

# The Revelation of Jesus Christ

CHAPTERS ONE TO SIX



SERIES SEVEN

STUDY ONE

Put Out By

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## FOREWORD

We have thought it the proper thing to do to present, as the seventh and last series of this work, a verse by verse consideration of the book of Revelation. There have been many books written upon this book of symbols, but none of them have seemed to remain consistent in their treatment of its subject matter. The publishers of this exposition of this book of riddles have been blessed with what they think is the key to its solution and with the use of this key have been enabled to unlock every picture or vision it contains, and this in a way that is harmonious with itself as well as with all else related to the plan of God and history. And, having now studied it through very carefully and prayerfully, twice, with almost a year intervening so as to let the first impression fade sufficiently from the mind so that it will not dictate or influence the second, we are sending it forth to those who have shown sufficient interest in these matters to warrant our doing so. It will come to you in the form of four studies or divisions, at approximately two month intervals. This will give all sufficient time for a thorough digest of each one to place them in proper condition to receive the next.

It may appear that we are arrogating to ourselves great importance and position in attempting an interpretation of this book of symbols, nevertheless, we will let the intelligent reader judge for himself whether these things are from God or from man. We remember the words of the Lord unto Moses -- "What is that in thine hand?" We have this in our hand, and as those who have been greatly blessed in having it within our grasp, we are sending it forth to others with the hope it may be as great a blessing to them as it has been unto us; and with these sentiments no apologies are consistent. We care not what others may think or how they may criticize us as long as we have a conscience void of offense; and this we would not possess if we should place these wonderful things of such great blessing unto us, under the proverbial bushel. Should it be proven in time that we have grossly erred in doing as we now are, we know that our plea will be action born of nothing other than the most unselfish love it is our ability to use, and only such devotion toward God as our poor minds and bodies could bring forth.

While the well-read student will recognize many interpretations set forth in these pages as those he has read elsewhere, we are taking no credit to ourselves for what we are setting forth herein. We feel we are nothing other than the trumpet through which God is sounding forth his message, a call to his real children to come home; a call to more service to his measurably disrespectful children; a challenge to Babylon to show why she should not be destroyed; a sounding of the death knell upon all governmental conditions; and a thorough humiliation, blasted forth, upon the instrument God will have used to bring this destruction to pass because they shall exalt themselves against him who uses them as the axe with which to hew down this spurious growth out of the earth.

Since God is the author of all truth, for all truth comes from him, we do not give credit to any for what they may have stated that may appear in this exposition. Since none but God is an authority, we quote none but his Word. The

time has arrived for all to be directed to God, and for all attention to be lifted from all else; for he has spoken and before him the whole earth is to remain silent. What does appear in this work that has appeared in others preceding it is found here because we think it is in line with truth, and not because of having been stated by its author. We, therefore, present this work as we trust it is, and hope it will prove to the reader, to be the voice of God; and bow ourselves into the wings of the stage and leave you, therefore, with your God, and trust that the one hearing him, who speaketh herein, shall experience the blessedness promised to the one hearing, even as it has been the blessed experience of the one "reading" these things. Rev. 1:3.

We trust and hope that none will expect perfection of utterance in this work; for life everlasting is not dependent upon perfection of the means of conveying the elements of life unto us as new creatures; even as the perfect man Jesus did not retain, after he had obtained, his perfection of human life upon the basis of perfect food partaken of; for he lived in the same sin cursed earth that destroyed the life of the perfect man, Adam. With God's blessing, Jesus could have lived here forever under these conditions; and so we realize God can perfect and maintain a new creature upon the basis of that purity of heart each of such must have, regardless of the imperfections of the instruments he may be using to accomplish that end.

Since this is the seventh series of the work, it is, therefore, the last we purpose sending you. This does not mean that we shall have nothing more at all to send forth; but it does mean that the scope of the work is complete. While it may be, even though it does not appear very probable today, that we may send another study or two to you, they would fall under one of these other six series. We think the time is so short before the saints are to be taken home to be forever with their Lord, that there will remain but a little while after the last of this series is in your hands before the wedding will take place. And, indeed, dear reader, or better, dear fellow-body member of that bride, have we not now received about all that we could imagine to be necessary when we shall have obtained what we have briefly outlined will be the message of God for this church in the understanding of this book? We are not talking from the standpoint of chronology, but from the viewpoint of conditions as depicted in this book and their fulfilment, presaging that most holy and glorious event.

Praying the Lord's richest blessings upon you, his saints, we are,

Your fellow-servants of God.

The St. Joseph, Mo. Ecclesia.

P.S. The text we are quoting in this treatise is that of the oldest known manuscript, the Sinaitic. While we think this to be the most reliable of all the manuscripts, it is not perfection, and so we at times choose the reading of others. We also take the liberty to criticise it when we think the truth merits it; for in some cases the change of thought of its translators is so blatantly misrepresenting the true Greek text that we cannot be loyal to God and not do so. The careful student will note this and, we think, approve our action in these regards.

# The Revelation of Jesus Christ

## CHAPTER ONE

The first two verses of this remarkable book give us its title as well as its object; and, in addition thereto, they tell us how this book has been given unto us. In its third verse we have a statement of the blessedness of those who have the privilege of ascertaining what it contains. The remainder of this first chapter is then consumed in further introductory matter, which we hope to examine in minutia a little later on. If we get a comprehensive understanding of these first three verses, we have a basis for going into a further study of the book; but without this the fruits of its study are only a sort of satisfied curiosity, a matter of the head; but nothing for the heart. It will be with the purpose in mind of getting a better understanding of Jesus Christ that we now take up its consideration.

**A REVELATION OF JESUS CHRIST.** Let these simple words burn themselves into the minds of the reader before we proceed. If this is what we desire, and if we also know what it is we desire, then the further perusal of this book should bring us this desire of our hearts. The name "Jesus Christ" is specific in its designation. When properly understood, it leaves no uncertainty as to what is to be revealed. When this is understood, the purpose and subject matter treated therein, at once become apparent.

The words "Jesus Christ" have the meaning of "savior anointed." The name "Jesus," meaning "savior," has reference to the first state of existence of its possessor while here on earth to accomplish salvation from Adamic condemnation. The word "Christ" has the meaning of "anointed" and refers to this one's anointed condition from the year thirty and on, during which time were accomplished and demonstrated our Lord's new creature salvation as well as the things necessary for our attaining that state; thus guaranteeing that blessing to all other material beings in due time.

The Bible tells us that "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." From this statement we can see the importance of this Revelation of Jesus Christ. While the up-to-the-minute Bible student has already gained quite a wealth of this knowledge or revelation, it has not been pointed out to him from these signs in which it is here written. When it is seen herein, these things will act as a seal to his mind and heart, "settling" him in love. 1 Pet. 5:10. It is not necessary for us to apologize for continually using the statement "the revelation of Jesus Christ," for the reverent and loving child of God will desire nothing more intently than to have this matter of Jesus Christ held in his mind, his heart's eye; for it is his life eternal.

Let us also add, to what we have stated foregoing, that this subject of the revelation of Jesus Christ is far more comprehensive than is presented to the mind of the usual reader of these words. This name, Jesus Christ, embraces, together with what we have just set forth, the entire number of the members of his body, the 144,000 redeemed from the earth. But some one will question the applicability of this name to this number, telling us that the name Jesus is not to be applied to any one other than to our Savior. To such we have no better answer than the words of Jesus addressing himself to Saul of Tarsus on the way to Damascus; when Saul asked of him "Who art Thou?" His reply was: "I am Jesus whom thou persecutest." Was Saul not persecuting the members of his body? Did not Jesus tell him that these members were members of himself, and were, therefore, members of Jesus? What more pointed answer could be desired than this?

The name Christ is also applicable to this composite body, even as the church which is "his" body, being also his bride, receives the name of her head. When the Apostle was chiding the early members of this church class about being sectarian in inclination, did he not ask them the question: "Is Christ divided?" We know St. Paul was not referring to Jesus' material body, for that cannot be divided. He was referring to his mystical body, the church; and he was letting them see how well they would fit into that indivisible body with their disposition to be sectarian. But while Jesus did not receive this name of Christ,

until he received the Holy Spirit in the form of a dove; we wish to call attention to the fact that the name of Christ is not applicable to the church in its best sense until they also receive the spirit of God in the form of a "dove," even though they have received of it in the form of a rushing mighty wind, and also in the form of "tongues of fire." Does the espoused virgin have the name of the future husband before the marriage? Did our Lord not say, "I am Jesus whom thou persecutest?" He did not say I am Christ whom thou persecutest. We were only prospective members of Christ in the past. We now actually become such when we receive the Holy Spirit as it is being given at this time of the wedding supper.

We can see, then, if these things be true, this revelation of Jesus Christ is a more comprehensive matter than appears upon the surface; for it takes in not only the visible or material experiences of the church in connection with that of her head; but it also includes the new creature experiences while here in the flesh; and also those of their future condition. Thus we see it is a revelation of the completed Jesus Christ as well as of all that leads up thereto. When the import and purpose of this book is understood, not only will the experiences of Jesus, the son of Mary, and those of his church, while here in their human state, be understood as to their purpose and results; but the things relative to the attaining of the new creature condition of Christ, the son of God, the first begotten of the Father, and also the things concerned in the attainment of this same blessing for his entire body-class will be understood, together with all the purposes and results that are to accrue therefrom. We may expect, then, that all the important things of the Gospel Age as well as of the Millennial Age will be brought to our attention in this revelation -- those things that have relation to the states of this complete body known as the Jesus as well as the Christ phases.

**WHICH GOD GAVE UNTO HIM.** We have no record of Jesus, of any note, before he presented himself to John at Jordan for immersion. There it is stated of him that, after his baptism, the heavens were opened unto him; and the Holy Spirit, in the form of a dove, came and rested upon him; and that he then went into the wilderness, being led to do so by his spirit; and there remained in communion with God for forty days. When he came forth from the wilderness, he was sufficiently empowered by God to be submitted to the devil for trial. Thus we see he must have been considered by God as completely armed for his future work, qualified for what God had in mind for him, a born new creature.

This qualification for his future service is referred to by Jesus when he inquired of his persecutors, "Say ye of him, whom the Father hath sanctified, and sent into the world (not earth) Thou blasphemest; because I said, I am the son of God?" Jno. 10:36. Jesus was sent into the world when he left the wilderness experience with the Father. There he was sanctified by God, by making a son of God out of him, in that he there begat him to the new creature condition, and matured it by bringing him to the birth also. Jno. 3:5,11. Then he was qualified for the service God had for him to perform. This sanctification of the son was performed by opening the heavens unto him, and by shedding into his heart that which is symbolized by the dove being sent upon him. This dove was an outward manifestation of what God had there started to do for Jesus in a spiritual way.

The heavens which were opened unto Jesus were the spiritual things, the highest and most lofty things, the things of God -- his Holy Spirit. For Jesus to become a new creature, "sanctified" to be a son of God, it was necessary for God to reveal himself unto Jesus. Since there is a oneness between the Father and the son that is most intimate, we may deduce the conclusion that this "revelation of Jesus Christ" which God gave unto him is nothing other than the revelation of himself unto Jesus. Since Christ means anointing, and the anointing is the reception of the Holy Spirit, the spirit of God, it follows that a revelation of Jesus Christ is nothing other than a revelation of the Holy Spirit, a revelation of God. The Holy Spirit, which planned and brought the life and experiences of the Jesus as well as those of the Christ phase of this Jesus Christ, found full expression in so doing. Therefore a revelation of Jesus Christ is nothing other than a revelation of the Holy Spirit; and a revelation of God, or the Holy Spirit, could be nothing other than a revelation of what Jesus Christ will be understood to be. It, therefore, follows that God revealed himself unto Jesus Christ and in so doing he saw all there was to himself in this extended or amplified sense.

Additionally, we are forced to this conclusion, in contradistinction to the common thought that this revelation consisted in the narrative of this book with all its enigmatic characters and symbols, by the state-

ment that this revelation was written in the sign language, "signified," as it is stated was done, when it was delivered unto John through the angel who was commissioned to transmit it to him. This revelation, then, which God gave unto Jesus Christ, is nothing other than the revelation of God, of love, of the Holy Spirit; for Jesus Christ is a full expression of all of God, of love.

**TO SHOW UNTO HIS SERVANTS (SAINTS).** The commonly accepted thought gathered from this first verse is that God gave Jesus Christ this revelation of him so that he could show unto us, his servants, the things which must shortly come to pass. This is not what we think is here intended to be conveyed. The phrase, "which God gave unto him," seems to be parenthetical; and to show that it was God who gave it unto the angel who gave it unto John, we will ask you to read Rev. 22:6. There it tells us plainly that God sent the angel to show unto his servants the things which must shortly come to pass. We will give a re-arranged and somewhat amplified rendering of this verse with the intent of setting before the reader just what we think is the intended thought, viz: "A revelation of Jesus Christ to show unto all his saints things which must shortly come to pass, the same revelation that he gave unto Jesus." These things were all in the thoughts of God which were as the sands, when as yet the creative work of God had not yet started. He revealed them unto Jesus while in the wilderness, and now he is revealing them unto his church through his chosen channel or instrument. That Jesus played a very central and important part in all of this is to be seen from the further study of the chapter, and also from his statement of the matter as recorded in Rev. 22:16.

A proper study of this book will show how closely Jehovah is identified with Jesus in all of this, and it is not with the purpose of excluding Jesus that we make this explanation of the matter, but with the idea of placing God in relationship therewith as he seems, so modestly, to have associated himself. We are now in the time when God is to be brought to the fore and to be given his proper place in all things; and who of his children, his begotten ones, will do other than rejoice with exceeding joy at so grand a prospect. Do we not say "Even so come blessed Jehovah?" That these two illustrious personages are so intimately fused together in this book seems to be the premeditated purpose of God; for an understanding of the one is inseparable from an understanding of the other. And so we shall find it.

**THINGS WHICH MUST SHORTLY COME TO PASS.** It is not the thought of this statement that the things coming to pass "shortly" are the things which lie out in the immediate future. It is true that things that are soon to be brought to pass are also shown in this book; but the things referred to in the above statement are the happenings of the entire Gospel and Millennial Ages, beginning back there just after this book was given to John. All these things have relation to the Christ, for they reveal the spirit of God.

That the Lord intended us to receive the things written in this book as a historical setting forth is a matter that must be cast aside also, for it does not so serve us. However, we do need history to reveal the things of Revelation unto us. The record of this book has to do with matters intimately associated with religious things. It holds forth the experiences of the body of "Jesus" in relation to their contact with the kingdoms of this world and the kingdom of Satan. As this is revealed to us it reveals God to us, for he is inseparably associated therewith in all their sufferings. When we have God revealed to us, we have the Holy Spirit brought to our attention, and when we have this revealed unto us, we have Christ and the Christ condition made plain to our hearts and minds. We then understand the entire secret of godliness, Jesus Christ, the new creature condition, and all who are in that condition. So it appears, then, that the things shortly to come to pass are not so much the historical happenings, as the manifestation of the spirit of God that planned a display of, permitted, and suffered these serpentine, dragon-like, Satanic, devilish, sub-bestial cruelties and succored his people while in them. If we get only the historical data, we have no revelation of Jesus Christ. So this book is to give us the setting of these things that God wishes us to have to the end that the Holy Spirit may be ours as a result.

**AND WHICH HE SIGNIFIED, (Diaglott)** The word "signify" means, literally, to "show by signs." This is the literal thought of the Greek word here used. Doubtless, God had this all completed in his mind, unnumbered years ago. Back there he wrote it in reality and then also translated it into the sign language used in this book. He, doubtless, planned the beasts of the field and all else so as to be proper vehicles for the bearing of his thoughts unto us. It seems that he could not bring it over his heart to make some beasts so horrible as to fitly represent some of these earthly governments, so he had to create

them in John's imagination. We will do well in studying this book to remember that all things are not what they are set forth as being, but mean something else. The numbers alone are to be taken for their real values, and this not always so, either; as we shall see later on.

HAVING SENT IT BY HIS ANGEL, TO HIS SERVANT JOHN. (Diaglott) It has been the common thought with regard to John, that he represents the truth people here in the end of the age, a thought which we are not inclined to share with others. If he represents the truth people during this last stage of the church here in the flesh, who is the Laodicean church to whom he has a message to deliver? If this query is answered by the statement that the Laodicean church is the aggregate of truth people -- Great Company and Little Flock -- the question still remains in this form: If John represents the members of the Little Flock, who are the faithful of Laodicea to whom he delivers the promise of the Lord? Since the Great Company are unworthy to see these secret things and, therefore, it has been written in signs; who are the "servants" unto whom these things are to be revealed by this John class? Finally, has any John class ever received a real interpretation of this book from a servant of the Lord and given it to you? It appears that these requirements must be fulfilled to have a true fulfilment of this prophecy.

From the setting forth of this introduction to this book it appears that God has a revelation of Jesus Christ to give to his servants (saints), the same revelation that he gave to Jesus himself. It appears, also, that he has a messenger "his angel" to whom he gave it; and that he was the one who gave it to John, who in turn gave it to the servants of God; and that this message was expressed in the sign language. To fulfill these designations we must find in the interpretation of this book, when properly made, a revelation of Jesus Christ -- a revelation of both the "Jesus" state of the son of Mary as well as of the body members; together with an elucidation of the Christ, or anointed condition of the head as well as the body members of this new creature son of God. Further: we must see that it is for all the churches, all the servants of God. Then we must see how there is a John class who dispenses it to the entire church class made up of its seven stages; and, lastly, we must see that some one has received from God the blessing of an interpretation of these "signs" and that that one has given them unto this John class which sends them abroad to all the saints. If the reader can ascertain these earmarks in connection with a proffered interpretation of this book, it seems that he is in line for the blessedness that is mentioned a few verses later on. It is not for us to tell the reader what we think fulfills these conditions; it is for each one to be persuaded in his own mind in this respect.

By a consideration of Rev. 22:9; we see that this angel of the Lord, the one who gave the vision unto John, said of himself that he was nothing other than one of his fellowservants and of his brethren the prophets and of those who keep the words of this book. Just so the one, now, who gives the interpretation of this book to the John class is only one of their fellowservants, just one of the prophets, elders or speakers of the brethren, one who does as they, keeps the words of this book. The idea, formerly held, that Brother Russell was that angel, and the truth people were the John class is so blatantly in error that it needs no discussion before the intelligently awake of the brethren, and we trust that it is this class that we are addressing. From Rev. 22:16; it appears that Jesus was God's angel to give these visions to John.

As the angel received from God to the end that he could give this vision to John who wrote it down in its present form, even so God blesses one of our brethren with an insight into this book of visions, and he gives this insight to the John class who write it down and send it abroad to all the rest of the people of God, the seven churches. That this is the anti-typical fulfilment of this arrangement of the things typical is to be drawn from the statement "Blessed is HE who reads; and THOSE who hear the words of this prophecy, and observe the things which have been written in it; for the time is near." While the John class is the first to be so blessed in hearing, all who finally hear are to be likewise blessed.

When the disciples went fishing at Peter's suggestion and fished all night and caught nothing, and Jesus stood unrecognized by them on the shore, next morning, calling to them to cast the net on the other side of the boat, it was John who first recognized the Lord. These "Bible Students" in the boat were all so interested in the great haul of fish after an entire night's fruitless efforts, that they would think of nothing else; but John, the disciple whom Jesus loved, immediately sensed the miraculous, and as quickly connected Jesus with it. He, feeling after Jesus, recognized him. Is there any wonder Jesus loved him? He then communicated his knowledge to Peter, and they made for shore. It was at this time that Jesus

told Peter, "If I wish him (John) to abide till I come, what is that to thee?" It is this John class who were the first to recognize the SPIRITUAL BRIDEGROOM present and to tell the others of it. All had known him present as the material being he was, the new king of earth, but were unable to sense him as the spiritual new creature he now is, even as only John knew our newly risen spirit Lord. This John class will be the one whom Jesus wishes to be here when he comes, and they are sending the glorious message to all who have an ear to hear it -- to the seven churches, the Laodicean first, or a portion thereof known as the Gideon band, and then finally to all the rest of the churches. John 21.

John was one of the writers of the New Testament. He gave us one of the four Gospels. How strikingly different it is from all the rest! How spiritual it is and how it leads us into a deeper appreciation of the real son of God! What love seems to characterize his epistles! How entirely different all his writings are from all the rest! Have you in late years received writings which you found to be so characteristically different from all other writings which have been sent you? Have they given you a deeper insight into the life of Jesus? Have they been upon the greatest theme possible, the love of God? If you have received such writings, it may be that you have been blessed by God to receive some of the anti-typical John's writings. It may be that he may also bless you with the real Revelation of Jesus Christ through this same channel. Watch and pray.

