

BRO. LEVI JACOBS  
"OPENING OF THE SEVEN SEALS"

Greetings once again to all of you on this beautiful day. All the factors making for happiness are surrounding us: the bright faces of those of like precious faith, the sun shining, the weather is favorable, and I am sure our appetite is set for the Lord's word.

We don't know how far we will progress in this subject, but we are going to at least open the seals.

To get you into the spirit of the overwhelming significance of this picture and its setting, we call your attention to the fourth chapter of Revelation.

"After this I looked and behold a door was opened in heaven." I think from that point on we are all interested because we have come to dwell here to be in the realms of heaven. So now we have an open door.

"And the first voice I heard was, as it were, a trumpet talking with me, which said, Come up hither and I will show thee things which will come to pass." Now, any time we are interested in things which must shortly come to pass we have to apply to the divine source of information. No one knows the future except God, and he challenges anyone to meet that requirement. God holds the future in His hand and, unless he chooses to reveal it to us, we shall not peer into it. Secret things belong unto God. The things revealed are the property of His people. So we should never be discouraged, nor should we press too hard upon the doors of the future if we find that they are not revealed to us. God chose to hold certain things in reservation even as, concerning the Son, the Son himself confessed, "As to that day and hour no man knoweth, not even the Son." So there are some things Jesus did not know concerning the future until such time as the Father was pleased to open up his mind thereto. So this is an invitation and that is why the door is open--so we can freely walk in, now having received the invitation.

And so he says, "I will show thee things that will shortly come to pass." "And I was immediately in the spirit on the Lord's day," is how John puts it in another expression. Then he says here, "I was in the spirit." But what does he mean, "I was in the spirit on the Lord's day." Well, this particular day happens not to be Sunday, but it is still the Lord's day. Why? Because when John spoke, he spoke as a representative of a class. John spoke as representing the Lords people, the saints, the church, those who are called according to his purpose. But when John says, "I was in the spirit on the Lord's day," he was implying that, as a representative of the church, they, too, are in the spirit on the Lord's day.

The Lord's day is the day of His reign, a thousand-year day, or time of his presence. So John is saying, as a representative of the church on that day, beginning from 1878 onward, the church is in the spirit. From that day on, they will begin to have their visions enlightened with respect to things which must shortly thereafter come to pass. The early church did not have this vision, they did not dwell in the time period of the Lord's day. But John was translated, as it were, into that period of time. Therefore, he was in the spirit on the Lord's day.

He continues, "Behold a throne set in heaven and one sat on the throne." We have many, or at least, some, throne visions in Revelation. This is one among many, so we must not confuse them.

"Behold a throne was set in heaven and one sat on the throne and he that sat was, to look upon, like jasper and a sardine stone, and there was a rainbow round about the throne, in sight like unto an emerald." This gives us a clue, the rainbow has the significance of a divine covenant. Therefore he that sat upon the throne must have been the supreme one himself.

Therefore we are interested as to the further setting. "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting,

clothed in white raiment, and they had on their heads crowns of gold.”

Then he continues to tell us about the four beasts. “And before the throne there was 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.”

What is the significance of this sea of glass as crystal before the throne? That presents to my mind a vision and a picture of the fact that, as before God, all things are open. He sees through this sea of glass and sees the end from the beginning. He is the one that calleth those things that are not as though they were. So we can see why all these things are going to be revealed by the grace of God through John.

Now then, John’s attention is called to another feature of this setting. And so he says in the fifth chapter, “And I saw in the right hand of him.” Our mind is now diverted from the throne and from the sea of glass clear as crystal to a more specific picture of the right hand of him that sitteth on the throne.

“I saw of him that sitteth on the right hand a book.” More detail now comes into focus. And still further details. “A book written within and on the back side.” John must have had very keen eye sight. Yes, we are as of the eagle class--they see far, they see the carcass way off. “And wheresoever the carcass is, there are the eagles gathered.” So we are eagle-eyed Christians and that is why we perceive the truth at a distance and wheresoever that carcass is, wheresoever the truth is, wheresoever the ransom sacrifice is taught and proclaimed and illustrated, there is where the eagles gather.

