Revelation between God and the Lord, -the Lambkin- is subtraction. Plagues versus a part in the Holy City is the issue. Translators admit that in Revelation as it has come to us, there are several variant readings; this makes the leading of the spirit imperative.

He which testifieth these things to be; saith, Surely I come Quickly. 22:20  
 come, Lord Jesus. S.

The grace of the Lord Jesus be with the saints. Amen. S. 22:21  
 Subscription - The Revelation of John. S. A.

It was God who testified the "things to be" -to John. God says "I come quickly" three times in this chapter. These concluding verses cause our mind to revert to 1:1; shew "things which must shortly", quickly, in a speedy manner come to pass.

God says "come, Lord Jesus" because there was a purpose and a due time in God's design for the Lord to come, in what is termed a second advent. The commendation "the grace of the Lord Jesus be with the saints", is most fitting; because he has been portrayed as the one who at a certain time would be seen walking amidst the seven candlesticks. The Lord is the one referred to as "saith he" in His addressing the churches. Thus the necessity for the saints to come within the grace of the Lord is very apparent. When time makes manifest all that is compressed in Revelation, "marvelous wonder", will not be words to express the observers gaze.

The conclusion according to the Sinaitic and Alexandrin is "The Revelation of John". Thus the book of Revelation begins and ends with the same phrase. A Revelation given by God, by the hand of an angel, to John, about His Son our Lord.

## SEVEN TRUMPETS

Rev. 8:7                      Tr. 1

Hail, fire, blood upon earth - 1/3 of earth, 1/3 of trees, and all green grass burnt

Rev. 8:8                      Tr. 2

Mountain burning, cast into the sea, -1/3 sea blood, 1/3 creatures in sea died, 1/3 ships destroyed.

Rev. 8:10                     Tr. 3

Great star fell from heaven - upon 1/3 of rivers, fountains (worm-wood) 1/3 of waters wormwood, (bitter) men died

Rev. 8:12                     Tr. 4

1/3 of Sun, 1/3 Moon, 1/3 Stars, 1/3 of them darkened, day-night 1/3 darkened.

Rev. 8:13 Woe Woe Woe

Rev. 9:1                      Tr. 5

Star from heaven, key of abyss-smoke, locusts, not hurt grass nor tree of the earth but those men who have not the seal of God, torment, seek death, not find it.

Rev. 9:14                     Tr. 6

Loose four angels - bound in the river Euphrates, 200,000,000 army, of men killed by fire, smoke, brimstone

Rev. 9:20                     Rest of the men repented not

Rev. 11:13 A great earthquake, 7,000 men slain

Remnant gave glory to God

Rev. 11:15                     Tr. 7

Kingdom of this world becomes the kingdom of our Lord and His Christ





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