**1:2 WHO TESTIFIED THE WORD OF GOD, AND THE TESTIMONY OF JESUS CHRIST, WHATSOEVER THINGS HE SAW.** It is John who tells us about the Logos of God, not only in his Gospel, but also in his epistles and in the Revelation. He also testified of the life of Jesus Christ. He tells us things no one else was qualified to narrate. The anti-typical John has also explained the old creature condition of the Logos, giving a real understanding of just who he was as related to the new creature condition. He has also shown us the Jesus Christ condition of this son of God, and how Jesus testified this entire matter in his life. The anti-typical John has told all that he has seen in this matter, and is keeping nothing back at any time.

**1:3 BLESSED IS HE WHO READS.** It appears that some one will be privileged to "read" (interpret) the signs of this book. Such an one will be blessed; for one must first be watered before he can water others. The joy of receiving enlightenment after search therefor, is a more joyous thing than receiving it with less desire and search. It takes the spirit to guide us into all truth, and when one is guided into that fulness of truth, it is the Lord's testimony to such that they have the Lord's spirit; and what is more blessed than that.

**AND THEY WHO HEAR THE WORDS OF THIS PROPHECY.** That this blessedness is not intended for one alone is guaranteed by this statement. All who have the capacity to appreciate the things that will be set forth in the "reading" of this prophecy are likewise blessed; for it is the same testimony unto them that it is to the one "reading" it. As our appetites are whetted to receive it, our blessedness, our joy therein, will be proportionate. We think that this class will finally be increased from the John class, who hear it first, to the Gideon Band division of the Laodicean church, who receive it next, to the complete church when risen from the dead; and from these to the Great Company in their resurrected state, and then to all mankind; and finally to all intelligent creatures in the time when they shall receive the revelation of Jesus Christ, making of them new creature sons of God.

**AND OBSERVE THE THINGS WHICH HAVE BEEN WRITTEN IN IT.** To observe the things written in this book, means to watch or meditate upon them. In so doing one will see the spirit of God manifested in such a wonderful way, that he will see the grandest exemplification of the spirit of the Lord possible to manifest. It is from the exhibition of God's spirit that we receive it into our affections, our hearts. What is more blessed than to be so honored by the Lord.

**FOR THE TIME IS NEAR.** We are not told what time it is that is near, for that is quite unnecessary. What is the greatest time in all future history, if it is not the end of the reign of evil and the establishment of the eternal things? The great event all heaven looks forward to is the completion of Jesus Christ. This will not come until he is fully revealed, and we are now at the very culmination of that revelation. Yes, it is nearer than many of his so-called people think. They will be surprised to find, some day very soon, that it is over; and that they have not been saved; that the marriage of the Lamb hath come and the bride hath made herself ready.



1:4 JOHN TO THE SEVEN CHURCHES WHICH ARE IN ASIA. These are the servants of God who are the first to be made aware of these things. These seven churches, which existed one after another down through the Gospel Age, are now to receive this exposition of matters; for they have never known the truth as it has been given through Pastor Russell nor the spiritual things we now enjoy; neither have they received the interpretation of Revelation. All but some of the last stage are asleep in death up until now; and when this book is fully opened up, it will be just about time for them to be awakened from their long sleep. The John class of today will be God's instrument for setting all this before them. The word "Asia" means "muddy, boggy." Is this not an appropriate name for the condition in which the church of Christ has been down through the past age? The true saints all but mired in the mud in which they found themselves.

GRACE (JOY) BE UNTO YOU, AND PEACE, The word that is translated "grace" so often, can just as properly, and we think more true to facts, be translated "joy." Joy and peace are the inseparable twins when the matters of the new creature are to be considered. The reader will need only to recall study five of the first series of these studies, to appreciate the fitness here of this substitution.

That this joy and peace is to be unto all these seven churches is verified by the parable of the talents. There we have the coming back of the sleeping saints brought to our attention. They have been faithful over a few things and they were promised the rule over many things, but before this could be their blessing something else was to be their experience, and that was "Enter into the joy of thy Lord." Here, in Revelation, we see that this joy from God is to come to them, and that it will be through the revelation unto them of Jesus Christ. The virgin parable, which has just preceded this parable of the talents, sets forth that the living saints will enter into this joy before the rest, for they enjoy the wedding supper while still here in the flesh. It will be noted in the next paragraph that this joy and peace is to come to all from God.

FROM HIM WHICH IS, AND WHICH WAS, AND WHICH IS TO COME. There are many so-called Bible students, who like the camel, have a small ear and a very large mouth. They hearken but little to God, and are always busy with their own mouth to explain away what God desires to tell them. Here, as plainly as words can put it, joy and peace is extended from God; but the passage is wrested to make out that it is Jesus Christ. The Lord God wants to tell us that he is the one who is coming unto us in this revelation; but it seems he has not been able to get our ears so as to pour this welcome message into them.

God wishes to COME in unto us and take up his abode with us. He tells us that finally he will tabernacle with men here upon this earth. He has had these words here before us for nigh unto nineteen hundred years but has never been able to get any one to take him at his word. They will not believe these words, telling us that God is coming, the one who was and who is. As we stated in our opening remarks, the revelation of Jesus Christ is the revelation of God. Christ cannot come unto us without God coming unto us. In his letter to Titus, St. Paul tells us that we are to live piously in this present age, "waiting for the blessed hope, even the appearing of the glory of our Great God and Savior Jesus Christ." Titus 2:13. It is our opinion that this verse in Revelation and the one just quoted from Titus speak of the same thing. God is now coming into the hearts of his church class; first to those who remain alive at this time, and then to all those who have fallen asleep. When we get this comprehensive appreciation of love, of God, then we have been anointed with the Holy Spirit, "Christed;" then Christ has come into our hearts; and we are then of Jesus Christ; then old things have been set aside; and behold, new things have arisen; and the new things are out of God. Can you say "Even so come Blessed Father?" More of this as we proceed.

AND FROM THE SEVEN SPIRITS WHICH ARE BEFORE HIS THRONE. Since this is a highly symbolic book we must expect some of these thoughts to be in accordance therewith. That "coming One," who was, and is, is that God who desires himself to be understood and viewed from the spiritual standpoint, else why should he refer to himself as "the coming One?" Standing before this throne of love are these seven spirits. They stand there as the logos, in olden times, stood before the king and uttered the dictum of the king unto the people. The seven stages of this true church are that which God has set forth before him as that through which he will express himself; and when such an expression of God will have been made, it will be the seven spirits of God before him, as an expression of all that there is in God. The church now gets joy and peace from God through seeing this by faith, even as Jesus did; but the rest of God's creatures will see it as fulfilled history, and thus they will get their joy and peace from God

and from this expression of himself that is before him. Each stage of this church has had its distinct part in setting forth God, and the seven have set forth the seven spirits of him.

In Rev. 4:5; the seven spirits of God are explained as being the seven lamps of fire, burning. They are represented as being before the throne. The only enlightenment that this verse gives us upon these seven spirits is the statement that they are seven lamps of fire, burning. It will be noticed that no mention of the lampstands as burning is made in the second and third chapters; but these are burning. By burning is meant that they are giving light. In Rev. 5:6; the Lamb is presented as being in the midst of the throne, and having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. Here we see that these seven spirits are identified with Jesus, the Lamb; and when we shall come to study this chapter we shall be able, we think, to show that this Lamb, here pictured, represents the Christ complete. Thus we see that these spirits, seven in number, represent the seven stages as they are a part of the Lamb.

These seven spirits before the throne seem to be that which has come forth from the throne, and stand representative of that throne, and are there to amplify that which is in the throne, Love, God. When these seven spirits of God shall actually have taken the form of the complete expression of all that there is in God, being the completed display of God in connection with this church in its seven stages, they will, then, be the seven lamps of fire, burning -- enlightening all who come near enough to be enlightened thereby. These seven lamps of fire, burning, seem to be the seven lampstands among which our Lord Jesus walked -- the seven churches of Asia, the complete church of Christ. Are they not the masterpiece of God, the expression of all there is in God of wisdom, justice, love, and power? As one sets forth his masterpiece to represent himself, even so God sets forth these seven spirits displayed in his dealings with and creation of this church.

But some one will ask, "Why are the seven churches called lamps while here in this evil world where they give no light and where they have practically no influence or enlightening effect during their period of existence?" Our answer is: Jesus referred to himself as the light of the world, but he added to this statement the enlightening phrase, "WHILE I am in the world." He is a light unto us, not from what he is now, a divine being; but from what we learn of him while he was in the world. Forever, all will have to look back into history and be enlightened by what is recorded of Jesus' life while he was here in the world. It will be just so with all the members of his body, the seven churches, for they will shed light upon matters pertaining unto God and love only when their history shall be studied as it records their lives spent here in this evil world, where God could manifest all the grace of love upon them and toward them. Thus their history will serve all future generations as the seven spirits standing before the throne of God, and thus they will be the seven lamps of fire, burning, even though they are giving no light to the world at this very time.

The fourth chapter of Zechariah records a vision of seven lampstands and tells us that these are the eyes of the Lord, which run to and fro through the whole earth. (V.10.) In Revelation these are set forth as the eyes of the Lamb. Thus there seems to be enough upon these lampstands to show that they represent the seven spirits of the Lord. If the student will study these matters thoroughly with Bible in hand, he should be able to see the harmony of all this, and get God's intended thoughts.

Why does the Lord need eyes? He who created the eye, shall he not see? Yes, he can see and that without eyes. But when we see a person has eyes, then we know he sees; otherwise we cannot have this knowledge. Just so it is with material man. How can they know that God sees their needs? When they get to see the eyes of the Lord, the church taken from fallen humanity over the entire reign of sin during its last and worst two thousand years, and realize that it is through these that he can have intelligence of their entire condition, then they will know he sees. Since this church has been selected from every tribe, tongue, nation and people, all will realize that God can see exactly what their condition is. Thus, in the understanding of all, his eyes will run to and fro in the earth, and will give him intelligence of every nation, people, tribe, and tongue. In the same way these seven churches are the eyes of the Lamb; for, he never having been a sinner, sinners cannot conceive how he can see their needs and appreciate their condition; but with the church included in this Christ, they will be able to know that this great Savior can see their every condition and need, and that in all the earth.

The Lord God bids us have joy and peace from himself, love; and from the seven spirits which are before his throne. It is easy of perception to see how we can have joy from God, love, and how this can come only as we see this love displayed upon the church in the form of his seven spirits; and when we see all there is of his divine majesty, standing before love waiting to serve his purpose, it is not difficult to see how we are to have peace from such a knowledge. When we see that the wisdom of God planned the church, that his justice will see to it that no injustice is done it in what it must endure and suffer, and that his power is ready to rule over all to the accomplishment of love's purpose, we can have perfect peace. Thus from a comprehension of the church's part and purpose in all this greatness and God's ability to execute it -- his seven spirits -- we are to have peace. For are not we, the church, the expression of the wisdom and knowledge and power and love of God? (See explanation of Gen. 23:2.) Seeing that God planned us as such should give us peace. Seeing that God not only planned, but also completed us as such should give the world of mankind a knowledge that God can see them in their fallen state and see their needs, and that he can look compassionately upon them.

Since we have made reference to the fourth chapter of Zechariah, we will endeavor to set forth a few more thoughts from that chapter which seem to have pertinent significance at this very time. The chapter opens with the statement that "The angel that spoke with me came again and wakened me as a man that is wakened out of his sleep." The class that is pictured here by Zechariah are some of that class who were in communication with the truth during the days of the service of Pastor Russell; but when he was taken away, all these who had the truth "slumbered and slept." The "wise virgins" of this company are the Zechariah class who awakened and got the vision of the seven lampstands cleared up unto them. In other words; they got a revelation of Jesus Christ.

To the angel's query as to what Zechariah saw he made answer that he saw a candlestick all of gold with a bowl upon its top, and with seven lamps thereon, and seven pipes running to the seven lamps from the bowl. He also told of seeing two olive trees, one on the right hand of the bowl, and the other upon the left hand. Later on it is explained that pipes of gold were connected with these two trees so that their oil ran into the bowl, and from here the lamps were supplied with their oil for light.

Then Zechariah asked the angel what these were, and, expressing surprise at his lack of knowing, told him that "This is the word of the Lord unto Zerubbabel, saying, Not by an army (marginal rendering) nor by power, but by my spirit, saith the Lord of hosts." Thus the Lord pictures the way he is to bring about his great work of eradication of the old man, with all associated with him, and the establishing of the new creature and his eternal joys. This instrument of the seven lamps with their oil supply, picturing how his spirit will be dispensed unto all, is the burden of this vision. If the new creature condition is to be by force and might, it will never be. It must be by his spirit of love.

The first thing to be done in this direction will be the removal of this old evil religious system from before all, as the hindering object. This is pictured here by the mountain before Zerubbabel, which Zechariah is told, shall become a plain. All in this evil kingdom of Satan will become reduced to a common level. This work will be done in the great time of trouble and completed in the Millennium, as will be demonstrated in the nineteenth chapter of Revelation, when the rider of the white horse shall function with the sword coming out of his mouth. When this is done, then the headstone of the Christ will be brought forth to the great joy of all; for they will shout "Grace, grace be unto it."

Then, in verses nine and ten, "the foundation of the house" is referred to as having been laid by this Zerubbabel, and the statement is made that "his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." The foundation of this house is the work Jesus has performed upon the seven stages of the church up to this time. Godlikeness and its development as the first fruits of the spirit, is the foundation of the house, the Church, for their new creature condition. When this shall be brought to pass we shall all know it is the doings of the Lord of hosts, and that his messengers are the angels of the Lord. Then the "day of small things," is referred to. This is the Gospel Age when in humility and in a few small things such as a few items of truth the foundation of the house was laid. Those who did not despise these small things are now due their blessing, and it is now being experienced for the first time. These "shall rejoice when they see the plummet in the hands of Zerubbabel, those seven; they are the eyes of the LORD, which run to and fro in all the earth." Matt. 25:21, 23.

While, in this day of small things, Zerubbabel has been laying the foundation of the house, he now has taken up the plummet; for the building of the house is now to commence. It is now the time when the saints see this plummet in Zerubbabel's hand and realize the time is here for building the house of God. This building of the house is to be the day of wonderful things, the day when God will do such glorious things, spiritually speaking, that "thou shalt know that the LORD of hosts hath sent me to you." It is plainly stated here that "these seven" lamps, which are the eyes of the Lord and which run to and fro in all the earth, are they who shall see the rearing of this house of the Lord; for the plummet is used after the foundation has been made level and the rearing of the house in righteousness is to begin.

To the queries of the prophet as to what these two olive trees and their two branches were, which emptied their golden oil through the two golden pipes into the bowl of the lampstand, the answer, contained in the last verse, is given as we quote it here. "These are the two anointed ones, (marginal rendering -- sons of oil) that stand by (near) the Lord of all the earth."

The following facts seem to be those which are pictured here in this vision. The olive trees, representing the two Testaments of God's Word, have each their contribution to make toward the oil supply, the Holy Spirit, which will be used to illuminate all through the seven lamps, the church of God, that stand before God. Before the New Testament was given us, there was an expression of God made through one of the sons of oil, Jesus Christ. He received the Holy Spirit from the Old Testament, none of the New having been written at that time. The bowl of the lampstand, which seems to picture the mental and heart appreciation of the members of the church, was that into which this branch, Jesus, as one of the sons of oil, poured this illuminating oil from the Old Testament through his life spent here and the blessings of the Lord upon him. Now we see how Jesus became a new creature, and soon all of the seven stages of the church will awaken and come into this wonderful enlightenment also, and then this will be the enlightening influence extended unto all through this church class.

But the other olive tree also had a branch which emptied its oil through this branch and another golden pipe into this same bowl. While the facts of the matter are as we will narrate them here, we have never seen fit to present them to you before this time; nevertheless, these are facts that seem to fulfil completely the things pictured here in this vision. All that we have sent forth in our studies has been given us by one of our brethren who has received it from the Lord, and that, through the understanding given him of New Testament matters. We, as the golden pipe, have received these things from him, and have so rejoiced in them that we have set them down in print so they may go into the bowl from whence all the rest of the seven lamps, churches, may receive them in God's due time. Just as we have now been honored to take of these things and give them unto all the rest of the Lord's true ones, even so did John receive the historical facts concerning our Lord and has emptied them into this same bowl of understanding from whence the church is to be fed this oil; he was the spiritual one and the Revelator.

Those of you who have a real heart appreciation of these spiritual things will realize how true this is with respect to your reception of the new creature things. And while a pipe is nothing with something substantial around it, you will recognize that the St. Joseph, Mo., Ecclesia is nothing, and the substantial material that is about us is, as you have, doubtless, realized, the Heavenly Father who has been conducting these most precious things unto you. Thus you are receiving them through the arrangement of God, and the Ecclesia has nothing to do therewith other than to see to it that they be not SOMETHING that will hinder the passage of these blessings on to the rest of God's people.

Consecration is for no other purpose than doing away with self. This is God's purpose in having us consecrate ourselves unto him. When we thus place ourselves, so emptied of all that is self, before him, he can express his will through us. Then the gold of himself, the love, wisdom, justice, and power of himself surrounding us, finds nothing in us to hinder the spirit's free passage on to others. Thus this non-corroding pipe of gold can be used by God, eternally, to bring the Holy Spirit unto all.

What wonderful illumination will come to all when they realize that our Lord Jesus, the most wonderful being ever created, the perfect ideal of God in material form, had to become a new creature! Nothing of all his material perfection could be transferred into the new being he now is; and all the things he now is, as a new creature, were to come out from God. Is that not most precious knowledge, exceed-

ingly illuminating? Then other precious enlightenment comes to us through this church, all taken from the fallen race, sinners by nature and under condemnation. These to become new creatures as well. And, what is more, the last members of this church, while in sinful bodies, are being born new creatures, a Gideon's band. Thus God will teach all that the body possessed bears no relationship to the new creature condition; for that condition is dependent upon the heart, entirely, and not upon the physical or material vessel in which that heart resides. These extremes should clear up entirely and forever what a new creature is. Cannot everyone take courage in such knowledge? What a wonderful Jehovah to make such an arrangement of "olive trees," "branches," "golden pipes," "bowl," and "lamps" for the enlightenment of all in due time! Is he not lovely, yes, even love beyond our powers of comprehension?

As there are two sons of oil, branches of these olive trees which give their oil into these two golden pipes, even so God has two angels who give unto two channels, information for the seven churches. Jesus, as one, gave this knowledge unto his Apostle John who wrote it down in signs and was told to send it unto the seven churches; and today, at the beginning of another age, we have experienced the fact that God has another instrument, a new creature son, another son of oil, who has given unto the anti-typical John class the spiritual interpretation of this and thus it is to be given unto all of these seven churches. The question is; "Are we willing to receive it in such an humble way if God is humble enough to use that way? Truly, we must humble ourselves to walk with God. Some, famishing for want of water, have drunk it out of hoof prints in the barnyard. Are we willing to drink the water of life from the humble vessels God is using today?

1:5. AND FROM JESUS CHRIST, THE FAITHFUL WITNESS. Our Lord Jesus was not the source of anything, neither did he desire to be the fountain-head of anything; for he knew that all good came from God, and he was overjoyed at having the privilege of merely being the channel through which God could pour out that good for all. He uttered nothing of himself, but was that faithful witness to what he saw in God and what God wished him to deliver unto us. What a glorious example and inspiration he is unto all of us. How we do love that humble faithful spirit in him. This also gives us joy and peace. His LIFE was a witness of love unto all, as it is in God; and, as such a faithful witness, he is the channel through which joy and peace from God comes to us.

THE FIRST BORN OF THE DEAD. Yes, Jesus was the first to be brought forth from death unto fulness of life. This is true spiritually as well as materially. He was so blessed because of his faithfulness unto God; and, since with God there is no respect of persons, we may have the joy and peace that God has for us in knowing that we likewise will be raised from the dead, if we are faithful witnesses of his as was Jesus. To realize that he was the FIRST born from the dead, and to realize why he was such, is most profound knowledge; and clears up all matters respecting the new creature; which gives us much peace and joy from God; for he who was God's greatest ideal, morally speaking, had to become a new creature or he would never have been born from the dead.