So, John, with his eagle-eyesight, perceives the book and he even recognized the writing on the book on the outside and on the inside, but it was sealed, sealed with the seven seals and he couldn’t read it.

“And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.”

Now we come to a rather sad climax and, as it were, block into the vision. If the vision should end there, if no man should be found worthy to open the book, then we would know no more about the plans of God or about the mind of God because it was contained in this book and the requirement is that someone be found worthy to unseal this book. But no one can be found. Therefore the reality of the situation as far as John was concerned was so dramatic, so realistic, that we are told, “And I wept much.” How about that? What would you do if you didn’t have all this knowledge of the Divine Plan of the Ages and the truth of God’s purposes as they have been revealed to you? What would you do if that was all out of your life? If you had never come to that knowledge, do you realize the change it would make in your life and happiness and welfare, even from an eternal point of view? No wonder John wept much. No one was found worthy to open the book, neither to look thereupon. Not even to look upon it, imagine that. Not even among the angel hosts was anyone found worthy to look upon the book. So we come to a dead end conclusion thus far.

But, praise the Lord, there is more coming. “And one of the elders said unto me, Weep not, take hope, behold one has been found. The lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.” Oh, John’s heart must have skipped a beat then with joy and his face must have beamed with brightness.

“And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders,” Another part of this throne scene which he didn’t see before. “Stood a Lamb, as it had been slain, having seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of Him that sat upon the throne. And, when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sang 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 nations.”

So now we have a solution to this challenging situation. They are all happy now, all those who are supposed to be participants in this throne scene now rejoice--the angels included. But they cannot understand that John is to be only a recorder.

So John continues now in the sixth chapter. We are going to go through Revelation quite rapidly, aren't we. "And I saw when the Lamb opened one of the seals; and I heard, as it were, the noise of thunder." Yes, this is something really dramatic. "And one of the four beasts saying, Come and see. And I saw." Now we begin to get the vision of the scene.

Incidentally, we remember that the book was written within and on the outside. This suggests to our mind that, in connection with the Lamb being privileged to open the book, this was his privilege only after he had consecrated and was baptized according to the baptism of John at the age of 30. After his consecration and the designation of the divine approval upon him, "This is my beloved Son, hear ye him," he was led of the spirit, constrained, if you please, into the wilderness and there was where his mind was opened so that he could perceive what was on the outside of this book. That is when he began to get the information and understanding of the significance of God's will for him--the various significances of those types of the slaying of those animals, of the significance of a sacrifice.

But it was not until later on, after his ascension and his resurrection, that he began to have insight on what was written on the inside of the scrolls. So now, then, he is prepared to give us this information. Here is the first scene being opened up. And here is what we see--this may be called the scene of the four horsemen.

"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 to conquer." This is your first seal.

What is the significance of this dramatic picture? Horses, in the Scriptures, represent doctrines. The white horse, in this case, represents pure doctrines, uncontaminated, unadulterated, in their purity, simplicity. That was the privilege that the early church, in the days of the apostles, had. They received the truth straight from the Master himself when he said, "I am the way, the truth and the life." He gave it to them in its purity and simplicity. There was no error mixed up with it, uncontaminated and unadulterated. That's the picture of the first seal being opened, presenting the church with the benefit of the pure truth, riding upon a white horse.

And one, to him, had given a bow and a crown. "To him that overcometh will I give a crown of life," and he shall reign with me. "For the joy that was set before him He despised the shame and endured the cross." So that was part of this picture. The crown was given to him, and the bow combined authority and activity. What is the bow significant of? Significant of warfare. Now he goes forth conquering and to conquer. By what means? By the means of this truth. "Thy word is truth" proceeding from the mouth of the Lord. "Never a man spake like this man," said the multitude after they heard him. They were so astounded at the beautiful words that proceeded out of his mouth. But those words were sharper than a two-edged sword and they would cut deep, as the Pharisees found out. So we have the picture of a bow.

Now we turn to the 45<sup>th</sup> Psalm and see how beautifully this picture dovetails. "My heart is indicting a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer." Then he directs our attention to the one who is speaking; "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee forever." That sounds like what we said was the sound of the audience, "Never a man spake like this man."