AND THE PRINCE OF THE KINGS OF THE EARTH. We can see a reason for this statement if we interpret it to mean that he is now the prince of the earthly kings. We see that in the near future they will combine to thwart God's plan and arrangements, but we need have no fear since Jesus is the ruler over them all. This will fill us with joy and peace in its realization when we see just what is implied in its guarantee. We need not let earthly things disturb us regardless of what they may appear to be. Should we fear under-kings when we have the favor of their over-lord or king? What would we get out of it, especially, if we interpret it to mean that he is the king of the other new creatures?

UNTO HIM THAT LOVETH US AND THAT FREED US FROM OUR SINS IN HIS OWN BLOOD. It is comforting to note that the word for love here used is in the present tense, signifying that he still loves us, now; and that it is not a matter of the past, as the King James version states. Instead of the word "washed" as used in the King James version, we find the earlier manuscripts use the word "loosed" or "freed" in reference to our sins. These words in the Greek are very similar, only a letter "o" making the difference, which accounts for the possible error in the later copies. We have not been washed from our sins, for we still have them; we have only been freed from them. They now have no effect or influence over us as new creatures. This freeing is not due to the ransom work, for this only frees us from their condemnation. It is another thing to be freed from them. To be freed from them and still

not be washed from them, while we still have them, is our present blessing. This has been done for us, in that through the sufferings of Jesus -- the blood of the memorial supper, the blood of the covenant -- we have gotten to know God, and have become new creatures; and we discern our relations with God as such; and see that the material sinners we are has no influence upon us to destroy our peace which we have in him as his new creature sons. Thus we have been freed from our sins, while we still have them.

1:6 AND HATH MADE US A KINGDOM, PRIESTS UNTO GOD AND HIS FATHER. We have been made a kingdom of the Melchizedek order, which consists of kingly as well as priestly offices to be exercised toward the world of mankind. The kingdom offices refer to our qualifications to rule; not as earthly kings have in the past; but we have been blessed with the Holy Spirit to properly function as God's representative in this ruling. The power will reside in the new bodies soon to be received. The priesthood has reference to the satisfaction-of-justice feature, as well as the mediation on their behalf before God.

TO HIM BE GLORY AND DOMINION FOR EVER AND EVER. AMEN. We also say "Amen."

1:7 BEHOLD HE COMETH WITH THE CLOUDS. Yes, our Lord will come with clouds; but they are designated as THE clouds -- the great time of trouble. The coming of the Lord signals the institution of the kingdom of righteousness, and this incoming kingdom will, therefore, clash with the kingdoms of unrighteousness; hence a time of trouble will herald his advent. This trouble will obscure his coming.

AND EVERY EYE SHALL SEE HIM. While the world will not know what this great trouble is for, being too disturbed in mind and body to search out its meaning at first; yet in due time every one shall know that something singular has taken place; something the like of which has never happened before. We can see some one coming, and yet not know who the new arrival is; even if he comes with great pomp and glory. But inquiry will soon give us the desired information. Just so will the advent of the new king be for all. They will never forget the associated circumstances; for in due time all will see that it was earth's new king making his arrival.

AND THOSE WHO PIERCED HIM. Those who pierced him are they who drove the nails through his hands and feet, and plunged the spear into his side. These few would be too small a number to refer to in this place. But you will remember that this same Jesus that St. Paul was persecuting was being crucified all the way down through the Gospel Age. He was crucified in "Egypt" and also in "Sodom;" and a little farther on in our consideration of this book we expect to show that "Egypt" and "Sodom" refer to the entire state in which took place the sufferings of the entire "Jesus." All the persecutors of this body of Jesus pierced him. There is hope for all these. They did not know the Lord of Glory or they would not have crucified him; but they shall see him as he is, the new king of earth.

AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM. EVEN SO, AMEN. The great time of trouble shall affect all mankind. All will wail because of him. Christianity(?) has ramified throughout the entire earth and all shall suffer because of it. God makes these statements and supplements them with the words "Even so, Amen."

1:8 I AM THE ALPHA AND THE OMEGA, SAITH THE LORD GOD. This entire preamble or prologue seems to be the words of God, and none other. He wishes us to know that he is the Alpha, the beginning, the source, the first great cause; and he also wishes to let us know that when the entire matter is consummated he will be that consummation; all will be just so much of God. A new creature is made up of the things out of God. When this final state is attained God will be the Omega, the last and everlasting and only real thing in life. This is God's blessed statement of the fact unto us.

WHICH IS, WHICH WAS, AND WHICH IS TO COME. Here again we have the Lord Jehovah telling us in plain language that HE is coming. As the Alpha he created all things, and has been for all eternity past. He is now, during the time of the carrying out of this plan, the rest of the alphabet spelling out for us some wonderful words of life. He is coming into his own chosen and cherished relationship with all his intelligent creatures, wherein he will dwell in them, making of them godly creatures; thus ending his great work on their behalf. When this phase of his work is complete the entire story will be told. He will forever be coming in the sense that forever will new creatures be maturing out of

godlike creatures who have not as yet come into existence. Does this view of God not make of him the Father of such nearness and intimacy as we desire in our relationship with the One altogether Love?

**THE ALMIGHTY.** He assures us in this presentation of himself that all his promises and purposes will be accomplished. Not only has he the power of wisdom to plan, and the power of righteousness to protect and keep, and the power of his might to execute; but he also has the power of his love which will implant himself within our hearts and make us new creatures even as he is godly. All power of every kind is his. He cannot fail.

#### JOHN INTRODUCES HIMSELF

1:9 I JOHN. The word "John" has the meaning of "favored of Jehovah." What a glorious name! and what a blessed state it implies will be to that class who are the John class of this real revelation blessing! Could a greater honor or favor be bestowed upon any people than to have Jehovah reveal himself to them through revealing Jesus Christ unto them, that they might be his channel for passing it on to others and finally to every intelligent living creature? Such is John's blessing.

**WHO AM YOUR BROTHER, AND COMPANION IN THE TRIBULATION AND KINGDOM AND PATIENCE OF JESUS.** The class who are represented by John are just as the rest of the body members of the Christ, your brethren, only, they have been chosen to so serve God. Since some were to so serve, why not they? They have been companions of the rest of the members of Christ, sharing in the tribulations, helping to fill up those remaining sufferings of Christ that have been left over for his body's sake, the Church. They share in the patience that the Jesus phase of Jesus Christ must manifest and exercise. They also share in the kingdom privileges. They are just of the rest of us and NOTHING more. Are all willing to be so served? We will be if we are of the ones receiving God's greatest blessing today.

**WAS IN THE ISLE CALLED PATMOS.** John, due to his faithfulness to the Lord's Word and the testimony of Jesus, was banished to this island. It was a desolate rock sticking out of the waters of the Aegean Sea. Here, relegated to what they thought was the greatest of disfavor and the most abandoned and undesirable place to be, John was banished; but here John received this revelation of Jesus Christ from God, a most blessed privilege. We, the St. Joseph, Mo., Ecclesia, know of a similar case in our own day, in which a class of Bible students was banished from what was considered, by those who so banished them, the favor and blessings of life. They were considered banished from all that was worth while into that condition which was pictured by the desolate condition of Patmos. The Watch Tower Bible & Tract Society excommunicated them from all further relations and associations and blessings as its communicants; and, as it thought, from God's organization.

**FOR THE WORD OF GOD, AND FOR THE TESTIMONY OF JESUS.** It was due to John's faithfulness to the Word of God and the testimony of Jesus that he was so banished from all society. So it was with the class of Bible students mentioned above. Due to their adherence to the Word of God, not willing to subscribe to book-selling as a means of soul salvation, but having tasted of the good Word of God, they were determined to live in harmony with that Word, cost what it may. These Bible Students endeavored to be real Bible students. When they would not set aside their meetings, which were dedicated to a study of the character of God, at the behest of the Society, so that their traveling book sales-managers might occupy the time in instructing them in the craftiness of selling their books, they were officially excommunicated from all fellowship with that Society, and, as they, the excommunicating officials thought, from God also. They thought it was a "Patmos," but that class found it the portals of heaven.

This Ecclesia, after searching the Word of God, found that the testimony of Jesus was the life he lived. His life was nothing other than a witnessing of the Spirit of God. They saw that he did not his own will, neither did he live in the strength of his own perfect godlike disposition; but as he himself had said: "I had the Lord always before me; therefore, he was at my right hand at all times." Seeing this testimony, a life lived to reveal God's spirit, this Ecclesia also determined to get acquainted with their God and use his spirit as their inspiration toward righteousness; and would not be deflected from this determination into book-selling, by any man's orders. They endeavored to be faithful to this witness of Jesus. Thus was brought about their "Patmos" isolation. There, shut out from all else, all their erstwhile brethren, cut off from every other association other than with God and his Son; they

found themselves in that, which to all others would appear a bleak barrenness; but to them it is a most blessed state, for they are "favored of Jehovah" -- a John class indeed.

1:10 I WAS IN THE SPIRIT ON THE LORD'S DAY. The word "was" used here in the translation of the Greek, is not the past tense of the word "to be;" but is from the word "to generate," "to make," or "to become." The sense of the Greek is that the John class, here pictured, had "become" or were "made," "generated" in the spirit when this revelation was communicated unto them. St. John's experience was pictorial of this. We are now living in the time when new creatures are born, generated, as such while still in the old human bodies. When one has become so born he can see clearly that the new creature birth has nothing to do with the kind of body possessed; that since the begetting is by the Word of Truth, birth can have nothing to do with anything other than spiritual matters, Jno. 3:5; that which is the power within that Word of Truth, and has nothing to do with the material bodies possessed.

We are now in the Lord's Day. This is true chronologically, prophetically, spiritually, and every other way possible. Our Lord has returned and is carrying out the promises given us of the first work of that great Day. He has now come again and is receiving us unto himself, and if the reader has not this evidence of being brought near to the Lord and God, in a sense never before experienced, he is not awake to his privileges. Those of the Ecclesia, above referred to as being banished upon "Patmos," have experienced the blessings of "becoming" in the spirit and being now already in this great Day of the Lord. We trust, also, that very many of our readers have enjoyed these same experiences; for those of the John class are "co-partners . . . in the kingdom . . . of Jesus," with the rest of the brethren.

AND HEARD BEHIND ME A GREAT VOICE, AS OF A TRUMPET. The fact that he was in the Lord's day, the Millennial Age, and heard a voice behind him, shows that the matter to be presented speaks to us from out of the Gospel Age. This location, here given us, shows us exactly when the book of Revelation would be opened; namely, in the very dawn of the Kingdom of Christ. It also shows us that it would be a revelation of the things that should be brought to pass shortly after St. John saw the vision.

The great voice as of a trumpet seems to indicate that the message thus delivered is an official pronouncement; for the kings usually used the trumpet to herald their announcements -- it was the stamp of officialdom. Thus we see here the Lord making official declaration of things due to be revealed; and while it is not to make a great commotion just yet, it will in due time be seen to be the official message. It will be clear and authoritative when fully seen. The John class hear the trumpet voice, and the rest of his servants will receive the message from him through them.

1:11 SAYING, WHAT THOU SEEST, WRITE IN A BOOK AND SEND IT UNTO THE SEVEN CHURCHES: UNTO EPHESUS, AND UNTO SMYRNA, AND UNTO PERGAMOS, AND UNTO THYATIRA, AND UNTO SARDIS, AND UNTO PHILADELPHIA, AND UNTO LAODICEA. It is evident that what John saw was not intended for him alone, but was to be written in a book for all the seven churches -- the entire church of Christ down during the age. The seven stages of the true church living down through the age did not understand the things written to them here in this book of symbols; but they will understand it all when they come forth from the grave very shortly. Note also that it was all to be written in one book, and this book was to be sent unto all, not each church to receive only that portion that was addressed unto them alone. How beautifully harmonious this is with what has been presented along these lines in previous studies. Yes, the truth is harmonious; for its author is God. You will, doubtless, realize by this time, that you have not been receiving the truth with which God has been blessing you, recently, from any one individual; but it has come to you from a class. They have all approved these things as a class, studying them through twice before sending them forth unto some of their brethren of the Laodicean church and soon unto all the other six churches, in God's way and time. We are not telling you who we think this John class is, for we are leaving that to God to do.

We cannot refrain from pointing out that ALL the churches are to receive at this time, or in the immediate future, a revelation of Jesus Christ, which is a revelation of God. Since they have not received this revelation of God in the past we must be informed thereby that they had not "become" in the spirit at any time in the past; and that this blessing is to be theirs now in the impending future. All these are they who to Jesus had been given and of whom he had lost none, but whom he promised he



would "raise up" at the last day. This raising up is to be to the new creature condition through giving them this revelation of himself that is soon to be given them. Do you believe these seven churches are yet to be given this revelation?

**1:12 AND I TURNED TO SEE THE VOICE THAT SPAKE WITH ME.** Being in the spirit on the Lord's day and being required to turn to see the voice that spoke with him, corroborates the fact that the Gospel Age matters will speak to the John class after that age is past, and the Lord's day has begun. We are now in that new day, and the matters of the Gospel Age are clearing up as never before. One cannot see a voice in the literal meaning of that statement; but since facts are speaking unto us, we can now view these facts which speak louder -- a great voice it was -- than words. That these things are not mere historical facts, that we are to hear, is evidenced by John not hearing them until he "became" in spirit. The gist of these things is spiritual, and is to be discerned by those who have "become in Spirit."

**AND BEING TURNED, I SAW SEVEN GOLDEN CANDLESTICKS.** It will be noted that this word "turned" is again used in this statement. The thought is thus emphasized that the candlesticks were not seen until he had turned. Thus God tells us emphatically that this matter is not to be appreciated until it has been fulfilled, a thing of the past; that one must look into the past to hear the message that is to be given through this matter. The voice which speaks out of the past is, therefore, the seven churches.

The word "candlestick" is a translation of the Greek word for lampstand. It is doubtful if they had candles in those days. They have another word for light in the Greek language, but that is not here used; for a lampstand or candlestick does not necessitate the thought that there is light. These seven lampstands of gold are not referred to as "burning," giving light; and this is properly so; for the seven churches of the Gospel Age gave no light during the past. They are only now beginning to enlighten us as we "become" in spirit on the Lord's day and look backward upon them. Now they are speaking to us in the great voice in which completed facts speak. Being golden tells us that they are the work of God, and prepared for the light of God, when his due time comes.

**1:13 AND IN THE MIDST OF THE CANDLESTICKS ONE LIKE UNTO THE SON OF MAN.** Let it be noted that there were seven lampstands, all separate one from another. Elsewhere the seven ARMED lampstand is referred to, showing all to be one lampstand. These lampstands were not yet one in Christ as the great light of the world. The stages of the church were yet in the making, and not of the completed state. This completed state, the state of oneness, is again pictured in the lampstand with its seven lamps and seven pipes and two olive trees, in Zech. 4. But as we look back upon the age just completed we see the separate stages one after another. It will be noted also that they are not spoken of as burning, as we have them pictured in chapter 4:5. The Lord can mention the burning condition, if he desires to have us so understand it. This true church has not given any light to the world so far.

The one like unto "A" son of man in the midst of the seven candlesticks pictures the Lord Jesus, who has been in the midst of the church all the way down through the age. Note also that it does not say, as it always says in the Greek, when referring to our Lord Jesus as the head, elsewhere in the New Testament, "THE son of THE man." This statement of "a son of man" is made here to bring to our attention the humanity of the church as the "Jesus whom thou persecutest." Since his body has been persecuted down through the age, the head must be here, representatively, also; for the body cannot exist separate from the head. Thus this is a picture of the humanity of the church, the seven stages of it, as related to the head, during this past age.

**CLOTHED WITH A GARMENT DOWN TO THE FOOT.** The literal Greek simply states that he was "clothed to the foot." The use of the word "garment" in the translations makes us think of the wedding garment or some other garment. Neither the garment of salvation nor the robe of righteousness is pictured here; for nothing is said of the clothing being white.

The fact that these seven churches were concealed from view, during this age, as being the body of Jesus suffering in the flesh, is the fact, seemingly, set forth here in picture. Neither were the sufferings of Christ in the flesh, during this age, seen. It is now for the first time that this latter kind of suffering has been understood; and for the first time its relation to the head, as the sufferings of the

great and completed burnt-offering, has been discerned, even by the body itself.

**AND GIRT ABOUT THE BREAST WITH A GOLDEN GIRDLE.** A girdle about the waist denotes servitude. The clothing of the ancients was loose and flowing; and, when menial service was undertaken, this loose flowing clothing had to be girded about the waist so as to not interfere with the work and with the one working. Hence the girdle at the waist denoted a servant. But the girdle at the breasts is indicative of lordship, denoting the one who is in command, the one to be served. It has been just so with our Lord during this Gospel Age. He has had to be in command so as to overrule all the sufferings and indignities that have been heaped upon his people. While it is to be of service in the next age and forever thereafter, it is not so with the relationship of the Christ to the world of this past age. Being golden denotes that it is divine power that is in command. Yes, all these sufferings and indignities offered the Christ body will be overruled to a grand result. This Jesus class has been served always during the age; they have only been stooping and submitting so as to conquer or rule, and this they have done.

**1: 14 AND HIS HEAD AND HIS HAIRS WERE WHITE LIKE WOOL, AS WHITE AS SNOW.** What is more beautiful than such white hair upon an alabaster brow? What reverence it calls forth from us! and what respect it commands! The Bible tells us that "The hoary head is a crown of glory if it be found in the way of righteousness." Pr. 16:31. Truly, righteousness cannot be divorced from this entire matter, and so this white head and hair must be a crown of glory to this Christ body here pictured. In Daniel 7:9; we have Jehovah pictured as the commander of all things transpiring on the earth today, and he is set forth as having the hair of his head as white as wool. He is also the head of Christ, even as Christ is the head of the church. We think that this white head and white hairs call Jehovah into the picture, and does he not properly belong there at the head of all things pertaining to the Christ complete?

The head, strictly speaking, is all above the eyes and ears. The face is made up of the eyes, nose, mouth, cheeks, and chin. When we speak of a person who is the head of an institution or movement, do we not think of him as the brains thereof? He has secretaries to SPEAK for him, and foreman to SEE that his wishes are carried out, and managers SENSE whether all goes well or otherwise. Just so God is the "brains" of this entire matter of the Christ; whereas, Jesus is the "face" (2 Cor. 3:18) -- the one who testifies for God, (the mouth who speaks for him) and the one who sees for him (the eyes of him) and the one who reports to him the evil and the good (the nose and ears of him.)

Since all the feelings of pain, sympathy, and love are registered in the head, we see how intimately God is associated with all these experiences of the body of Christ. As this pain is felt in the member that is hurt, so God feels the pain that seems to be our experience. Oftentimes one will feel pain in a foot that has been amputated weeks ago. In such cases we see that the pain is suffered in the head, and only referred to the foot. Just so we see pictured here the intimacy of God with this Christ body in all their experiences. Has he not told us that he was afflicted in all their affliction? Isa. 63:9. And if this refers to the Jews, how much more so is it with those who are his true, and not only his typical children! A revelation of Jesus Christ cannot be had without it being also a revelation of God. This divine family cannot be separated in this regard.

Often pain is experienced in the head when something is wrong elsewhere, and no discomfort is felt at the seat of injury. Indigestion is often such an experience, even as is constipation also. The Great Company are a "headache" to God. In their lack of respect for God they partake of things that do not agree with them, but experience no present evil results; but God, who realizes what they are doing and missing in so doing, suffers for them. If they do not properly eliminate the things they should, but absorb these poisons instead, God suffers for them; for he knows what it means of loss and subsequent suffering to them even though they experience no present sorrow therefrom.

Jesus, in response to one of his disciple's request "Show us the Father;" said, "He that seeth me seeth the Father." This is interpreted to mean that any one having seen Jesus has seen the Father; for nothing more than was seen in Jesus could be seen in God if he could come in the flesh. Our interpretation of this verse is as follows: When we properly understand the life of the man Jesus we can begin to see God. Seeing what relationship Jesus bore to God, how he loved him, and the good will extended toward us in his sacrifice, we have a good medium through which to look into

the heart of God. We then see of what spirit God is. But when we see God in his true light, as being one who has so espoused the principle of love that he is love itself; then we begin to see what Jesus Christ is. We begin to see, that while Jesus was a perfect human being, a perfect godlike creature, he became a new creature, became Jesus Christ, by getting acquainted with his Father as we are now learning to know him and loving or rejoicing in him until what he is becomes the affections of our heart. Thus the statement is transparent as it is given us in the original wording -- "He having seen me hath seen the Father." So, before we can really see what a new creature is, we must have seen God, Love in its reality -- godliness and not godlikeness. It is due to not searching out God, as St. Paul tells us no one has done, that we have not previously to this time, known what God, Love, really is. Now we can see behind the historical presentation of the life of Jesus and see the Christ qualities which actuated him during his new creature life. It is due to this lack of knowing God that we have, heretofore, seen nothing other in Jesus than his natural disposition. Therefore, we stated "Jesus was always at the mark of perfect love." This "seeing Jesus" applies also to seeing the entire body.

Let us now not be misunderstood or unintelligently or incompletely apprehended in this matter here discussed. We will, therefore, briefly recapitulate: The white hairs and head of this one seen midst the seven candlesticks, we think, pictures the Heavenly Father as the one who is the prime mover, the life, the heart of all matters concerning the Christ, head and body; not only in the Jesus stage; but also in the Christ phase of it -- both while we are suffering in the flesh, and also while we are functioning before and in relation with him as new creatures both here in the flesh and hereafter.

The fact that his head and his hairs were white as wool, as white as snow, tells us of the righteousness of Jehovah, he who is eight times holy. This righteousness is not merely an outcropping of his foundation quality of justice; but it is the righteousness of love. There is nothing whiter than snow; for it is the crystallization of distilled water. When David prayed: "Wash me and I shall be whiter than snow," he doubtless, referred to snow fallen to earth, soiled by the earthly. Even though there may be soot particles mixed with the snow, the snow itself is still perfectly white. Such is the righteousness of our God; even though dealing with sin, he is never contaminated thereby. The same may be said of white wool.

**AND HIS EYES WERE AS A FLAME OF FIRE.** Our Lord Jesus has the wisdom and insight into all matters that are represented by a flame of fire that burns its way into matters. Fire finally destroys everything. This knowledge and wisdom has been operating on the behalf of the various stages of the true church down through the age. A flame piercing darkness lights it up so that all its secret things are seen. In descending four or five thousand feet below the surface of the ocean, the bathosphere in which they make their descent, must supply its own light for all is inky black at that depth. Out of the "eye" of this bathosphere a ray of light like a flame of fire pierces the black waters and illuminates them, revealing the peculiar denizens of the deep. All of these have light organs which, like a flame of fire, light up their way for these inhabitants of darkness.

**1:15 AND HIS FEET LIKE UNTO FINE BRASS, AS IF THEY BURNED IN A FURNACE.** The feet members are they which are in contact with the earth. It has been this relationship with earthly matters that each church has occupied in its time. Each stage of this true church has suffered in its own way from this earthly contact; and, therefore, they are pictured as glowing in a furnace. In addressing the church at Thyatira, which suffered very much persecution, Jesus refers to himself as the one who has the feet of fine brass. Using this designation of himself to this fourth church, seems to be out of harmony with the idea formerly held, that the last stage alone were feet members. The fact that this fourth church suffered so much persecution would lead us to believe that they were also the feet of fine brass glowing in the furnace of affliction or persecution. Jesus, presenting himself unto them as the one with such feet, desires them to know that they were his feet and that he felt for and with them, even as God did. Each stage of this church has been purged by fire, and has been tested as to their loyalty to God and his will and truth. The rest of the body being covered, sets forth the fact that the rest of the body outside of the present church, in its time, was an unknown matter. Thus each stage was marked in history by its persecution, otherwise they leave no historical evidence!

AND HIS VOICE AS THE SOUND OF MANY WATERS. While this voice is described above as that like unto a trumpet, here it is likened unto that of many waters. The purpose of this picture is to get before us some facts, not to portray something mystical, inaccurate. Elsewhere we are told that the many waters are nations, and peoples, and tongues. The church has been gathered out of every nation, people, tribe, and tongue. They have witnessed what truth they had in their various languages; hence, this voice is that of many waters. While Jesus himself preached in not more than two languages, the "many waters" here referred to show us that this one like unto "a son of man" records the humanity of the entire body, taken from all peoples; while all were feet members, all were also his mouth members.

1:16 AND HE HAD IN HIS RIGHT HAND SEVEN STARS. The right hand has reference to his greatest power. Those in it are the objects of his chief concern and power. The seven stars, we are told in the last verse of this chapter, picture the seven messengers to the seven churches. Holding them thus in his power means that they were under his special direction and protection, and that they were empowered by him to do that which was God's purpose regarding them with relation to their specific stage of the true church and, therefore, to all the stages; for one member cannot suffer without all members suffering. Being stars, they were the reflectors of heavenly light -- not earthly. This light is the light from the one who is light and in whom is no darkness at all.

AND OUT OF HIS MOUTH WENT A SHARP TWO-EDGED SWORD. This sword is nothing other than the Word of God as it has been proclaimed by this entire church class with Jesus as the one who not only exemplified it in his life, but also spoke it to us while he was here. This truth comes to us in the form of two Testaments, which seem to be the two edges. One edge being in type, shadow, and prophecy; whereas, the other cuts its way in deed and act -- in living exemplification. This sword-message is now to be heard in all languages; for this church has been taken from all nations and peoples and tribes and tongues.

AND HIS COUNTENANCE SHINETH AS THE SUN IN HIS STRENGTH. The Greek word which is translated here by our English word "countenance," comes from the word "haraomai" and which has the significance of to "discern" or "see." It literally means "the part seen." The face seems to be the part seen; for we look at the face of a man when we look at a person, and the rest of this son of man's body was clothed, covered. The head and face, represent the Father and the son of this mystical body, and it is they who are seen in this entire matter. They shine forth as the sun in their glorious goodness. It was not so seen during the age; but now as we look back, understandingly, the glory of God and of our saviour Jesus Christ has appeared, as Titus 2:13 tells us, and it is one glory. The countenance of a man is symbolic of the quality of God's love. It has been this godly quality of love that has been operative, so resplendently, during the past age, though unseen; but now it shines forth with strength, even as apparent in the spiritual realm as the sun is in the physical and material world. Only those who can look back, intelligently and spiritually, being in the spirit on the Lord's day, know what we are talking of.

When one looks at the sun in mid-day, when it shines in its strength, can one discern anything in it as one can imagine the face of a man in the moon? All one can see is a glowing, seething, trembling, vibrating ball of intense light; so much light that one can discern absolutely nothing else. God has said that he has clothed himself with light as with a garment. A garment hides all that is clothed thereby. If we let this light, with which God has clothed himself, represent the light of love then we have another picture here of this "countenance" that shineth as the sun in its strength; for love is that which shines forth so gloriously in the Father and the Son that all else fades from our vision. God does not desire to be viewed from any other aspect than that of his love; for all that is associated with divinity is only incidental thereto. When God can get one's vision absorbed in beholding love, he himself retires into the wings of the stage so as not to detract therefrom. God has literally enshrouded himself with the glory of love, and thus he is to be viewed as we turn now and look back upon the Gospel Age having "become" in the spirit on this the Lord's day.

1:17 AND WHEN I SAW HIM, I FELL AT HIS FEET AS DEAD. When the John class, who have been banished to "the Isle of Patmos," began to get an insight into the things of God, began to have their preconceived ideas removed and to see these things in their real light, and God began to show them such wonderful things, giving them an entirely new aspect of matters -- the spiritual things appearing upon the basis of the old and material ones -- a fear began to creep over them. "Whither are we going?"

and what is all this? Are we losing the truth? Are we following man-made ideas?" It was, indeed, a peculiar feeling -- a feeling of uneasiness, a fear of uncertainty -- seeing ourselves entirely separated from religious association of every description, and getting so much and such wonderful glorious light upon God, Christ, and the church, as regarding spiritual things; and this all after Brother Russell had fallen asleep, who we thought had brought us all that God had for us. Did we fear? We consecrated ourselves anew unto him with deep heart searchings, and became as dead before him.

AND HE LAID HIS RIGHT HAND UPON ME, SAYING, I AM THE FIRST AND THE LAST. The oldest available manuscript at hand does not contain the words: "Unto me, fear not," found in the Authorized Version. Amid the above described feelings, this Ecclesia, the John class, experienced the hand of the Lord upon them. He was a power in their meetings and seemed to bless them beyond measure in regard to peace, harmony, and spiritual insight so glorious and harmonious within itself and with all else, that they took courage from his right hand upon them. They began to see, the real import of this entire matter, and that was that the new creature things were being opened up, for the first time, to the church. They saw what it meant to be a new creature. They saw love, as it is in God, the very first of all God's attributes, spring into action; and they saw that that same love will be the last thing in God's great plan and purpose; for all will be new creatures, finally; and nothing other will ever be permitted continued existence. Whether these things are right and proper, each new creature reading them should be able to know and testify.

The feelings described above were ours when we first began to see these new things. But when they fully dawned upon our mental and heart horizon we died to all of self. How can one remain alive in his old creature love and godlikeness when the superior beauty of godliness arises before him? Such a marvelous vision of God and, therefore, of love will cause all else to die within ones heart. As John turned and looked behind him to see this one whose countenance shone as the sun in its strength, even so we can now look back into the Gospel Age and get such a self-annihilating view of love as it is displayed by God in connection with this church that all that is old creature sentiment and disposition is struck dead. The statement that no one can see God and live is as true in the spiritual as it is in the physical; for one real view of love, as it is in godliness, sounds the death knell of all that is old creature in nature. This is dying in the Lord. We shall examine this statement more particularly when it shall again present itself later on in this book.

From the unity of "Jesus" and God, so impressively set forth in this vision, (for all who are new creatures are just so much of God, love, 1 Cor. 5:17) it will be seen that the statement is to be credited to God; Jesus being the channel through which this is brought to us; even as the head or brain is where the real man dwells, and his outward expression, orally, is made through his mouth, his "logos." The unity of the Father and the Son has been set forth foregoing so pointedly, that it seems that it should be considered here also. If one feels better to apply this to Christ, it needs to be worded somewhat as follows, with the same import: The Christ was the first great thought of God, and when this great entity is completed it will be the last of God's thoughts. It will be amplified eternally by embodying, eternally, into it all new creatures. No one will be made alive who is not in Christ. (Cor. 15:22; Eph. 1:10.) Diaglott, word for word rendering.

1:18 I AM HE THAT LIVETH, AND WAS DEAD; AND, BEHOLD, I AM ALIVE FOR EVERMORE. Some translators punctuate this verse so as to throw the first phrase "I am he that liveth" with the foregoing statement; and from all appearances of the Greek, it is properly so. The statement, "I was dead," is not a proper rendering of the Greek. It should read "I became dead," or was "generated dead." We do not think Jesus would use such an expression in reference to his death on Calvary. It would more properly be stated "I was slain." His becoming dead was accomplished by his becoming intimately acquainted with God, letting him become his head; while he merely became his mouthpiece and his body. Having now become dead, by dying in God, he is alive for evermore. And this will be true also of all who become of this glorious Christ; all will be "generated" dead ones by seeing God in his glory.

How beautifully appropriate is this statement, by this understanding One who walketh among the candlesticks, as it finds its fulfilment today upon the John class and later upon all who get to see this same vision spiritually fulfilled. Having seen this effect produced upon them, he informs them that

it has had the same effect upon himself. He, too, saw God in all his beauty of love, and fell down as "dead" before him. He "became" dead, but now liveth for evermore as a new creature, being an overcomer over whom the second death shall have no power. Rev. 2:11. We think also that Jehovah God is thus "dead" to the use of all his power upon any other basis than godly love, in no wise permitting his perfection of organism expression of self from mere inherent disposition. To substantiate this statement we call your attention to the coffer that stands in the King's Chamber of the Great Pyramid of Egypt.

**AND HAVE THE KEYS OF DEATH AND THE GRAVE.** A key denotes authority and power to unlock. Jesus has had the key of death only since the body members are now added to him. Death, here mentioned, has reference to the fallen state, the state of moral degradation and its resultant imperfection. To be privileged to unlock this state and deliver the dead -- the imperfect and immoral ones -- therefrom, Jesus, who knew no sin, and never for one moment experienced a sinner's appetites, cravings, and disposition, has been given the various members of his body, taken from the fallen race throughout the Gospel Age, so that this composite Christ could have the complete equipment in every particular to lead all sinners from the death state into the state where they will be qualified to become new creatures. This would have been an improper statement, strictly speaking, had this statement been made, having reference pictorially, to the beginning of the Gospel Age. But here, in picture, where the seven lampstands, the seven stages of the church are clearly seen, and where the "son of man" is seen to be complete, this statement is proper. The whole picture becomes grandly and significantly luminous when we see the picture applies at the beginning of the new age, looking backward.

But there is still deeper significance to be seen here. Being made alive, as this phrase will have reference to the race of mankind in the future, has a deeper significance than merely being restored to human perfection; for did we not learn from our very first study on the new creature that only those in Christ would be made alive? Since all who are in Adam, die, even so all who are in Christ shall be made alive. But, as the Apostle states the matter, Christ a first-fruits, then they who are Christ's at his presence. Thus we see that getting into Christ is the way all are to be made alive, alive as new creatures, 1 Cor. 5:17; and, therefore, we see that the key of death lies in the composite Christ, and the part the head of this Christ plays therein is manifest. Thus this revelation of Jesus Christ, which is a revelation of God, is the way all shall be delivered from death into the new creature condition.

We see the word "keys" is plural. It is evident, then, that the key for death is another key than that used to unlock the grave. Yes, while the ransom delivers all from Adamic condemnation in the sense of delivering all from the sleep of death and into human perfection, if its possibilities are developed by those who are in need of its blessings, it takes much more than the ransom to make new creatures out of them; it takes another key. This key is the understanding of the complete Holy Spirit of God; Jesus possesses the key, and his body members are a part of that Sin-offering that gives him that key, even though without any merit upon their own part. And the Father cannot be left out of this picture, for he gave Jesus his body for the suffering of that death.

**1:19 WRITE, THEREFORE, THE THINGS WHICH THOU HAST SEEN.** Here we see John commissioned to write the things he had seen. It tells us in unmistakable terms that it is now time to write the things that have been seen as transpiring down through the age. When a thing is clearly seen, it is then the time for it to be published; and any having a clear insight into these matters and not publishing them are unfaithful to the sacred trust deposited with them. As to whether these things are seen in clear harmonious understanding, each reader will have to judge for himself; we have nothing to recommend, if they do not recommend themselves, or are recommended to you by our God.

**AND THE THINGS WHICH ARE.** Revelation gives us a picture of the things that are, the things now shaping themselves in the earth -- things relative to the great time of trouble which is in its prodromal stage. These also are to be written out for his people. If God has commissioned that they shall be written, will he not direct the proper parties, his John class, to so accomplish his will in this regard? We are of those who firmly trust the Lord in this matter.

**AND THE THINGS WHICH MUST SHORTLY COME TO PASS HEREAFTER.** An exposition of Revelation will, as set forth in these words, be somewhat prophetic in nature; not speculative, but a harmonious

elucidation of signs here set forth which will be based upon the sure Word of God; for he is his own interpreter, and he will make it plain. Not only are things of the immediate future to be explained; but the general purpose of the New World, from a spiritual standpoint are set forth in this wonderful book.

1:20 THE MYSTERY OF THE SEVEN STARS WHICH THOU SAWEST IN MY RIGHT HAND, AND THE SEVEN GOLDEN CANDLESTICKS. This is also to be explained by the John class. The word "mystery" is better translated by the word "secret" for there are no mysteries, only secrets. Nothing mysterious about these matters, but God has hid these things from all and is now revealing them unto his "servant John" so that all his saints may know them in proper time.

THE SEVEN STARS ARE THE ANGELS OF THE SEVEN CHURCHES: AND THE SEVEN CANDLESTICKS ARE THE SEVEN CHURCHES. The next two following chapters are devoted to this matter of the seven stars and the seven candlesticks. We will now take them up in their proper order.

## REVELATION CHAPTER TWO

2:1 TO THE MESSENGER OF THE CHURCH IN EPHESUS WRITE. The statement is made to the effect that each of these seven churches had a messenger. These messengers are not symbols of something else; for they are those who are pictured by the seven stars in the hands of this One who is seen to be walking in the midst of the lampstand. We must, then, conclude that each of these churches had a messenger.

St. Paul, whom we are told was the messenger to the first church, and we would be inclined to think so if we were to make a statement on this matter: for he had most to say at that time and the care of all the churches was upon him. But did not St. Paul die before St. John had this vision of Revelation? Could St. John, then, tell him what was directed to be written to this first messenger? Nevertheless, the sentiment of the message of this first church is to be traced very clearly in St. Paul's writings. St. John, we think, could have served the second church as messenger, but did he understand that he was such, and did he know anything about this second stage of the true church? As this second church was given nothing but commendations and no reprimands, even so we find the letters of St. John. They were brimming full of love and encouragement and no warnings or scoldings. The third messenger, whoever he was, did he know anything about his office to that third stage of the church? Did he know that he was living in the third stage of the church? We feel he did not. The New Testament was not compiled at this time and, therefore, very few had it and so this third messenger delivered his message to the church; but it was not because of Revelation that he did so. Coming on down to our day we believe that Pastor Russell was the messenger to the church at that time. He, and all of us at that time, believed that he was the seventh messenger; but now we see that he was the sixth instead. Having the thought that he was the seventh, he, notwithstanding, delivered the sixth message to the church. Did he get his message from John in Revelation?

Can we not see then, that this matter was not left to the puny understanding of man, that these messages were delivered in their proper time? Was it not because of our Lord holding these messengers in his right hand? And, when we see what this word "hold" means as we shall set forth soon, do we not see that they functioned because of being directed, controlled, and overruled by God himself? We can, therefore, trust that the sayings of this book are faithful and true. We can also see that the direction of the church down through the age has been under the unerring and infallible wisdom of Jehovah God.

What we are examining here in the statements to John as to what he should write to the seven messengers is, therefore, history written in advance, depicting the things God wishes us to know about these epochs so that when the spiritual significance of these messages is seen, we shall have this revelation of Jesus Christ, which is a revelation of God; and looking back into this history illuminated by the Holy Spirit can see God walking in the midst of the candlesticks. It will be with this purpose in view, and it will also be from this viewpoint that we shall examine into these messages. It will ap-

pear reasonable then, that we are not going to put forth any guesses as to who the messengers to these seven churches were; for we have all we need in the messages they delivered. Neither is there any hint given us as to who these men were, nor that we should know who they were.

To show that it was not the hearing of the literal messenger that was the all-important thing, nor the proper application of the message in its fulfilment, we have the statement repeated with each message; "He that hath an ear, let him hear what the SPIRIT saith unto the churches." If we can be blessed of the Lord to hear what the spirit has to say unto the churches then we can get out of this all the spiritual blessing he has arranged for us to receive therefrom. It will be apparent to the intelligent reasoning Christian, then, that there is a spirit message within the message that is to be sent unto each church through its messenger. Let us, therefore, incline our hearing ear, if we have been blessed with such an ear, to hear what this spirit message is.

For a little more light upon this subject of the messengers to these seven churches we will take you again to the vision depicted in Zech., Chapter 4; where we have the seven lamps, which are the eyes of the Lord, set before us so illuminatingly. Just as we saw the two golden pipes conducting the golden oil from the two olive trees into the bowl of the lampstand, even so we saw that there were seven golden pipes delivering the oil to the seven lamps of the lampstand. Since we see that which we think is the proper interpretation of these two pipes -- two servants used by God to bring forth the Holy Spirit in an understanding way, the Apostle John and the John class emptying the "oil of joy" into the bowl of understanding of spiritual things, writing it in a book -- even so we see there are seven servants supplying all things intended for these seven churches, each church having its messenger as each lamp had its golden pipe to supply it with oil. But let us not think so much of these messengers as of the messages, for the oil was more important than the pipe through which it was delivered.

This lampstand with its seven lamps and its seven golden pipes must have existed some time before these pipes brought oil unto the lamps. This was during the time of its construction and pictures the Gospel Age during which time these seven stages were brought into existence and had their messages delivered unto them. No oil could flow into the lamps until all was put together properly, and then when the oil from the trees began to flow into the bowl through the two pipes, then first could oil flow unto the lamps. But, while each stage was under construction during the past age, receiving its message, it received no oil; for this was to take place when all was finished. It is only now that the oil is beginning to flow unto these lamps through these pipes or messages.

These pipes being empty until the oil flowed through them, pictures the emptiness of these messages as pertaining to spiritual things. While the Apostle John gave the literal message, the John class is now being privileged to bring the spiritual understanding of these messages; and, therefore, the oil is beginning to flow through the same channels -- messages -- through which their first instruction in godlikeness and things pertaining thereto was sent unto them. Therefore we are counselled to let our hearing ear hear what the spirit saith unto the churches.