But now there is another aspect to this man, this one who is the Son of God, the Word. "Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things." It's not all peace. He came, not to bring peace, but the sword and it shall cause mother, fathers and children and families to be opposed one to another. The sword of truth that divides and so thy right hand shall teach thee terrible things.

Now, here is the picture back in Revelation, of the bow. Because when we think of that bow we think of arrows and your right hand has to be powerful to pull the string way back and release those arrows. So now the Psalmist tells us what happens, "Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." "Thy throne, O God, is forever and ever: the scepter of thy kingdom is a right scepter." Yes, the picture takes it for granted that there is going to be one ruler, a monarch, a dictator, a theocracy. It tolerates no opposition. It brooks no contradiction. Therefore, all who are opposed to this throne and kingdom, are enemies. Therefore thine arrows sharp strike deep into the heart of all the enemies of this throne and his kingdom, and the people fall under this. There is your bow and the arrows. Thy right hand shall teach thee terrible things.

So he goes forth conquering and to conquer. In the power of these pure truths, a white horse, that the church was blessed with as they went forth to fulfil the mission that Jesus told them to accomplish. "Go ye into all the world and teach all nations, baptizing them in the name of the Father, Son and the Holy Spirit." "Go ye into all the world for a witness to all peoples and then shall the end come." What a tremendous objective and mission that was imposed upon them. No wonder the picture says, "Going forth conquering, and to conquer."

An illustration of the conquering power of this white horse of the pure doctrines of the divine word was at Pentecost when Peter preached the first sermon. Three thousand souls responded and were immediately converted and baptized, on the spot. Did you ever see anything like that? You have a good number here beloved, but if all of you were confronted at once, and of an unconsecrated group and stood up and wanted to be baptized--why we would consider that a miraculous success. But here was 3000 that responded in that manner. Conquering and to conquer. All in the name of the power of the truth. Such was the glorious start that the early church had.

Now then, we are entering into another aspect of the church's history. So we come to the second seal. "When he had opened the second seal I heard the second beast say, Come and see; and there came another horse that was red and the power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword."

Now it happened, as far as the history of the church was concerned. We know that Paul was already worried and concerned, as he said, that this mystery of iniquity, this man of sin, is already working. He says, "Only he that letteth will let until he be taken out of the way." There was an opposition of power there that was holding the mystery of iniquity from exercising its painful influence over the church to the fullest extent. But it already had been working--there were deceivers, false prophets, false teachers, insinuating that they were an influence in the church in the very day when the Apostles were on the scene. That is the significance of this red horse.

It did not take long before truth began to become contaminated and impure. That is the significance of the color red. "Though thy sins be as red as scarlet, they shall be as white as snow; though they be red as crimson, they shall be like wool." The doctrines now that Jesus had left as an heritage of the church had become contaminated and become the color of red.

And him that rode on the red horse, sat thereon, there was given to him to take peace from the earth. This refers to the fact that these false teachers, now that they began to ride the doctrines, the pure doctrines, and began to inject error and distract the truth from its purity, were in a position to bring about an atmosphere of discord, disunity, confusion and strife among the people of the earth, and the heavens as well. "To take peace from the earth." And, "that they should kill one another," when they got into these controversies over the truth. As you remember, one of the early controversies involves Arius in regard to the unity of God and the trinity of the same. What a death-dealing controversy that was. Arius lost his life in the end result. And so it was that it was given unto them that they should kill one another, and that it was given unto them a great sword, this new authority that they began to set up amongst the church and the bishops. The distinction between clergy and laity was a new power, a sword whereby the system of impure teachings was beginning to raise its head.

But we continue now as the history of the church continues. "And when he had opened the third seal, I heard the third beast say, 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 of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Now what has happened? Well, we've had a progressive deterioration. These teachings and doctrines now have taken on blackness, they are actually death-dealing, they are void more and more of resemblance to the truth.

And he that sat on him has a set of balances in his hand. Yes, we have come to the stage now when this which had hindered by that which was in its way begins to raise its ugly head and its horns, as we heard about yesterday. That is the papacy itself. He begins to become more active now and, as he begins to come on the scene, he is threatening to overthrow the pagan head and to bring his own into ascendancy. When he gets to that position where we see the picture with the pair of balances being in his hand. Indicating what? A condition of dreaded famine.