But let no one think that the oil coming unto these lamps means that the seven stages of the true church -- the members of the body of Christ -- are here pictured as receiving the Holy Spirit. Lamps are not to illuminate themselves, but are intended to enlighten animate beings. These lamps are the historical features of the church of the past age now beginning to shed their light as these messages become "pipes" through which spiritual understanding causes these stages to become luminous unto those who have the hearing ear. John looked behind him to see this vision of the age past, and so we now look into history as it is recorded in connection with these stages of the church to become spiritually enlightened with the Holy Spirit -- light upon the spiritual things of God, of a new creature.

Those who have the hearing ear to get this enlightenment from the Holy Spirit first, are the Zechariah or John class. Then will follow the sleeping members of the church, those who shall "rejoice" when they see the plummet in the hands of Zerubbabel, those seven who are the eyes of the Lord. Then the Great Company, the other loaf that was offered on the fiftieth day after the offering of the first sheaf of the spring harvest, will soon follow. After this the angels will come into the light of these seven lamps that are before the throne of God, the seven spirits of God, and then the world of mankind in their



time, and finally every creature of God as they shall be brought forth and prepared for this enlightenment; for there are no limitations to this broad universal statement: "He that hath an ear, let him hear what the spirit saith unto the churches." Since there are no time features, nor limitations to it, if we place them there we are placing ourselves in such relation thereto that we shall have need of the plagues written in this book to be added to us; and if we take away from its breadth of meaning we are taking our part of the tree of life out of the New Jerusalem; for no privilege of life is unto any except it be through this only way of getting life, a revelation of Jesus Christ, which is a revelation of God.

Bear with us while we endeavor to restate these matters for added elucidation. The seven stages of the true church each had a messenger, and to show that he was not the important thing no mention of who he was is made, but the important thing, the message, is carefully recorded. This message was not spiritually illuminated at the time it was given, for the reason that the Holy Spirit was not yet given in the form of a "dove," even if it had come upon them as tongues of fire and rushing wind. Nevertheless, God cared for them, blessed them, suffered with them, and was faithful unto them; and when each stage was through with this life and its preparation for future blessings along spiritual lines, it was stored away in death to awaken at that grand time. Thus each lampstand was finished and all assembled as that "son of man" who was seen to walk amid the lampstands, yet no spiritual light shone forth from them.

Now, since all seven have been completed, each with its pipe, yet bringing no oil to them even if they did bring comfort and consolation and establishment of faith and blessings in a godlike way, the two pipes are emptying their oil into the bowl, and the messages unto the churches, the things in which the members of Christ were so intimately concerned, are now being used as the channel through which the Holy Spirit is being brought to them through an enlightenment of these past experiences. Thus these lamps are shedding light upon spiritual things as we look back into the past age and see how God was fellowshiping these true ones and suffering with them. Thus having God revealed unto them, implants his spirit into their hearts. These lamps will -- forever -- enlighten all who wish to come unto God and become his new creature sons; for "joy and peace" will come unto all from God through these seven spirits which are before his throne.

In one place John is told to write in a book that which he saw, and to send it unto the seven churches. Here no mention is made of messengers to whom it should be directed. The anti-typical John is now endeavoring to write the explanation of these things in a book, and it will serve the seven churches in God's way and, we think, his time will be very shortly, very soon after it is completely recorded. Thus all these seven churches will be enlightened by getting the spiritual light upon these verbal messages here recorded by the Revelator; and being thus enlightened they will become new creatures after their resurrection, when they shall come forth to the wedding supper. Getting a revelation of Jesus Christ, a matter with which they were so vitally related when here in the flesh, which is a revelation of God, will place the things of God within their hearts, making them new creatures in Christ.

But when John is told to write to the messengers of these seven churches, this will be anti-typically fulfilled by the John class writing out the spiritual interpretation and signification of these messages. Just as we see John recorded them, but the messengers never understood them; so now we see that they are becoming a channel through which the John class is being privileged to lay before all, the spiritual things of God. While each message was to a separate stage of this church, it will take the light of all to fully illuminate one in a spiritual way; therefore it is stated, "He that hath an ear, let him hear what the spirit saith unto the churches." Thus it is to be seen that no messenger was complete for any stage of the church for completely making new creatures of them, but that all of these seven churches must be served the spiritual understanding of all seven of these messages. After these preliminary remarks upon the messengers in general we shall now take up the messages to the seven churches.

**THESE THINGS SAITH HE WHO HOLDETH THE SEVEN STARS IN HIS RIGHT HAND.** Our Lord introduces himself to each church, through their messenger, by identifying himself with some of the descriptive characteristics or attributes seen as his by John and recorded in the preceding chapter. Thus we see that the One set forth in the preceding chapter is to be seen in connection with these seven churches in chapters 2 & 3. Here, since it was an entirely new matter begun -- this church arrangement -- he mentions himself as the one who has all these messengers in his power. The word translated "holdeth"

has the meaning of the exercise of strength as when holding a horse by the reins. One can hold water or coins in his hand and no strength be used; but here it means that Our Lord is exercising power over them, and in the way of guidance, restraint, and support. If they are in the power of his right hand, they are certainly fully supported, controlled, and guided.

**WHO WALKETH IN THE MIDST OF THE SEVEN GOLDEN CANDLESTICKS.** During the age just past our Lord has been actively engaged in fellowshipping the various stages of the true church, administering unto them whatever they needed. The statements of these two chapters bear this out. His time was devoted to the care and fostering of these seven churches. To walk about, "tread all around," as the word here used really means, is the interested association with the churches in which Jesus has been engaged.

**2:2 I KNOW THY WORKS, AND THY LABOR, AND THY PATIENCE.** Please note this statement in particular. It does not have reference to anything of spiritual significance whatsoever. It is calling to their attention that their head is not unmindful of their material accomplishments and patience. The early stage of the true church demonstrated its loyalty and faithfulness to God in the way it labored and suffered in behalf of his cause, the cause of the truth.

**AND HOW THOU CANST NOT BEAR THEM WHICH ARE EVIL.** Neither is this a mark of spirituality. If one has not this disposition that cannot bear evil men, then such an one is a partaker with them of their evil deeds. A new creature is far more than merely one who cannot bear evil men.

**AND THOU HAST TRIED THEM WHICH CALL THEMSELVES APOSTLES, AND ARE NOT, AND HAST FOUND THEM LIARS.** The Apostles were endowed with special powers to show that they were God's representatives in the inauguration of this new order. The selfish and self-seeking desired these powers and sought them so that they could palm themselves off as apostles and reap the respect and emoluments the office would bring. That this church could detect them shows that they were quite well informed along these lines and were faithful to their knowledge.

**2:3 AND HAST CONSTANCY, AND ALL AFFLICTIONS, AND HAST BORNE FOR MY NAME'S SAKE, AND HAST NOT FAILED.** The first church, of which the Apostles were charter members, suffered much. Almost every one of these Apostles suffered a violent death. They had constancy and bore much for the despised name of Jesus, and neither did they faint. But these are not reasons for being given the divine nature. This is not the way new creatures are made. This does not implant the Holy Spirit within their hearts even though it is very highly commendable.

**2:4 NEVERTHELESS I HAVE SOMEWHAT AGAINST THEE, BECAUSE THOU HAST LEFT THY FIRST LOVE.** In the picture John saw when he looked back from this new age into the past one, the seven lampstands seem to represent the entire class of consecrated. But not all of this class were of the faithful; the larger portion of them will be found in the Great Company when all is over. Those faithful, who will be in the bride class, seem to be pictured in the one walking amid the candlesticks. Each church added its quota to this body of Jesus, the suffering state of the church; and were seen as those pictured as the feet glowing as in a furnace, the members of Jesus who were in contact with the earth, and were demonstrating their "constancy," amid "afflictions," without "fainting." The foregoing commendations were directed toward this class; whereas, the warnings and reproofs were for the rest who will end in the Great Company class.

This is the class who have left their first love; doubtless, being too much engaged with material things caused their love and zeal to become dulled. Their first love caused them to be accepted into this relationship with the Lord, but it was waning, growing cold. This first love was, doubtless, their god-like love toward the Lord and their brethren, the soul love to which St. Peter referred in 1 Pet. 1:22.

**2:5 REMEMBER, THEREFORE, FROM WHENCE THOU ART FALLEN, AND REPENT, AND DO THE FIRST WORKS.** Here we see that this class has fallen from a previous station. They cannot be held in the same relation they previously occupied; and are, therefore, of the Great Company class. The first works they are to do are the works of sacrifice prompted by this first love, this consecration unto God about which they have become lax.

OR ELSE I WILL COME UNTO THEE; AND WILL REMOVE THY CANDLESTICK OUT OF ITS PLACE, EXCEPT THOU REPENT. In the first verse of this chapter, and to this same church, our Lord said that he was the one walking amid the lampstands; and here he tells them that he will come unto them. It is evident that this language is for another purpose than just what we read out of it in so many words. Here our Lord is referring to his coming as bridegroom, an office or relationship he has not been occupying with the churches during the age.

To all but one of the churches our Lord promised he would come. This coming unto each of the true ones will be as if it occurred within their lifetime; for the years spent in the death state will seem as no time, and they will awaken to find their hopes realized in this respect. Thus their expectations will be realized to their unspeakable joy. We had expected that the Lord would come sometime, and one day we awakened out of our nodding condition, and found that he was here and the wedding supper was being served. Thus they will be ushered into the wedding supper also.

To the scrutinizing eye there will be apparent in this statement, a seemingly useless and awkward repetition, for it is stated that if they did not repent, he would come unto them and remove their candlestick from its place if they did not repent. Now we know that the Holy Spirit has better expression than to make such an unrhetoical and awkward utterance. It makes no vain repetitions. The truth of the matter will help us to get out of this uncouth translation what God has placed therein for us.

We have learned that neither the members of the bride of Christ, nor of the Great Company, who have lived down through the age, have received of the spirit of God, in the sense of godliness. The members of Christ have shown such loyalty to God and his Word that their acceptance of the spiritual things is an assured matter, as we shall shortly see. But the Great Company will have to do much of their repenting at that time if they do not do it during this lifetime. If they do not do it in this life, the Lord is coming unto them, and if they do not then repent, "think differently," as the Greek word means, he will remove their candlestick out of its place. This, we think, is what is set forth for us in this statement of the Lord, and which the translators have not properly brought across into our language for us. They could not hear what the spirit had to say to the churches, for they had not the hearing ear.

It appears that we must adjust our ideas of these lampstands somewhat from what we formerly held in regard to their significance, or else we shall be faced with some incongruities. If the lampstand pictures the church of a certain period, will the entire church be moved out of its place if those who do wrongly do not repent? Will not God give his promised blessings or rewards to the overcomer if he is such? The answer to these questions is apparent, and we must adjust our ideas accordingly. The following solution to this matter, we think, will appeal to the careful student as being the true one.

While the church of a given period represents the "called-out-ones" of that period, we find that they are spoken to as being of two classes; viz: the faithful, who are commended; and the unfaithful, who are warned and reprovved. It is only those who are faithful who shall be found worthy to be in the body of Christ, and they are then pictured in the body of the one who had the feet of fine brass and the head and hairs like unto white wool, as white as snow. Those who do not get into this body position, remain in the lampstand state, and will be there finally if they do not repent when the Lord comes unto them. So when the Bridegroom comes, the lampstands will represent all that church who are not of the body of Christ; therefore he can say that he will remove that lampstand if they do not repent before he comes or when he does come.

These lampstands were not giving light, and we think there was no omission here on the part of God when he made this picture by not so stating; for he states of lamps that they were burning when he referred to those before his throne. Rev. 4: 5. These lampstands being dark will forever have some enlightening influence, but it will be because of their lack of bearing real light. The absence of their light will be that which will enlighten mankind and all future intelligent creations as to why they are dark lampstands, and thus be an eternal warning and example to all as to what negligence in matters of vow making may result in for themselves. It is our thought, and that based upon matters already submitted to you, that this class will repent with real heart sorrow when the Lord comes and they see things as they then will.

**2:6 BUT THIS THOU HAST; THAT THOU HATEST THE DEEDS OF THE NICOLAITANES, WHICH I ALSO HATE.** The word "Nicolaitanes" means "conquerors of the people." St. Paul referred to the mystery of iniquity which was already working in the days of this early church. This was the disposition of some to exalt themselves over the rest of the Christians. They conquered the people and instituted the system, which is later on referred to as the synagogue of Satan, and "that woman Jezebel." Any one who hates such as that has a hatred for the same thing that God has, and it shows that he is godlike to that degree, even if he is less zealous than when actuated by his first love. Notice that the Nicolaitanes were not to be hated, but their deeds, and, therefore, their spirit was the thing to be hated.

**2:7 HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.** To have an ear means to be spiritually minded. When the Lord speaks there is often a deeper significance to his words. The natural man may be able to hear the words and gain some knowledge, and become enlightened to a degree; but there is often a deeper meaning and sense to the utterances of God, and these deeper things are only to be discerned by those who are spiritually minded. These are spoken of as having an ear. The expression "Let him hear," is not a suggestion to tell those who have an ear. It simply means if any one has an ear, he should incline it toward what the spirit is saying. That means he should look for the spiritual significance in these words, instead of endeavoring to ferret out their historical fulfillment, and to find out who was the messenger to the various churches. We need not ascertain who they were to hear what they said; for we have here told us what they were to tell the churches.

It will be noted that while the church was addressed as a whole, we have the individual brought to our attention here in this statement. It must be evident to all that these things were stated, not so much for the churches to whom they were addressed, as to the one who "has an ear." So while we study these messages to the churches, let us, who have "ears," hear what the Spirit says. We want to get the spiritual instruction out of them.

**TO HIM THAT OVERCOMETH.** Here again we find that the matter is placed before the individual. Overcoming is not a class matter in this respect. Here again we will have to adjust our ideas, once held, in regard to what is referred to in this statement of overcoming. We have all thought that this had reference to overcoming the trials and besetments of this life, and if we were successful in this regard we would be rewarded as is here specified. As so often found, so here again we have a poor translation obscuring the real thought God intended us to obtain from his Word. Literally brought into the English, this statement should read: "To the one overcoming." This statement implies present and continued action, and in no wise does it infer past accomplishments, as we have always read into it.

Since the promises made to all these churches are spiritual, with one or two exceptions, which we shall point out when we come to them, and have reference to obtaining the new creature condition; overcoming must be of such a nature that these spiritual rewards or blessings may be obtained. And since the reward is contingent upon the overcoming, it will be seen that the overcoming is preparatory to the rewarding. The thing that must be overcome by all before they can meet up to God's ideal or requirement for the blessing of eternal life is nothing other than the natural self; for this natural self, as the mind of the flesh, is enmity to God, and is not subject to the will of God, and neither can it be. It must be overcome if the new creature blessings and rewards are to be obtained. It matters not how much one may suffer and sacrifice in the cause of God and truth, if he does not overcome in this regard he never will be a new creature son of God, nor will he ever receive eternal life.

As we have shown before, the natural man with his godlike graces is the only basis upon which a new creature can come into existence; for can a being appreciate and love these things of God into his life and heart unless he is capacitated so to do by a full equipment of the godlike graces? But since such an equipment of godlikeness is prone to assert itself rather than become the means of absorbing the spirit of God, it must be overcome, and thus placed in abeyance so that it can be directed into the ways of becoming godly. One equipped with the graces of godlikeness enjoys their action so greatly that he occupies himself with action along that line. We are so prone to do this that this godlike disposition becomes an enemy toward God in that it stands in the way of letting God accomplish through it that for which he has created it. Our busy activity along this line is taken into consideration by God when he advises us in these words of wisdom: "Be still and know that I am God."

It is only to this class who overcome selfness that new creature blessings are a possibility. Therefore it states, in every instance, regardless of what else is given his people as commendations, in each church-stage, that to the one overcoming will be given the promised reward. It must be apparent, then, to the discerning Christian that this kind of overcoming is the most important thing with which he can become occupied, if he desires to receive of the reward of God. Not only is this a primary consideration in attaining the new creature condition, but it is an eternal one as well; for as long as a new creature exists he will need a material body through which to operate; and if this body is able to choose and rejoice in godliness--and these conditions can never be divorced from the new creature state -- it will be because it is so endowed through its godlike organs of the natural body; and these must be kept inoperative as such, forever. Therefore the statement "To the one overcoming," implies present and continued, as well as uncompleted action.

Let us also note the fact that the statement just preceding this one, tells us that the one who has a hearing ear is to incline it toward what the spirit is saying to the churches. It is only that class who are so blessed who can appreciate this matter of overcoming; for to overcome in this regard one must be more than merely the natural, he must have something with which to overcome; for the natural man will not commit suicide, he endeavors to live. Let us endeavor to become so blessed by him who makes not only the seeing eye, but also the hearing ear, that we may hear what the spirit saith unto the churches. Can we not see, then, that in prefixing this "overcoming" matter or advice with this statement as to using ones hearing ear, if he has such, that the Lord is endeavoring to awaken us to spirituality if we are ready, and to get us to consider this "overcoming" from that viewpoint?

**WILL I GIVE TO EAT OF THE TREE OF LIFE, WHICH IS IN THE PARADISE OF GOD.** Note that this is something to be given, not something earned. The tree of life is not a single tree; for the word translated "tree" in this instance is the Greek word that means "wood," and seems to be used in a generic sense. The thought, most likely, is this: In the Garden of Eden, the earthly paradise, there were many trees that, if eaten of, would have sustained Adam and Eve alive as long as they would have partaken of them. All the trees in that Garden, that were to be eaten of, were trees of life; and but one was under the ban at that time, the tree of the knowledge of both good and evil. Thus, we see, the generic word tree has reference to all the trees of that nature.

Trees represent human nature, and trees in the paradise of God could represent nothing other than perfect human nature. To eat of a tree, means to eat of its fruit, not of the tree's substance. Therefore, to eat of these trees that are in the paradise of God means to eat of their fruit; not of their own lives. But you ask, who are these perfect ones who are in the paradise of God, of whose fruit the one overcoming is to eat? Our answer is; "Jesus and his body members." If you interject that the body members are all sinners by nature, we will not dispute with you, for they are such by nature. But here they are pictured as being of "Jesus; whom thou persecutest." Can his body members be unholy if he is holy? Since they have been justified, and counted holy, "do not thou count unholy" that which God calls holy.

The fruit of these trees of life is the fruit of the spirit which God has had the privilege of displaying upon these human members of Jesus in their undone and very needy condition. God has had the only privilege, that eternity past had or eternity future will ever afford him, of displaying all the exceeding riches of his grace in kindness, and that is upon us, these trees which are finally to be planted in the New Jerusalem, the paradise of God. We, those overcoming now, can eat of this fruit by turning to see the voice that talks with us from the Gospel Age; and, being turned, we see God, as the head of the Jesus Christ arrangement, suffering with his feet members all the way down through this age, as each stage came into their "furnace" experience. Here we see his love for such poor fallen creatures as we are. Here, also, we see his humility in fellowshipping such poor undone and despised ones; his meekness in submitting to our improper demeanor toward him; his forgiveness and forbearance necessary in continuing to deal with us, inbred sinners; his mercy in blessing us unspeakably when justice would demand our destruction; and here we also see his patience in suffering all that we inflict upon his eight-times holiness, and still loving us in deed, manifesting that love unto us perfectly and completely, so that we miss nothing we are in need of experiencing or should possess. Is this not life-giving fruit unto all who partake of this spirit? But how can they partake of it unless they overcome the natural godlike self that would prevent such sublime feasting by its own self-assertive activity? Isa. 61:3

It is to the end that this fruit of God's spirit, manifested upon them or through them, might be their wedding supper privilege, that the John class has been commissioned to write unto all the churches; and to let them have the privilege of hearing what the spirit says unto the churches. While they were here in the flesh they endured and suffered; but walking amid them in their suffering and trial was the one with "the head and hairs white like wool, as white as snow." As a tree is the channel for giving us life sustaining fruit, and man was to live on fruit alone, even so are these members of Christ the channel through which God gives us that spiritual fruit upon which we may eat and have life in its grandest sense. So we, the members of the Christ, see the Holy Spirit in its greatest glory as it has manifested itself on our behalf. Jesus could eat of this fruit by faith looking down into the age; but we look back and see it accomplished and thus have the privilege of eating thereof also. The height of his love, is the only thing we feast upon by faith as unaccomplished, but the other six churches will experience this blessing before they feast upon its spirit.

Just as God created a paradise on earth, material in its entirety; so he has also created a paradise of his own, one that is entirely spiritual. The one sustained physical or material life; whereas, the other will sustain the new creature with spiritual life. As man could have rejoiced in the earthly paradise and eaten of its trees and lived forever as a material being, had he been faithful to God; even so will all, who prove their faithfulness unto him, be permitted to enter this paradise of God and eat of these trees of life, get God's spirit therefrom and live forever as new creatures. Therefore there will be no tree of which they will be forbidden to eat, for they will first be proven, then admitted. They have already eaten of the tree of the knowledge of evil, and now they will eat forever of the tree of the knowledge of good.

Before taking up the second church message let us see what some of the things are that the spirit has to say unto the churches. We have examined the message; now let us see what the spirit has to inform us. This church was commended for their works, their labor, and their patience; they were commended for being out of harmony with evil men and were able to discern who were the true witnesses and messengers of the Lord, the Apostles; their constancy and their affliction they had borne for the name of the Lord and their unfailing loyalty were also praiseworthy. At any popular funeral service, or even at the burial of a so-called Bible Student, these things would be a certain basis for announcing that the one so having done was most certain of a place in the Little Flock. But let it be noted that there is no such assurance given here. The only promise is "to the one overcoming" that he should, in the resurrection, have access unto that which will make of him a new creature; for the tree of life in the paradise of God is nothing material. Is this not wonderful enlightenment upon what a new creature is?

To the class who are reprov'd or warn'd he says: "Thou hast left thy first love, remember from whence thou art fallen, and repent, and do the first works." The spirit, in these words, tells us that if there is a first love there must also be a second or after love. This first love, soul love, precedes the heart or spiritual love; it is the godlike love that is fundamental to the godly love. 1 Pet. 1:22. Not only were they to return to this but they were to do the promptings of this godlike love so that it might exercise itself; for if they did not so repent their candlestick would be removed out of its place. Thus we see that the spirit shows us that this first love is essential towards getting the second or new creature love. The faithful must have possessed this first love for they were commended for its works, which were absent in the unfaithful -- works of patience, constancy, and bearing affliction for the name of the Lord.

Even though this was a matter of faithfulness for which the faithful were commended, yet the spirit tells us that their future status as new creatures was a matter yet to be accomplished; and this factor lay in the overcoming of this first love so that instead of becoming operative it was to become conducive of receiving the second love, the fruit of the spirit of God, by giving them to eat of the tree of life that was in the paradise of God. If we shall keep our eyes open along this line we shall be blessed with a complete understanding of new creature matters; for the spirit will give us a complete revelation not only of God -- love -- and Jesus; but also of the new creature matters that are concerned in this Christ phase of Jesus Christ.

2: 8 AND TO THE ANGEL OF THE CHURCH IN SMYRNA WRITE. St. John is set forth by some as being this messenger. We simply remark that his epistles are quite in line with this thought; for as

this church was given no reproofs and nothing but commendations for their faithfulness, even so were the writings of St. John; for he writes of love, and seldom if ever does he reprove or warn. But while we may endeavor to ascertain who this messenger was, we have the message he was to deliver to this church and that is all that is needed.

**THESE THINGS SAITH THE FIRST AND THE LAST, WHICH WAS DEAD, AND IS ALIVE.** Here again Jesus identifies himself by using some of the attributes with which he is designated in the introduction of himself as the one walking among the lampstands. Let us remark here, once and for all time, that when we use the word Jesus or Christ or our Lord in referring to this one among the lampstands, that we do it in no wise at variance to the thoughts set forth in the preceding chapter where he is described with his head and hairs like unto wool as white as snow, and whose feet are like fine brass glowing in a furnace, and whose countenance shone as the sun in his strength. The word "Smyrna" means "bitter." This church experienced the bitterest persecutions of any stage of the Gospel dispensation. How comforting it must have been to them to know that he, who was walking with them was the first and the last, the first expression of love and also the full accomplishment thereof, and he also suffered along with them in a very similar manner. These Smyrna brethren were his feet during this period. They were so dead to their own will and way, dying as martyrs, that they were comforted to know that their caretaker also was dead, and is alive; and so they could have that same comforting hope.

It seems that it is impossible for translators to translate what is contained in the Greek text and leave all responsibility with God. Instead of the Greek reading as our text does; namely, "which was dead, and is alive;" it reads, "who became dead, and lived." Both these verbs are in the same tense. They, therefore, must refer to the same period of time. Yes, Jesus, even when he became dead in God, lived; for he seeking to lose his life shall find it. In this sense, alive as a new creature, Jesus came into life as he died in God; and he has never died again, even though from the material standpoint he lay dead in the grave for three days and nights. How appropriate for Jesus to present himself to this church in these wonderful words, even though they could only get their primary meaning!

**2:9 I KNOW THY WORKS AND TRIBULATION AND POVERTY, (BUT THOU ART RICH).** They had the witness of their faithfulness that is seen in works and tribulations and poverty. The poor, who are rich in faith, are they who use their time and ability to study God's Word. They are poor for this reason, and are rich in faith or they would not so spend their lives. Their poverty was a witness of their being rich in faith and, therefore, they were of the faithful. Their being rich has reference to their faith in God which will give them all things in the end, and permit them to possess them now by faith. Men desire riches, wealth, only to promote their peace and joy. Christians have these blessed experiences through their faith, and in far greater and more enduring form than all the money in the world can buy.

**AND I KNOW THE BLASPHEMY OF THEM WHICH SAY THEY ARE JEWS, AND ARE NOT, BUT ARE THE SYNAGOGUE OF SATAN.** Doubtless there were some so-called brethren who claimed to be "Israelites indeed," in whom there is no guile, who were instrumental in adding to their tribulation and sufferings. When we have our enemies outside of our association we know where they are, and who they are; but when they are in our midst, it is so much more distressing. We place confidence in them only to suffer the loss of both the confidence and the friend, which is doubly grievous. These are of the synagoge of Satan, hypocrites, false brethren. This church had their troubles from within as well as from without; yet they had faith which made them rich. Jesus wanted them to know he knew of this class.

**2:10 FEAR NONE OF THOSE THINGS THOU SHALT SUFFER.** If the Lord suggests such he will certainly do that which is his portion to the end that we can live in harmony with his suggestions. He could expect it from this church; for he knew how "rich" they were.

**THE DEVIL SHALL CAST SOME OF YOU INTO PRISON, THAT YE MAY BE TRIED.** The casting of some of them into prison was to be a test upon all of them. The way we share the sufferings and persecutions of our brethren is an index of our faithfulness to God. Thus when one member suffers all suffer, and so all are tested under such conditions.

**AND YE SHALL HAVE TRIBULATIONS TEN DAYS.** From 303 to 313, under Diocletian, the Roman Emperor, the Christians suffered some of their worst persecutions. This is why the name "Smyrna" "bitterness" is fitting for this church or period of the true church.

**BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE.** While at that time, doubtless, as even until our day, Christians have taken this promise in a material way, thinking that it inferred a resurrection on the divine plane, the Lord permitted them this view; for out of it they received strength and consolation to assist them to be faithful in their trials. The Bible has food for babes, and also strong meat for those who are more matured. It is now time to get the meat out of this promise, and the church of the Smyrna period, when they return from the death state and feast upon the wedding supper will derive some "strong meat" therefrom also.

The word "crown" in this verse, in the Greek, does not have the meaning of our word crown, in the English language. Our word crown means "the highest part" of that to which it is applied. Therefore, it has been the interpretation of this verse, by almost all, that the crown of life means the highest form of life, the divine nature. The Greek word "stephanos" here translated "crown" literally means a "garland" or a "wreath." It was a reward given to the winner in contests, a symbol of honor, or a badge of royalty. The real reward that God has for us is not physical or material life, for this alone would result in weariness if he did not give us the real things that are life in its best sense. "This is life eternal," as Jesus stated, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." He will reward those who are faithful unto death, in their service to God, by revealing himself unto them, in that he reveals Jesus Christ unto them, thus giving them eternal life. Thus they are made recipients of the Holy Spirit after they have been faithful unto death.

As the victor was given a crown, which crown brought with it the respect, glory, and emoluments of being a victor, and as the king received his crown, which brought with it the honors and powers of the king and his right to rule, even so he who was faithful unto death shall be given a crown of life -- that which will bring him all the blessings, joys, requisites of real life -- and what is that which will so endow him, if not the truth out of which all that pertains unto life eternal alone can be received? Is this not the badge or ticket that admits one to all there is in God's plan for him? Since this truth was not to be given until here in the end of the Gospel Age and the beginning of the Millennium, it is proper that it be held out as a reward only to those who should be faithful unto death.

**2:11 HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.** While this all has its material setting as recorded in history, the one who hath an ear to hear what the spirit says, will hear the words that show there was nothing spiritual about the brethren of this period; but that if faithful unto death they would then receive the things pertaining to life.

**HE THAT OVERCOMETH SHALL NOT BE HURT OF THE SECOND DEATH.** What we have said regarding the word "overcoming" in connection with the first church applies with equal significance to this church, as well as to all of these seven churches. We formerly thought that only those who were heirs of divinity or immortality would be proof against the second death; but when we get our eyes opened a little more widely we get to see things from a different viewpoint. If one meets God's approval he is proof against the second death; for God will see to it that such will be afforded every protection and sustenance that he shall need to preserve his approved life. What difference is there between having that death proofness inherent in the body possessed or in having it inherent in the power of God? The one overcoming will not be hurt of the second death because he is a new creature. This is a general rule that knows no qualifications other than are here stated. Any one who at any time overcomes and continues to do so will be second-death proof as long as he so overcomes, whether he be of the bride class or not has no bearing upon the matter. Any one who at any time meets God's approval by overcoming his godlike natural self and lets God reign within his heart is second-death proof. Being second-death proof depend not upon the material beings we are, but entirely upon the spiritual beings we are.

Let us see just what it is that the spirit is saying to the one who hath an ear to hear its sacred and holy and life-giving message. This church which was persecuted almost unto extinction was commended in every way. No reproofs were administered unto them. They were living in such a furnace of affliction.



tion that none other than those who were desirous of living the life of consecration and sacrifice would dare enter. The class who were looking for something and were not desirous of paying their all in return for it were not found mixed with the real ones, at least not to the degree where they were worthy of consideration. Yet with all this persecution no mention is made of their being new creatures or being spiritual; for the new creature condition is not attained by suffering. Character is not developed by tribulation, even though it demonstrates what there is of love or new creature within us; or shows us that the old man has not been done away with entirely in becoming such a new creature.

Suffering in the way they did told God in no uncertain terms that they were one hundred per cent his, and he knew from such sufferings endured for his will that they would be faithful unto him regardless of what he might ever ask of them; therefore he could tell them "Be thou faithful unto death and I will give unto thee a crown of life." But to get life out of this "crown" it would necessitate overcoming, even as the victor in the races and games must wear his crown to be able to get all the emoluments that went to the victor, even all the honor, worship, and praise, together with all the entertainment extended such a hero, or demi-god. In the crown lay all this recognition, but to get it, it must be worn. Even so in the crown of life, the complete understanding of truth, lies all that there is to life; but we must overcome all to so use that truth that it may be life-giving unto us.

It will be evident to the conceiving Bible student, then, that being faithful unto death is something entirely apart from "overcoming." While being faithful unto death implies "overcoming," it does not produce it nor bring it into reality; for it is only an evidence that "overcoming" will become a fact when its possibilities are matured. Being thus assured of the "overcoming" of these who would be faithful unto death to him, God could give them that which would mature the new creature life for them for he knew they would "overcome" and realize its full import.

Since these two expressions -- "faithful unto death" and "overcoming" -- are used here by the Lord, and, in between the two, just before giving us the latter expression, he tells us that the one who has the ear to hear should hear what the spirit says unto the churches, we desire to exercise this wisdom here offered us and discern this spiritual information. It certainly corroborates all that has been set forth foregoing regarding the difference between the old and the new creature condition. Here again the statement is made, "to the one overcoming," setting forth that overcoming is present action, continued and never completed or finished. Yes, a material body capable of housing a new creature and, therefore, qualified to manifest perfect godlikeness as natural expression, must forever be overcome to manifest that quality of godliness which guarantees its possessor freedom from second death injury.

If one is faithful unto death, God knows he will be faithful in any thing he reveals to him as his will; and, therefore, he can promise such a faithful one the reward, crown, of life. This will be "eternal" because it will give him that which will implant the spirit of God within his heart. This must always be chosen and taken into ones heart; and is never given, except it be in the sense that all things pertaining thereto are given to one; and he must do the final choosing of it, loving it into his heart. Godlikeness or the natural godlike spirit, which gives one the capacity to love godliness, will never leave him. He must be "CONQUERING" it continually so that godliness can assert itself, and only as he conquers it will he be second-death proof. (Ishmael will always dwell before the face of his brethren, and his hand will continually be against that of every man.)

2:12 AND TO THE ANGEL OF THE CHURCH OF PERGAMOS WRITE. The word "Pergamos" means "exalted" or "height." It was during this period of the Gospel Age that the church began to be lifted up or exalted in the earth. Its enemies found it could not be crushed, and so they pushed matters in the other direction and lifted it up in the world; thus attaining more nearly what they desired.

THESE THINGS SAITH HE THAT HATH THE SHARP SWORD WITH TWO EDGES. Jesus, in presenting and introducing himself in these words, seems to give his true people the assurance that even though it looks as if all were in vain, yet his word would attain its foretold ends; for a sharp sword with two cutting edges can certainly find its way through. The true ones of this church needed this assurance when they saw the trend of matters from unpopularity to popularity; from ignominy to fame. It was at this time that the Bible was being set aside and the creeds began to come into effect replacing it; when truth

began to be trodden into the mire of man-made doctrines. Certainly the Lord's people wondered at this and doubtless they comforted themselves by knowing that the Lord was the one who alone could wield this sword, and if it should appear as if he did not, they would trust it all to him for his wise reasons.

**2:13 I KNOW WHERE THOU DWELLEST, EVEN WHERE SATAN'S SEAT IS.** The prince of darkness had established himself in the church by this time and Satan ruled in matters religious; for Constantine, the pagan, gave the church its creed at this time. Jesus told his true ones he was cognizant of their feelings and sufferings. What unpopularity and ostracism, loyalty to the Word of God must have meant at this time! Was it not strengthening to the real Christian to know that Jesus knew all about it?

**AND THOU HOLDEST FAST MY NAME, AND HAST NOT DENIED MY FAITH.** When the mass was substituted for the real efficacy of the ransom merit, there were but few who held fast to his name as the Savior; for the word "Jesus" means "savior." They held fast to him as that Savior. It was, indeed, a way to invite persecution and death, holding fast to such a name. In this period the church was not persecuted, but the true follower of Christ was the one who was unpopular. The Smyrna church was persecuted and there is no mention of the half-baked Christians being in it. The faith of Jesus was that God would give him a kingdom through which all nations would finally be blessed. It was this faith that caused him to reject the temptation of Satan to worship him and receive all the kingdoms of this world. Here the true followers were likewise tempted; for Satan had his seat, "throne," here and they were tested as to whether they were to accept it. But they did not deny this faith that had been imparted to them by Jesus through "the sharp two-edged sword."

**IN THOSE DAYS WHEREIN ANTIPAS WAS MY FAITHFUL MARTYR (WITNESS.)** The word "Antipas" means "against the pope." The word "pope" means "papa." The word "papa" refers to the one who provides the food, for "pa" as seen in the word "pabulum" refers to food. Antipas, was the one who was against the one who provided the religious food at that time, the pope. In standing up for the truth, the kingdom message as Jesus believed it and gave it to them, he was God's witness. This Antipas was a class, the class of loyal ones at that time. To us the word "martyr" means one who suffers persecution. It is a trans-literated word -- brought bodily into our language, but with a different meaning. Its meaning is simply a "witness" as used in the Greek.

**WHO WAS SLAIN AMONG YOU, WHERE SATAN DWELLETH.** Since everything other than numbers is symbolic, this "slain" condition must also be symbolic. We doubt not that some were literally slain at this time; but this is not the intended thought. Those of this class were slain in that they were entirely set at naught, their power and influence were destroyed, and they were as good as dead from the standpoint of having any effect on conditions or the people at that time. The words "among you" seem to bear out the thought that among them these faithful had no longer any effect; that is among the entire church of that time, to whom he was addressing this message through the angel thereof. This is further corroborated by the expression, "where Satan dwelleth." Satan had succeeded in establishing himself among them and so the true ones were "dead issues" when they spoke the truth.

**2:14 BUT I HAVE A FEW THINGS (AGAINST THEE -- not in the text, but seemingly understood,) THAT THOU HAST THERE THEM THAT HOLD THE DOCTRINE OF BALAAM, WHO TAUGHT BALAK TO CAST A STUMBLING BLOCK BEFORE THE CHILDREN OF ISRAEL.** See Num. 22:-25:3. Balaam, who exercised outward loyalty to God, seemed to desire to do otherwise; for he expected the Lord to change his mind in regard to what he had previously told him regarding the children of Israel when Balak desired him to curse them. In this half-hearted loyalty to God he taught Balak, King of the Moabites, to set a snare for Israel. Balaam seems to picture the clergy or God's "prophet" class of Christians, who are only loyal to God outwardly. They would curse his Israel if they were not afraid to do so. In this way the enemies take heart and make trouble for God's people. It was just so in the time of the setting up of this kingdom of Satan. Had all the Christian clergy been loyal at heart to God the "Israelites" would not have been misled as they were at that time. Balak pictures Satan or his earthly representative at that time, Emperor Constantine. The word "Balak" means "waster;" and Constantine as Satan's representative certainly "wasted" God's people. The word "Balaam" means "not of the people." He was not an Israelite yet he had relations with God and received messages from him. Just so these so-called Christian bishops were not of the people of God, even though they understood some of his Word.

As Constantine called together these 300 bishops of the church, who were not of Israel, of the people, to arrange for this stumbling block for God's true Israel; even so Balak called Balaam for this cursing of the typical Israelites. The fornication into which the sons of Israel were enticed by the Moabite women, pictures the unfaithfulness to God in subscribing to man-made creeds into which Constantine ensnared the Christians of this period, due to the disloyal clergy class, the Balaam of that church period.

**TO EAT THINGS SACRIFICED UNTO IDOLS.** Num. 25:2. Constantine, who was a pagan out and out, aided by these bishops of the church, formulated the creed for the church; and incorporated in that creed the unscriptural things of his pagan religion. The Romans had many gods, and so he gave them the trinity. They believed in human immortality, and so this also was incorporated. In short, the doctrines of heathendom were substituted for the truth of the Bible. This, which was devoted to the idols or false gods, was made the food for the Lord's people, and they did eat it; even unto this day they eat it.

**AND TO COMMIT FORNICATION.** Num. 25:1. The Roman religion was a religio-political monstrosity, as were all other pagan religions. The king was the chief spiritual guide of the nation. Constantine fostered this same thing with reference to the Christian arrangement he was bringing into existence. He did not wish to lose the support of the Christians to his empire; so he instilled the idea of church and state unity; and thus caused them to commit what is called, in the Bible, fornication or harlotry, the curse upon the true Israel of God.

**2:15 SO HAST THOU ALSO THEM THAT HOLD THE DOCTRINE OF THE NICOLAITANES IN LIKE MANNER.** Beside taking the world into the church during this period, there were also the adherents to the clergy nonsense -- man made interpretations of the Scriptures. Those who hold to the divine right of the clergy, Apostolic succession, etc., were also in the church. These doctrines destroyed the real manhood of every one who accepted and held them; therefore they were called the doctrines of the Nicolaitanes -- conquerors of the people.

**2:16 REPENT: OR ELSE I WILL COME UNTO THEE QUICKLY.** He not only wanted them to know that he was coming unto them, but he told them that he would come unto them "quickly" IF THEY DID NOT REPENT. The Lord always comes too soon -- "quickly" -- for those who are wrong with him. These never pray with the true Christian: "Come quickly, Lord Jesus." They like to think his coming is thousands of years in the future, or that he will never come. If these do not repent, his coming will be just too soon regardless of when he comes. To those who desire his coming, it seems to be delayed. The literal statement in the Greek is: "I will come to thee quickly if you do not repent." We know the time of his coming is set.