When you see balances--that's weight and you get food by weight. If you have any idea that we need refreshment as to the serious effects of famine condition, then go back to Elijah's picture of the 3½ year duration of the famine--when man and beast alike perish and even the widow's son came and communicated with her and asked her what she was doing and she said that she was going out to prepare a morsel of bread that we might eat our last meal and die. That is how severe the famine had gotten.

So here is your condition of famine conditions now beginning to force itself upon the church. For how long a period of time? The same 3½ years, 1260 days, each day for a year, a period coinciding with 539 and 1799 during which the church was forced into the wilderness, even as Elijah was, because of the famine conditions.

Hear what he says, "A measure of wheat for a penny." A penny was the equivalent of a day's work. So it is measured as a measure of wheat, a quart. You have to work all day to get a measure of wheat. The wheat represented the Lord's people, the wheat class, and that's how scarce they were becoming now. You couldn't hardly find them, you had to work hard to get hardly any results.

Barley was a little more plentiful. Barley represents the tare group, the adulterated class. Perhaps some of them were great company members, professing to be followers of the master. For them, you could buy three measures of barley for a penny, three times as many as the wheat class. The wheat was very scarce. You recall now that that was the period in which Huss and the Hussites were persecuted and hunted and hounded and forced out of the picture when they began to translate the Bible in order to combat this condition. Anyone found possessing Bibles at that time was sentenced to death. And so, there shall be a famine in the land, says the Word of God, not for bread nor for water, but for the Word of God. Bibles could not be found. Meetings could not be held. Any

who professed to be Christians were hounded and persecuted and killed. Yes, he had a pair of balances in his hand. Who dare, any one, to bring any wheat under those conditions. Such were the conditions under the opening of the third seal.

“See that thou hurt not the oil nor the wine.” Yes, God, under his providences, was directing that the oil of the Holy Spirit and the wine of good, pure doctrine, refreshing and stimulating, should be protected, even under those wilderness conditions. That is why the church, being sent into the wilderness condition, they had the responsibility to preserve the truth then due. And she did--until God enabled her to come forth from that wilderness condition to overwhelm her adversary. “Hurt not the oil nor the wine.”

Now we proceed. “And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given to them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”

Does that bring anything to your attention as to reference to the panel discussion yesterday? You heard a lot about beasts. Now we are coming back to these beasts. Now this one--“When I looked and behold a pale horse,” SHOWING that we are getting into a condition of death sure enough. When you see a person become pale you become frightened because it is a harbinger of death. And so this pale horse, that was his name, the name that sat on him was Death, and Hell followed with him.

The doctrines now had deteriorated to a degree that not only were they void of truth and simplicity and purity, but they were death, death-dealing doctrines and teachings. All were considered heretics that did not subscribe to the one and only church that had power in that day. “He shall rule the nations with a rod of iron.” That was what the false church was doing, the counterfeit system that we heard about. And so death and hell were reigning in terms of the teachings and doctrines of this pale horse.

Hell followed with him and power was given unto them over the fourth part of the earth, apparently referring to this particular continent. Europe, Asia, Africa and the American continent. But here is the fourth part. Just Europe is the one that is particularly affected by the pale horse and the rider thereon. Power was given unto him to kill with the sword, with hunger, with death and with the beasts of the earth.

With the sword of his authority these false doctrines were forced into the minds of people. Talk about brain washing, it started way back there. They were using it with death-dealing affects.

And with hunger, yes, starving the saints and those who wanted to feast on the word of God, starving them to death. That is always a very effective implement of war. Put a siege on. That is how they got the best of Jerusalem. It was when the Roman emperor, what was his name, Antiochus or whatever it was, came down there and they fought so bitterly against them that he put a siege on, took away their water supply and they couldn't get food. The conditions got so bad until that it's recorded that mothers ate their children for food. Some of them had contests over which part of the child should be eaten first. That's the severity of panic conditions, and that was part of the curse and the judgments and punishments of God to his city Jerusalem. “O Jerusalem, Jerusalem, thou that stonest the prophets and killeth them that are sent unto thee. How often would I have gathered you unto my side, as a hen gathers her chicks but ye would not. Henceforth your house is left into you desolate.” And what a desolation that was. And so that's what proceeds under the history of this fourth seal. That's the condition that was forced upon God's people. A siege was put on. They were cut off from their supply of spiritual food. So, they were given power to kill with hunger. “There shall be a famine in the land, not for bread nor for water,” but they didn't give up. Even if they had to go into caves or into groups into the housetops, in the attics or in the cellars, they held onto the word of God, even at the expense of their lives. They cared not for their lives.

Then he was using other methods to kill with, the beasts of the earth. That brings to our attention a new feature of operation, this new system, this ugly head, the fifth head of the beast--the papacy that had come into the ascendancy. His method now was to align, she was aligning herself with the civil powers and influencing them by various machinations and flirtations and flattery to do her bidding. That's what it means when it says that he was given power to kill with the beast, these beasts of the earth, these beastly governments. They maneuvered all the governments that they could get under their power into a position where they had to do and perform their mandates, and their mandate was to see that they wiped out every element and aspect of heresy that these Christians represented from their empire. So much for the four horsemen. We can see how the church has been progressing in its historical experiences and suffering at the same time.

The suffering aspect is brought to our attention in connection with the fifth seal. "And they cried with a loud voice saying, How long, O Lord, holy and true, does thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, that they should rest yet for a little season," let us come back to that, "they should rest yet a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled."

Now that brings us to the period of time of the Reformation when justice is really crying out for redress. And God begins to answer that plea. About that time a reformer comes on the scene and he struck such a blow at the beast that his head was wounded. It was almost a fatal wound, a mortal one, but the beast, of course, eventually recovered from it, and we heard about that.

Nevertheless that is the condition and the attitude of mind in which the Lords people are to be found during that time. So they are told to take hope, for they should rest for a little season until their fellow servants should be killed as they were.

This "little season" seems to be the translation of the word "chronos," which seems to represent a year or 360 days and a day for a year would be 360 years and that would bring us to 1878, at which time their fellow servants, as they were, would be brought to such a condition at which they would be completed.

Then will come the judgments of God. And we find that that seems to fit the picture. They being killed as they were means, not necessarily, that they were suffering the same kind of martyrdom in every case, but that they were beheaded for the witness and the testimony of the Lord Jesus Christ until the number of those who were called to this high calling would be completed. That is the significance, until all those who are to be in that class were called and sealed. So the killing is in the sense of beheading, the offering of themselves as living sacrifices acceptable to God through Jesus Christ.

That number had to be completed and that is why a little season or time of 360 years had to be allowed for that work to be completed. We are living now in a time when it is about come to a completion. One of the mysteries of God is about to be finished. It was finished as far as those who were among the sleeping saints, they were raised from the dead. So, they who were waiting previously and those who were on the scene at that time and completed their course, were raised in glory. Behold, "blessed are the dead who die in the Lord from henceforth, yea, saith the spirit, they shall rest from their labor, but their works shall follow them." So, we no longer need to wait for our reward, but immediately upon death, upon the cessation of life, at the twinkling of an eye, we are changed in a moment.

Now then he says, "I beheld when he opened the sixth seal, and, lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs, even she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places."

Here we see that this sixth seal was progressive from 1878 onward, from the 17th century onward I should say, because that was really the time that these literal things began to happen--there was the sign of the sun and the moon and the stars, there was a tremendous display of falling stars, it is recorded historically about 1786.

But, of course, the spiritual significance also of those that were in the heavens in nominal Zion as stars were also falling. They came down to the level of the earth and they began to teach these teachings of evolution, higher criticism, disbelief in the Word of God, making fun of the records of Noah, etc. And so the stars of heaven fell, they lost their standing as spiritual teachers.

"The sun became black." They no longer had any faith in the New Testament as the divinely inspired word of God, it was just something that was classified as good reading matter.

"The moon became as blood." The old testament sacrifices were bloody sacrifices and were certainly not attributed to a God of love.

"And the heavens departed as a scroll when it is rolled together: and every mountain and island were moved out of their places." Great commotions in the heavens trying to get rolled together as we see going on as they unite against what they see as the dread judgments of God upon them.