**AND WILL FIGHT AGAINST THEM WITH THE SWORD OF MY MOUTH.** The church should repent for harboring such, but when the Lord comes he will only fight against those who hold such doctrines. When he does come, and he has already so come, he will raise the sleeping ones. He will first raise and reward the faithful; then he will raise the Great Company, and with the Word of his mouth he will fight against them until he has destroyed all their perverseness and error and all else that they must get rid of and have not done so in this life. His coming unto them in this manner will be altogether too quickly. Our Lord, on his white horse, and with that sharp two-edge sword coming out of his mouth, will come, and finally he will fight against all, as we shall see in chapter nineteen. We know what the results of this fighting will be.

**2:17 HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.** It will be noted that the church at Pergamos was not commended for works, suffering, affliction, nor patience, neither is persecution upon them mentioned. They were commended for holding fast his name and his faith while dwelling where Satan's throne was. If faithful unto God under these trials, and these were altogether different than the two preceding churches, they were to be rewarded. So it seems that the Spirit was saying here that salvation was not in holding fast to the name of Jesus, nor in holding fast to the faith of Jesus that was possessed; but salvation was in getting the Holy Spirit. Can we not see that this is the plainly marked witness of the spirit in this church's message?

There are those of God's people today, who think that just because they have been honored by God with

the truth, that their salvation is certain if they will only hold fast to the truth as they have received it. Holding fast the name of Jesus -- the ransom sacrifice and its philosophy, setting forth the hope of the church to the divine nature and the rest of the world to restitution blessings-- and the faith of Jesus -- the kingdom to come in God's way, and not trying to seize it or establish it in league with Satan -- they think is a sure and certain way of attaining the new creature condition. This should certainly enlighten all who have an ear to hear the spirit's message to this church.

**TO HIM THAT OVERCOMETH WILL I GIVE OF THE HIDDEN MANNA.** Notice, the statement is that to him that overcometh will this manna be given. What must he overcome? Just the trials here in this life? No, that is being faithful unto death. Self, godlikeness, must be overcome; and with all but the last church, especially the Gideon part of it, will this overcoming begin in the resurrection state; for we know it has never been done here in the flesh. This hidden manna, then, must be received in the kingdom, after they have overcome all, even their new resurrection bodies and their perfect godlikeness.

The "hidden manna" is an allusion to the manna that was gathered and placed in a golden pot and deposited in the ark of the covenant in the Most Holy in the Tabernacle. It was incorruptible; whereas, manna in general was very corruptible; that gathered on one day was wormy on the day following, with the exception of that gathered on the day before the Sabbath which lasted two days before becoming wormy. We formerly thought, as do all Bible Students even today, that this incorruptible manna represented immortality; and that being given this manna to eat represented the fact that the church is to be given immortality as a reward for overcoming the trials and temptations of this lifetime. But this is a promise that applies not only to the church, but to "the one overcoming;" and we are not of those who intend to add to the words of this book, nor of those who are taking away therefrom; for we credit God with enough intelligence to state his thoughts properly.

Jesus tells us that he is this manna that came down from heaven, and if any one ate of him, he would live forever. John 6:51. He also said that he lived by the Father, and he who ate him, Jesus, should live by him. John 6:57. From this we see that mere life, existence, is not here referred to, for this life comes from relationship with the Father, either directly or through the Christ. All must eat of the Father to have this life, and so spiritual life or the new creature condition is that which is here referred to. The golden pot in which this hidden manna was kept was the divine body of God. In his divine body is the Holy Spirit, that which alone can give life in its absolute and fullest sense. This golden pot being placed within the ark of the covenant, which represents the Christ complete, represents the fact that God has placed himself on display in this Christ company, and if any one is ever to partake of that Holy Spirit as it is in God-- the golden pot-- he must eat it out of the ark of the covenant-- the Christ company. God has so fully put his spirit on exhibition in dealing with this church that it will always be the only place where it can be viewed in its completeness. For ever and ever, as intelligent beings get full control of their godlike bodies and powers and direct them into the ways God has planned for them, overcome self in its completeness, they will be privileged to eat of this "hidden manna" that is in the "golden pot" that is to be found only in the "ark of the covenant." There is no other way unto life in its fulness, regardless of what kind of a body is possessed by the one desiring life.

In this picture we see set forth the eternal fact that God will be the begetter of every new creature that ever comes into existence; and we also see illustrated that this begetting to the new creature condition will not be done apart from the Christ, which will be the mother of all new creatures. This office of the Christ as the Bride of God will be taken up when studying the twenty-first chapter of this book. All will derive the Holy Spirit from God, as he has displayed it, and all will find it necessary

to view that display as it is made in its completeness in connection with the Christ, head and body.

**AND A WHITE STONE.** The stone here referred to is a pebble used in ancient times for so many various purposes, that handling had worn it smooth. They had no adding machines in those days, and so they used pebbles to that end. They cast their votes by pebbles. They used them for many things, so that they became smooth by this constant handling; which must have taken generations. God tells us that he is a rock; and, indeed, he is that unchangeable one who is fittingly pictured by the stability and permanent qualities of a rock. We have used him in our daily life so continuously and his name has become so common that it slips off our tongues without our being consciously aware of the fact. Many people swear,

and use his name in vain, and know not that they do it. Others of us say "gosh" and "by golly" and do not appreciate that these are aliases for the word "God." Ladies and refined Sunday-School folk say "gracious" and "goodness" and "mercy" and such like words, not knowing that God is the only one who is such indeed, and can be the only one to whom reference is made, even if not intended. The doctrine of the trinity has caused this name of God to slip over the "finger" that handles words so easily that it is not appreciated as it should be; for are we not told not to use that wonderful name in vain? and have we not all suffered because we have misused it? The stone being white refers to God's righteousness.

AND IN THE STONE A NEW NAME WRITTEN WHICH NO MAN KNOWETH SAVING HE THAT RECEIVETH IT. But God will give us this same pebble with a new name written in it, engraved, deeply cut into it, so deeply that it can never be effaced by use. Has this name of God not had an entirely new meaning given unto it recently, since we have OVERCOME our godlike selves and have let him tell us about godliness? Yes, we who have received this pebble with the new name know it, and none other knows it. Others who know it not, do not know that they do not know it; and you cannot tell them that they know it not; for only the recipients of this white stone with its new name know it. God will tell them, when he speaks to them in the very near future; then they will listen unto him. But let us again remark that it is given only to the overcomer, and not to those who have been faithful unto death ONLY.

To this church the spirit says something to this effect: You have been faithful even while dwelling where Satan's seat is. You have retained my name against all the false doctrines of the mass, and have retained my faith even when Satan's empire was being instituted as a counterfeit of my kingdom. When all were made to eat idol sacrifices and to commit fornication you held fast to the few items of truth that have been given you. In fact you have been fully loyal and faithful to me in all things, and more than this was impossible. But this does not make new creatures out of you. When the proper time rolls around, and that will be in the "last day," when your salvation shall be accomplished; then you will be given all things necessary for that salvation. Then the "golden pot of hidden manna" will be available from which you may eat; but you cannot eat therefrom now, for it is not yet placed within the "ark of the covenant." Then I will write my name of Love within my name of God so unmistakably that you will get all the blessings that are in that name for you. But it will necessitate your "overcoming" to get out of these blessings that which I have prepared for you therein, for these things are your salvation which are now being prepared and are reserved for that day. Until then you will be privileged to rest in the sleep of death, and this will appear as no time to you; for then I will come unto you, and it will seem as if no time has intervened.

2:18 AND TO THE ANGEL OF THE CHURCH IN THYATIRA WRITE. The word "Thyatira" means, according to one source of information, "the sacrifice of labor;" and to another, "the sweet perfume of sacrifice;" both of which meanings seem to be fitting for this stage of the true church. Existing during the time when the papacy had reached its zenith causes us to believe that the latter definition of this word is applicable, and that the former one is also permissible will soon be seen.

THESE THINGS SAITH THE SON OF GOD, WHO HATH HIS EYES LIKE UNTO A FLAME OF FIRE, AND HIS FEET ARE LIKE FINE BRASS. During this darkest period of the dark ages, when the true church was almost an unknown quantity, banished and imprisoned in dungeons, it must have been comforting to know that he, whose eyes can pierce any gloom and into every kind of darkness, was the one who was interested in them and was their caretaker. Being able to see into all things, they could trust him in the permission of those terrible things they had to suffer and bear. What we have said of these eyes before, in considering them in chapter one, we wish included here, for the darkness of this period was most intense and his eyes had to pierce this gloom. "His feet like unto fine brass, as if they burned in a furnace" (chapter one) told them that in their affliction he was afflicted; for they were his feet members at that stage of the church's history; for, were they not upon the earth, his feet members? Since misery loves company, at least the pity, compassion, and sympathy that fellow-feeling provides, Jesus was providing this comfort for them in this introduction of himself as such.

2:19 I KNOW THY WORKS, AND LOVE, AND FAITH, AND CONSTANCY, AND THY WORKS, THE LAST MORE THAN THE FIRST. Here we have two kinds of works brought to our attention; namely, first and last works. The first were works of service and the last were works of patience, and the last were more

than the first. Yes, this church was not able to do much, but had the privilege of exercising much patience, which it seems they did. They had love also, not the love of God, but a love for God, a sentimental love which went out to him in thanksgiving for past and present favors and future hopes. They had faith also, and to the degree that they were commended therefor. This church is commended for its patience, and to leave no uncertainty as to the works referred to, it is stated that they were the last, those of patience, and not the first ones, merely serving in a physical way; for this was not a marked privilege amid this abject darkness. This seems to be the point marked in the message to this church.

**2:20 NOTWITHSTANDING I HAVE MUCH AGAINST THEE.** While the Lord had the above good things to record in favor of the true ones of that period, there was a preponderance of members of that time against whom he held much. This class, doubtless, the Great Company of that period, were the ones against whom these unfavorable things were directed. Since the majority usually map out the course of the entire mass, this church was credited with some things that this majority were lax in and which the few faithful assisted the messenger to that church to preach against them.

**THAT THOU SUFFEREST THAT WOMAN JEZEBEL.** Jezebel, used here in an anti-typical sense, points back to the prototype, Jezebel, who was the wife of Ahab, a king of Israel. She introduced and fostered the worship of Baal among the Jews. Her name means "unmarried." She was a gentile -- never one of God's people -- a Phoenician Princess. She seduced Ahab and kept him under her thumb. She supported, at her table, 850 prophets of Baal and Astarte, and put the priests of Jehovah to the sword. Her name, meaning "unmarried," shows that she is the personification of spiritual harlotry. Nothing good is recorded of her. Her end is also a pictorial setting forth of the end of churchianity.

**WHICH SAITH SHE IS A PROPHETESS.** This system that came into prominence during the dark ages, and lorded it over the kings of the earth, was true to her prototype in that it took religious things in hand. The Babylon of that period set herself forth as the exponent of the Word of God. No teachings other than those which came forth from the Catholic church were permitted, and those holding forth anything else were destroyed. She set herself forth as the source from which all truth emanated, and her dictum is described in the Word, as "great swelling words," and "blasphemy." This organization was "never married" to Christ and was "gentile."

**AND TEACHETH AND SEDUCETH MY SERVANTS TO COMMIT FORNICATION, AND TO EAT THINGS SACRIFICED UNTO IDOLS.** The word translated by our English word "seduceth" has the thought of deception in it. It is true that this great system practiced much deception in its teachings which resulted in the fornication of those whom it deceived. Fornication is used here in a spiritual application, and refers to intimacies one has with a system or doctrine which is contrary to God's law and order. For one to unite with any system that displaces God in ones rightful relations with him, or has a tendency in that direction, is spiritual fornication. Those who had any connections with the papacy during this period were deceived and seduced into committing fornication with this Jezebel. Not only did she cause them to commit fornication, in inducing, deceiving them to look to the earthly governments as Christ's kingdom; but she caused them to eat things sacrificed unto idols. As we have set forth under the immediately preceding church what this signifies, we will not repeat here. Sufficient to say that this stage witnessed the fruition of that which was developing under the foregoing one.

**2:21 AND I GAVE HER SPACE TO REPENT; AND SHE WILL NOT REPENT OF THIS FORNICATION.** Whether this "space" has reference to 360 years during which the Lord gave her time to repent or only to a sufficient time to demonstrate her fixity in unrighteousness, we shall not venture a guess. It is sufficient for us to know that the Lord has given her this time, even though he knew she would not repent. There has been a time, seemingly now drawing to a close, during which she has been bereft of all her temporal powers; and during which she has had time to contemplate her former Satanic spirit and action and its worse than fruitlessness as to righteousness; but she still yearns for the time, soon to be afforded her, when she will again make a bold bid for her former fornication glory. This is forecast in chapter seventeen of this book. The recent Lateran Treaty made with Mussolini gave the pope a kingdom of his own, and he grasped it without a moment's hesitation; showing that system has never for a moment repented of her fornication. She still awaits the time when Satan -- the restriction upon her -- will be destroyed, and Christ's kingdom shall reign -- her counterfeit kingdom of Christ.

2:22 BEHOLD, I WILL CAST HER INTO A BED. Being cast into a bed, shows that the Lord does not refer to a bed of ease, or he would state that he will tenderly lay her down in a bed. The word cast has the idea of throw, "a deliberate hurl." It has reference to the great time of trouble when this great system will be "rendered powerless," and its organization completely destroyed. It is the personification of Satan, whom the Lord will destroy -- Greek, "render powerless," 2 Thes. 2:8; -- by the brightness of his presence; but the spirit of Satan will remain over for destruction during a later period, as pictured in chapter nineteen of this book.

The bed into which Jezebel will be cast is the bed of weakness, fatigue, and general disability. The casting, or deliberate hurling of this system into the bed of asthenia or debility will be the effect of the great time of trouble upon this system. This Babylonish spirit or disposition will be so weak that it will not be able to lift up its head. This old lady will have a long spell of debility, and it will not be until the end of the next age that she will finally die and be buried. Some translate this passage to read that both Jezebel and her paramours will be cast into the same bed; but this is not the reading of the Greek text, which cannot be misunderstood to so read, unless you desire to have it that way.

AND THEM THAT COMMIT ADULTERY WITH HER INTO GREAT TRIBULATION. All the kings or governments of "earth" will commit fornication with Jezebel. Those which have not done so in the past will do so when her time for repenting is fully past. Then, the Bible sets forth, as we hope later to examine more fully, all the governments of earth, even including our republics of this western hemisphere, will enter into the greatest debauch of spiritual fornication that the world has ever known. This will precipitate the destruction of the present governments of earth, due to the unthinkable things that will result from this improper union; even as the old Russian government was destroyed as a result of its religious connection with the Eastern church and the terrible results which followed, and which the Russian people could not stand any longer. This Russian revolution seems to be a little "prevue" of what is to take place everywhere a few years in the future. From this these governments will not emerge, but pass out forever; for which we praise the Lord.

2:23 AND I WILL KILL HER CHILDREN WITH DEATH. The Catholic church refers to its communicants as "the children of the church." They are the result of deception, and fornication. Having the power of the governments at her disposal, she became what she is, and not through the presentation of a God-glorifying or soul-satisfying religion. Thus her communicants are the children of fornication. She gave birth to them by the million through the blood of the sword, and those not so induced were destroyed. The destruction of her children cannot refer to the killing of the communicants in the great time of trouble, but to the destruction of them, as members of her obnoxious system, in the next age. They went down into the grave with these doctrines in their minds, and they will all come forth in the same frame of mind. It will be then, while the mother spirit is in bed, debilitated and weak, that her children will be destroyed with death. There is nothing to be understood here other than that they will be destroyed as children of fornication and made children of real love, law, and order -- of Jesus and his church. Then they will be prepared to become children of God as new creature sons of his.

AND ALL THE CHURCHES SHALL KNOW THAT I AM HE WHICH SEARCHETH THE REINS AND HEARTS. If all the churches SHALL know, it is evident that they did not know at that time, and that it was to be a future attainment for them. Yes, when God shall awaken them from death and they shall see what he has done to this terrible system, they will know that he is the one who rewards according to what is in the heart, and not according to outward accomplishments and visible and tangible results.

The word "rein" is an old word for "kidney." God is he who searcheth the spiritual kidneys and heart of a being, and all the churches will get to understand that this is so. The kidneys are the organs that eliminate poisons, the products of katabolism -- the breaking down process of the human body due to activity. When these do not function properly, death is an impending possibility. God examines our activity in respect to our putting off the old man and his evil deeds of selfness and selfishness. If we are not eliminating these poisons we are eliminating the necessary elements of life, as is seen in Bright's Disease and Diabetes Mellitus. God is the one who is watching over us in this respect if we give ourselves to him to so perform for us. He also examines the heart to see how it acts. If it is right, all is well; and if not he will ferret out the cause and correct that, which is almost always found to be

due to our diet. All the congregations will know that God searches the heart and kidneys, for they will see that he has performed this service to them or they could not have attained unto that which they have through his advice and assistance. These messages to the churches show forth his examination and care over them. His judgment upon "Jezebel" proves he is dealing with that system fundamentally, from the "heart" and "kidney" standpoint.

**AND I WILL GIVE UNTO EVERYONE OF YOU ACCORDING TO YOUR WORKS.** We know that these works are not service that they have rendered, for God will examine the kidneys and heart to ascertain what they are and reward them accordingly. If they have been putting off that which is pleasing unto him, as they should; and have had the proper motive and spirit in all their works of service to him and the brethren and all; then he will give them, in the resurrection, a body and spirit of godlikeness, and through the truth, the first fruit of the Spirit, "young pigeon" godlikeness as they have been working to that end. Every church shall know that God deals in that way, for all shall receive just what they have been working, determined by God's examination of their kidneys and hearts. With this proper reward these, who have been truly the Lord's, will be ready to receive the Holy Spirit, and be of the Bride class; whereas, those not so functioning toward his ideal; but who have been eliminating the spiritual albumin and sugars from their system, the things that God gives us for life eternal, will come forth bereft of them; and will find they have lost out for a position in the bride class. They will be removed from the candlestick, in God's arrangement, if they do not repent and work the things of God when Satan is removed as that preventing factor which stood in their way in this life, keeping them half-heartedly serving him and fearing to eliminate self in their puttings-off.

**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.** The rest in Thyatira who have not known this doctrine of Satan, which as they call it, is the depths of Satan, seems to refer to the Little Flock members of that period. The phrase, depths of Satan, seems to imply that during this period Satan did his darkest works, and worked out his deepest designs; and the pages of history will bear us out upon this statement. They are truly referred to as the dark ages.

It was during this period that St. Peters at Rome was being built and much money was needed for this. It was also then that the Pope's agent for the raising of this money, Tetzal, made his excursions throughout Europe and sold indulgences -- the permission to sin sold in advance, so that the criminal would not be held guilty in doing what he had planned, regardless of how terrible that crime would be. Of course the more money the contemplating sinner had, together with how terrible the deed would be, all affected the price of the indulgence. Those who had enough money could purchase "plenary indulgence." This meant that for the rest of their life they would be free to do anything they desired and nothing would be registered upon the fair pages of justice against such an one. Can you think of any greater depths of Satan than this? How is it possible for him to foist off upon intelligent beings with only a fragmentary remains of godlikeness within their souls, such depths of his benighted being!

**I WILL PUT UPON YOU NONE OTHER BURDEN; 2:25 BUT THAT WHICH YE HAVE ALREADY, HOLD FAST TILL I COME.** The Lord saw that his people of this period had about as much as they could bear, and so he had nothing to add to their burden. They were to hold fast to that truth and hope and power they had until he should come. They had to do nothing other than to be faithful until death; for the period between death and the resurrection, when Jesus would be present for all the churches, is no time to one who is asleep in death.

**2:26 HE THAT OVERCOMETH, AND HE THAT KEEPETH MY WORKS UNTO AN END, TO HIM WILL I GIVE THE POWER OF (OVER) THE NATIONS.** Here again we see overcoming and faithfulness unto death, both brought to our attention. If there is no difference, then there are vain repetitions in the Word of God, and would God use them if he counseled us against their use? While overcoming lies beyond faithfulness unto death, the latter implies the former, but does not include it. This church had their temptations and trials from the false kingdom of Christ, and what was more of comfort to them than to hold out the assurance that, even though they were destroyed by Satan's kingdom because they did not support it, they would have power over the nations in the kingdom of Christ. It takes overcoming to make one fit for this; because, unless we become as God is, we cannot represent God in the administering of the kingdom.