"And the kings of earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains." That has been going on now to the point that it is literally true. They say that that was the condition down there in Cuba. They said that they had a whole city under the ground and under the mountains so that nothing that happened on the ground would affect them. Other nations are following in a similar way and even in this country they started a program of building underground shelters which proves that the sixth seal is having its fulfillment.

"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: for the great day of his wrath is come: and who shall be able to stand?" So we can see that we are really in the spirit on the Lord's day when we can understand and perceive these things. Now then, to bring you up to date, that is the feature in which we are now standing. This is where we now are on the stream of time.

As the seventh chapter brings to our attention, "And after these things I saw four angels standing on the four corners 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. And I saw another angel ascending from the East, having the seal of 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, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." That is where we are today beloved.

You had this loud voice as a warning to all peoples that this is where we are now, that we are standing on the verge of the period of time that the four winds are to be let loose. Then this threat came over our radio that we were on the verge of releasing the push button in connection with that Cuban crisis. It was a warning to all people how close they were to annihilation on a universal scale. And don't think it wasn't real because the people that know anything about it became heart sick and had heart failure. Many became literally sick. Many faces turned pale. Many stomachs trembled and travailed as they thought of the possibilities that would happen in a short space of time if those tremendous powers of destruction were released. But what happened? Why is it that we haven't seen the results of that? Because of this picture here--hold back the four winds. Why are they being held back? They are being held back because there is a work that God has to accomplish, and until that is finished nothing is to be hurt and no confusion and coming together of the four winds is to be permitted. And that is how



close you are to that particular climax as we see it. And it was a divine warning to all those who can hear the word of God.

So now we see the picture--“Hold back.” You never saw it that way before in such a dramatic way. True, in 1914 to a certain extent, we’ve had a war since then, and it is true that the wars and their aftermath can lead to destruction, but this is the actual picture of the “holding back.” Because of the command from the angel from the sunrise, ascending from the East, crying with a loud voice to the four winds to whom was given to hurt the earth, “Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their forehead.” So you are on borrowed time now, sure enough.

Now then, all things are to be put into operation with full speed. If there are any to be sealed, if there is any work yet to be done, it must be done with the utmost clarity for the king’s business requires haste.

So now we want to bring you to the last picture. That brings us to a beautiful climax. This is what we see. We revert back to the first seal of the white horse and we read in the 19<sup>th</sup> chapter, beginning with the 11<sup>th</sup> verse, “And I saw heaven opened, and behold, a white horse.”

You remember that we saw that white horse before. Now we’ve come way down to the end of the age, before God, of course, it is a short time, like yesterday, but he has to give you the sequence of events so that you don’t misconstrue the fact that a lot of things have happened. Nevertheless, now we come down to that picture.

“And I saw heaven open, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.” Imagine that, war is what he has come for. “His eyes were as a flame of fire and on his head were many crowns.” Beloved yea, not just a crown that was given to him then, but many crowns because he has those who were associated with him and they all have crowns, too. And this time he has armies with him. “And so his eyes were as a flame of fire and on his head were many crowns. And he had a name written that no man knew but himself. And he was clothed with white raiment, he was clothed with a vesture, rather, dipped in blood, and his name is called the Word of God. 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.” This is not a counterfeit system now, beloved, this is the real thing. “And he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.” “The year of my redeemed is come, the year of vengeance is in my heart.” “And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords.” “Why do the nations rage? The people imagine vain things, the kings of the earth set themselves and the rulers council themselves together against the Lord and His anointed.” That’s your picture.

He has come to make war with all those who oppose the establishment of His kingdom in righteousness. “He that sitteth in the heavens shall laugh. He shall have them in derision. Then shall he speak to them in his wrath and vex them in his sore displeasure. Kiss the son, lest he be angry and ye perish when his wrath is kindled but a little.” That’s what the world is facing today.

So now we come back to this picture. “Behold a white horse and he that sat on him was called Faithful and True.” What is this picture? This is the picture of the pure truth that’s restore again to its rightful place of supremacy. It has been given out through its special messenger, and its to be maintained in its purity and to be preserved from contamination by error or false teachings of any kind.

“In righteousness shall he judge and make war.” “Out of his mouth,” now this is a picture that is especially significant, “Out of his mouth proceedeth a sharp sword, that with it he shall smite the nations.” “He shall slay the nations with the breath of his mouth, and the breath of his lips shall slay the wicked.” He shall, this system, this

mystery of iniquity, shall be destroyed by the bright-shining of his presence. That's the state that we are in now, the presence of the Son of man.

And about these armies that are with him, also upon white horses, clothed in white linen and clean, that's the saints who are given the truth wherewith to prosecute this work of reaping, of sealing, of announcing the judgments of God, of proclaiming the Kingdom, of saying unto Zion, "Thy God reigneth,"

He was clothed in a vesture dipped in blood, and his name is called the Word of God, indicating that he has conquered by the means of slaying. He has slain lambs and he has slain goats. Those who have submitted willingly and have made their consecration, the blood of redemption is shown on his garments. They are given garments white and clean, but it is through his blood that they are redeemed, so his vesture is dipped in blood.

But it is also true of warfare, as of sacrifice, because he has trodden the winepress alone, and there are the goat class that have to be slain in Christendom.

"Wherefore art thou red in thine apparel." Isaiah brings this picture to our attention. "Who is this that cometh from Edom? with dyed garments from Bozrah? This that is glorious in thine apparel, full of strength" and started to prosecute this war against all that are opposed to the setting up of the kingdom, "travelling in the greatness of his strength." And he answers, "I that speak in righteousness, mighty to save. Wherefore then," asks the prophet, "art thou red in thine apparel and thy garments like him that treadeth in the winefat. I have trodden the winepress alone and of the people there were none with me, for I will tread them in mine anger and trample them in mine fury, and their blood shall be sprinkled upon my garments. And I will stain all my raiment for the day of vengeance is in my heart and the year of my redeemed is come."

Yes, when he gets through, all those who belong unto him will have to succumb to his command of giving up their sacrifices and keeping it tied to the altar until it is consumed. Therefore is his vesture stained with blood. So, it is for their good, but it is a harbinger of war and death to all who oppose him, whether they die voluntarily or whether they involuntarily must be slain, as concerns the condition in which they are.

So these armies which were in heaven followed him, in cooperation in the accomplishing of this great work, proclaiming the everlasting gospel. As the Psalmist says in the 149<sup>th</sup> Psalm, the church is singing aloud, singing the high praises of God upon her mouth and a two-edged sword in her hand, and it is given unto them to bind their kings and their nobles with fetters of iron, to wreak vengeance upon the peoples and punishments upon the nations, this honor have all the saints.

So there is your picture of these armies in heaven cooperating with their king in prosecuting this warfare against all who are opposed to righteousness and the establishment of God's kingdom.

But they are clothed, though they are upon white horses, they are clothed in white linen, white and clean, because they have the righteousness of Christ to cover them. But their blood is upon his garments, signifying that they are redeemed by the blood of Christ and now, of course, they are brought in as part of the sin-offering.

"And out of his mouth comes a sharp two-edged sword, that with it he should smite the nations. And he shall rule them with a rod of iron." "And he trod the winepress of the fierceness of the wrath of the God Almighty." Yes, for this is the day of vengeance. That was the part that Jesus did not proclaim when he said, quoting from Isaiah, "The Spirit of the Lord God is upon me because he is appointed me to preach the gospel to the poor, to bind up the broken-hearted, to proclaim liberty to the captive, the opening of the graves to those who are bound, to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness." But he left out the proclamation of the day of vengeance of our God because it was not due time. But now the time has come to declare it and all who will know God's plans and purposes are to

join forth in this proclamation. That's why you have your Fourth Volume. It is the day of the fierceness of the wrath of our mighty God. That is why the nations were angry when the seventh trumpet sounded. There were voices in heaven and the nations were angry because thy wrath is come. And he had on his vesture and on his thigh a name written.

This name is significant of his authority and triumph going forth conquering and to conquer, "King of Kings, and Lord of Lords." That is the name on the forehead of him who leads the armies of heaven. And we are glad to know the outcome of this picture would be--it will mean the establishment of the kingdom of righteousness which will rule from sea to sea and from the river to the ends of the earth. All people shall flow into it and they shall say finally, "This is our God, we have waited for him. Let us rejoice and be happy." Praise the Lord.