Some translators who try to inject their understanding into God's Word, try to place their words in his mouth, translate this passage as follows: "And he who conquers, even he who keeps my works to an end." There is no real reason for thus translating this statement unless it lies in trying to make it meet up with preconceived ideas. The Greek text here tells us that being faithful unto death and "overcoming" are two entirely different things, else why state them as such? Power over the nations will never be given unto any one unless that one has overcome self in its every detail and has absorbed God's spirit through ones godlike mental organs; for only then can or does one fully represent God.

2:27 AND HE SHALL RULE (SHEPHERD) 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. Such a promise would certainly do much to hearten those who were being misruled and destroyed by Satan's representatives. This breaking of the nations with a rod of iron, as a potter's vessels are broken to shivers, is not a work of the Millennial Age, after it is fully set up; but it is the work of the immediate future. The great time of trouble will accomplish this breaking into pieces and thereafter there will be no nations to exist as such. That this is to be done by the Christ seems to be good evidence that they will then be in their resurrection bodies. If they of the Thyatira church are to have a portion therein, they will not reign without us. But this is a material promise, and was given for their consolation and encouragement. Jesus received this promise from his Father, and is sharing it with us. Psa. 2:8, 9. Here we have promise of our change before this breaking takes place. More of this when we get to Rev. 14:17-20.

2:28 AND I WILL GIVE TO HIM THE MORNING STAR. The morning star is the day-bringer, but not the light-bringer. He heralds the new day. His light is reflected light from the light-bringer, the sun. He sets by disappearing into greater light, the light of the sun of the new day, the new creature day. That this is a spiritual promise and does not refer to the Millennial Day is apparent from the allusion thereto by St. Peter, when he tells us that the "light-bringer" shall arise in our HEARTS -- not in our souls nor in our minds. 2 Pet. 1:19. Let it also be noted that no light-bringer is to arise in our hearts until the day dawns; also notice that he tells us that we have been in a "filthy" place, as the Greek text states, and have had the light of the lamp of God's Word until this day dawns and this light-bringer arises in our hearts. So we shall, with these thoughts, which set forth our Lord Jesus as the morning star, and the Heavenly Father as the light-bringer, be able to see what the Lord has for us in this statement; "I will give him the morning star."

During this Gospel Age Christians have been walking in a filthy place having the light of the lamp of God's Word by which they have been enabled to keep themselves unspotted from this world. But now the day has dawned, and the great Light-bringer is arising in the hearts of those who have arisen to this blessed privilege of the new day. One can sleep a long time in this new day and not be aware of this fact of the Light-bringer shining so wonderfully. Those who get up early enough even see the morning star, the day-bringer or herald. Jesus tells us that he is the bright and morning star, and since this morning star is to be given the overcoming ones, we shall see how this assures us of the new creature condition which is now our privilege for the first time; and not the privilege of the saints with their lamps while in the dark and filthy place of the past age, especially of the Thyatira period.

Since this morning star reflects light from the sun and precedes it, we, who see the morning star, see the light of the sun reflected from it. Just so it is with those of us who get up early enough in this new day. The Heavenly Father has given us this reflected light of himself in that he has given us an understanding of Jesus as the morning star. Since we have come to know Jesus as a new creature, we have gotten to see, not the godlikeness of the man Jesus, but the godliness of the Holy Spirit of God. If we do not so see Jesus, then we have not been given the morning star; for this star cannot be seen other than by its reflected sunlight. The knowledge of what a new creature is, that it is the things out of God, shows us that if we understand Jesus as this manifestation of the things out of God, we have this morning star. After we see this, he, as such an individual, begins to fade away into the greater light of God himself, and the light-bringer arises in our hearts. And as this light from the sun is so bright that we cannot see the sun for it, even so the light of love shines so resplendently that the rest of God is given a subordinate position in relation thereto. We get to see God as love, and not so much as a powerful, wise, and just being. He is love, but not justice, power, nor wisdom; even though he is just, powerful, and wise.

Our Lord said, "He having seen me, hath seen the Father." If we see exactly what Jesus is, a new creature out of God, we have seen God. No better display of love can be seen than God has lavished upon Jesus. In this way the one who sees the morning star sees the light that the sun has lavished upon that material body. They see not the material body of the star, but only the light in which the sun bathes it; for our morning stars are dead bodies. Just so we, seeing the life of Jesus as a new creature, see the love that God has given and bestowed upon him, which held him faithful through all his trials and fellowshipped him in all his sufferings. We do not see him as a perfect material being, but as a new creature.

Now we are ready to get more light from the sun, for it next rises and shines into our hearts, even as the natural sun soon appears above the Eastern horizon. Having become acquainted with the love of God as it is manifested through and upon Jesus as a new creature; we begin to see the wonderful way in which he has associated us with Jesus in the sin-offering, and included us in his burnt-offering and the memorial cup. We see the qualities of love that are called forth in dealing with such condemned sinners as we, brought into most marvelous display, and as we continue to look, soon the entire light of God's love rises and shines into our hearts, bringing us the unspeakable light of that new creature day, not of restitution, nor of the divine-life day. And since love is exalted and individuals are lost in this grandeur, the morning star fades away, and only the light, not the sun, is our completed portion.

When this sun has fully risen within our hearts, then the day will dawn for the rest of God's material creatures upon the plane of intelligence; but this will be after the sun of righteousness will have risen upon them and healed them with its restitution blessings. When they will have received their portion in the ransom and its mediatorial blessings, then they may arise early some morning when their day dawns and have their morning star shine upon them with its joy-inspiring rays of reflected sun light. This morning star will be composed of all who shall receive of the morning star in this time, the Christ complete. When they awaken to the new creature condition of the Christ, it will show them God, as love, as they never knew him before; and as they begin to absorb this light, the Christ as so many material beings will begin to fade out of their minds and hearts, and God will begin to shine into them. They will get to see God, just as they get to see his love revealed. When he begins to mount into his full daylight position for them, his love will begin to shine so brilliantly into their hearts that they will see love above all else as God, and the other attributes of God only servants to this one great eternal joy-instilling quality. Thus they will be brought into their eternal day of new creature life and blessing and eternal happiness.

2:29 HE THAT HATH AN EAR LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES. We can hear the spirit saying to this church: "Brethren, you have works of service, you have love, faith, and constancy; and your works of constancy, patience, are even greater than your works of sacrifice. This is as it should be, since you are living in times of patience and not of sacrifice; but you, who are not mixed up in this Jezebel of Satan, who do not know the depths of Satan, you must hold fast to what you have; if you do this then you will be faithful unto death. When the day that is promised in the Word--Greek--'day of which (Word) dawns' as Peter tells us, I will give you the morning star, if you have remained unspotted from the world, keeping my works unto the end. But you must be an entire overcomer to attain this, and if you are faithful unto death this final 'overcoming' will be an assured matter. But you cannot expect anything spiritual until the day dawns, the morning star arises, and you are called forth from the sleep of death when I will return unto you as bridegroom. Notice also," marks the spirit, "that your works of service, your love, your faith, and your works of patience have not developed this desired spiritual blessing within your hearts. It will be the results of God giving it into your hearts though the morning star when the day dawns, because you have proven yourselves faithful unto death over the few things given you and held fast until death. It is a reward, not a wage; it is a gift, not a development; it is a principle loved into the heart, not a sentiment brought forth through brain action. New creature life does not come from hardships and sufferings."

The Spirit further tells this church that while they have works of service or consecration, augmented by love, faith, and patience with its works; yet he searches the kidneys and the heart, and all the churches shall know that works of every kind, while good, mean nothing; since God deals with us according to what he finds when he searches our hearts and kidneys--examines into the matter of what we are hating and putting off, and by what we are motivated and actuated.

## CHAPTER THREE

3:1 AND UNTO THE ANGEL OF THE CHURCH IN SARDIS WRITE. There is some difference of opinion as to the meaning of the word Sardis. Since there is reference to the statement "the things which remain" in its message, it would seem that the definition of the word would be, as some give it, "that which remains." It is our opinion that this period of time during which the Sardis church existed is the time immediately preceding, during, and after the reformation movement; that it embraced that great repentance time. After this antichrist system had held full sway for so long a time, there was not much that remained, and this little was the Sardis class of the faithful.

THESE THINGS SAITH HE THAT HATH THE SEVEN SPIRITS OF GOD, AND THE SEVEN STARS. These seven spirits, embracing all that there is in God of wisdom, understanding, knowledge, and love; and which will finally result in the seven lamps of fire, burning; picturing the seven stages of the true church in their completed condition. The seven stars picture the seven messengers unto the seven churches. Since there was so little remaining of the true church at this time, the false having grown to such prodigious proportions, it must have been comforting unto these isolated and scattered brethren to realize that Jesus had these all in mind as well as in his power.

I KNOW THY WORKS, THAT THOU HAST A NAME THAT THOU LIVEST, AND ART DEAD. Notice that the statement of Jesus is that they have a NAME that they are alive, but are dead. Of himself he said "I am he that died, and yet lived;" not that he had a name as being such; for he was really alive. This church only had that name. The church as it existed during this time was dead, but on account of its activities and works had a name of being alive. Here, religious effort and even material spirituality came to its lowest ebb. A reformation had to come or all would be gone.

3:2 BE WATCHFUL, AND STRENGTHEN THE THINGS THAT REMAIN, THAT WERE READY TO DIE. The Lord was addressing those of this church who could be so addressed. And to show that they were almost dead, practically asleep in Babylon, his real words are "become awake" indicating that they were really not awake. There were some things in some of them that had not died as yet, but had been on the very verge of dying. These things should be strengthened, the few things of righteousness and godlikeness that remained. It is a wonder that there was as much remaining as there was when we take into consideration the state of affairs ending at the reformation. They had reached their worst. To show that our Lord did not expect the impossible, and to show that their help had come to them through Luther and the other reformers, he says; "Strengthen the things..... that WERE about to die." The reformation movement had kept them from entirely passing out. The reformation did awaken much of the religious and godlike in the real Christian of that period, and this they were to strengthen.

FOR I HAVE NOT FOUND THY WORKS PERFECT BEFORE MY GOD. For their works to be perfect before God, was a physical impossibility. Jesus is here alluding to the works which were done without the righteousness of himself imputed unto them. The justification by faith, without which no work of fallen man can be perfect before God, was a lost blessing just previous to the reformation. Luther and the other reformers held this forth, and showed that they could not be found perfect before God in any other way. And Jesus tells them that he has not found these works perfect before God. God is the one who is to be final judge as to what is perfect and acceptable. The reformation had awakened that which was about to die, and now they were to strengthen these things and make them perfect before God, by accepting this rediscovered ransom merit and its blessings. Could any thing be more imperfect or closer to dying than a religion depending upon the sale of indulgences for its sin eradication?

3:3 REMEMBER HOW THOU HAST RECEIVED AND HEARD, AND HOLD FAST, AND REPENT. The Great Company class of this period is that which Jesus is trying to bestir in these words. Remember HOW thou hast received and heard. If they had held in their minds at what a great cost God brought this new light to them, at what sacrifice the reformers fought for this light and what sufferings were entailed upon the faithful until it was theirs, it would have caused them to place a very high value upon it, and they would have appreciated it to the degree where a real repentance would have been awakened within their hearts and lives.

IF THEREFORE THOU SHALT NOT REPENT; I WILL COME ON THEE AS A THIEF, AND THOU SHALT NOT KNOW WHAT HOUR I WILL COME UPON THEE. We realize that Jesus is coming unto all these churches when he comes unto his bride, but if this church should not repent he warns them that he "may have come as a thief" and that "thou mayest by no means know at what hour I may have come on thee." (Diaglott) Those of this church who repented were of the faithful and they will realize when they awaken on the resurrection morning the presence of Jesus, as their bridegroom, for they will be ready to receive him. But the class who did not repent, to them he will come as a thief; for they will not be prepared to receive him. His presence as bridegroom will be just as it was with the foolish virgins, a thing realized when it was too late to enter in as the bride. When they awaken in the resurrection morning, the jewels of the Lord will have been stolen away from them. Just so the foolish virgins of all these stages shall awaken to realize the true church complete and Jesus will have come unto them as a thief.

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. These few are the true ones of this period. Although in the world, they were not contaminated by the spirit of the world; they kept their garments of godlikeness unspotted. Because of their faithfulness in this regard the Lord said they should walk with him in white. Here is something peculiar in the Greek text: The word for "garment" or "raiment" does not appear. The word for white stands alone, and it is in the plural. Literally it should be translated: "They shall walk with me in whites." It seems that the things intended here have reference to truths; for truth is white, as white as righteousness; for truth is righteousness. We speak of black lies. They are also worthy of the truth for they kept themselves unspotted amid all the errors and falsehoods of that time when error and falsehood practically inundated the earth. They fostered what few items of truth were given them by the reformers. Thus we see they are worthy of truth for they lived in accordance with the spirit of the truth in their godlikeness.

3:5 HE THAT OVERCOMETH THUS SHALL BE CLOTHED IN WHITE RAIMENT. It is these "whites," truths, not black lies of false religion, that contain the spirit of God, the one who planned the true things of his plan. In the resurrection morning, when these faithful ones shall be awakened from death, all the truth shall have been brought forth by the servants of God during these closing days of the Gospel Age. Then, apart from evil men, and Satan, and with a perfect heart, body, and mind, they will receive these "whites," truths, and walk in them; and as they walk in them, THUS they will overcome through their influence, and receive out of them the same spirit that found expression in those "whites," truth. These garments are the garments of praise that are given for the spirit of heaviness; and, doubtless, the faithful ones had a spirit of heaviness as they walked amid this spirit of Satan running riot in the world in their time.

But, please note, that they are going to walk in these truths; and, when they have overcome, not when they have died in faithfully serving him; but when they have overcome their greatest enemy to godliness -- and, therefore, to God -- self and its godlikeness; then they are to be clothed in white raiment -- clothed in white garments by walking in the "whites," the pure truths of God's plan. How plainly it is stated here again that their future reward is the spiritual things of godliness, which is not to be given until they have not only died in faithfulness; but in the resurrection morning have become overcomers in every sense, and have walked in the truths of his plan.

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. It is fittingly proper that this statement is appended by our Lord; for those who were faithful in this period, when the reformation light shown upon their pathway, suffered excommunication from the self-styled church of Christ; and, excommunication from that old synagogue of Satan was set forth as excommunication from the book of life in heaven; for they claimed that what they bound upon earth was bound in heaven, and what they loosed on earth, by excommunication, was loosed or excommunicated by God in heaven. These words by our Lord must have been cheering to their persecuted souls. The excommunicated ones were so officiated out of the church by a bull, and their names published before the rest of the church; but Jesus said he would confess their names before his Father and the rest of his angels, the members of his church.

3:6 HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES. The

spirit's message unto this church is much the same as that delivered unto the other churches; namely, that they had been worthy, because of their loyalty to what few things had been given unto them, to receive that which, if properly used, would give them life -- the new creature condition. The fact that they had kept their garments unspotted did not constitute them new creatures, but merely gained for them the privilege, at sometime future, of walking with our Lord in "whites," the truths of God's plan. Be it also heard to be the spirit's message to this church, that the one THUS overcoming -- by walking in these "whites" with our Lord -- should be clothed in white garments -- the new creature graces. It will be noted, also, that walking in "whites" is not all that is essential, but they had to walk thus with him, the Lord -- viewing this one who walked among the candlesticks. This is the real way to overcome all that there is to self; for thus seeing God, causes death to the old creature.

3:7 AND TO THE ANGEL OF THE CHURCH IN PHILADELPHIA WRITE. It has been set forth in the book called "The Finished Mystery" that this church of Philadelphia was the church during the reformation period. It is our thought that the Sardis church existed during that period; for they "received and heard" at such a great cost. No new truths of any consequence had been brought to the church during periods prior to the reformation and after the Apostles had fallen asleep. The things about to die, so nearly dead that if the reformation had not come they would have perished, clearly point to the fact that they were saved by the reformation movement. The word "Philadelphia" means "brotherly love." We think that the church that has been here under the administration of truth through our beloved Brother Russell is the Philadelphia church. Those of our readers who will reflect back to the times referred to will note that brotherly love was the striking manifestation amongst the possessors of truth. What a feast of brotherly love the conventions were during those times. The breaking of bread at the love feasts that closed those conventions were an emphatic evidence of that. The reader can find much more evidence along this line with which we do not wish to burden this writing.

THESE THINGS SAITH HE THAT IS TRUE, HE THAT IS HOLY, HE THAT HATH THE KEY OF DAVID. Since it is he that is true and holy who saith the things that shall be spoken to this church through its messenger, we can know that those things given us through him are true and holy. Have we not found it to be just that way? Have we not tried the things which have come to us through that wonderful man Pastor Russell, and have we not found them to be the truth indeed? Has the influence of these truths not revealed a holiness unto us that has been a foundation for better things than mere doctrinal truth? Has its influence not inspired us to holiness in mind and soul, unto the holiness of godlikeness, the first fruit of the spirit? Can we not recollect the high standards that were held out to us for emulation by the one who was the mouthpiece of the Lord at that time?

To make clear that Brother Russell was the messenger to this church, we will find the statement "and hath the key of David" an unerring one. In Isa. 22:22; we find this key of David spoken of, and it is there stated as being placed upon the shoulder of Eliakim; that he would open and none should shut; and that he would shut and none should open. This is exactly the statement made here in the presentation of the Philadelphian church and its message to them through its messenger. Eliakim, which means "raised up by God," was a son of Hilkiah, which name means "the portion of Jehovah." These two phases of Brother Russell's life are pictured here. He made "Jehovah his portion" from earliest life, and as a result "Jehovah raised him up," elevated him to the wonderful place he occupied in his arrangement. We are here (verse 21) told that he would be a father to the inhabitants of Jerusalem and to the house of Judah. Pastor Russell was just that to both those who were of the Great Company and of the Little Flock of his time.

In verse 23 we are told that God would fasten him as a nail in a sure place; and that he would be for a glorious throne to his father's house. In fulfilment of these statements we will acknowledge that God did fasten him as a nail in a sure place, for he was immovable in God's economy of matters as related to things regarding his truth and plan. He was also occupying a throne as judge in all matters; for the friends, those of his father's house, those who also made God their portion, took everything to him for advice. He also was looked up to for advice and rule in all class matters, and in almost everything. Be it noted that it is stated that he shall be such, not that God placed him as such. God never expected one man to judge and advise on all matters. He was merely his faithful servant, the angel to the church in Philadelphia.

Verse 24 tells us how they shall hang upon this nail all the glory of his father's house, the offspring and the issue, all vessels of small quantity, (of course they could not hang barrels upon that nail) from the vessels of cups, even to the vessels of flagons (jugs). Yes, it was upon Brother Russell that they hung all the glory, he was everything to them, and all the vessels out of which truth was to be received were made dependent upon him -- those of present truth, "cups" for immediate drinking -- meat in due season -- and also the "jugs," vessels of storage, the prophetic truths; he was supposed to interpret all Scripture -- he was even to write the seventh volume. They just thought everything was dependent upon him and all truth had to come through him.

Verse 25: "In that day saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall: and the burden that was upon it shall be cut off; for the Lord hath spoken it." Have we not all experienced to our sorrow that this has been fulfilled? Did we not feel that all was lost when he was "removed, and cut down, and fell?" Was not the burden that was placed upon him cut off? Yes, it ceased to be his burden, and it has been left to each individual to find his particular portion in that burden taken care of by God; and if not, it is still a burden cut off from fulfilment. No human can bear these burdens; they must be born by the Lord; and if we find him we can have them taken care of for us to our eternal happiness.

Please note that this chapter deals with the "valley of vision;" the visioning of the truth as it has been brought to us in these last years of the harvest period or the Philadelphian stage of the church, when the Lord would open and no one shut. Note also that one was set aside and Eliakim was given his place. Mr. Barbour may be pictured by this Shebna, who upon denying the ransom, proved unfaithful to his charge, and was set aside and his office given to another, the Eliakim of this time. It may also picture the setting aside of the Babylonish system at that time.

Now, in returning from this excursion into the Old Testament, let us note that we leave the train of thought and are in Philadelphia again. If the Lord has anything to tell us in these introductory remarks to this stage of the church, and if he had any purpose in giving us what he did in the twenty-second chapter of Isaiah, pray! what is it if it is not to the end to which these items of truth have been so harmoniously pieced together?

AND THAT OPENETH, AND NO MAN SHALL SHUT; AND SHUTTETH, AND NO MAN SHALL OPEN. Some of us fully realize the force of this statement from the happenings, but there are many who cannot be taught by the Lord and they are still trying to open the door that God has shut. If you will turn back, in your memories, to the opening of this glorious harvest work, do you not see that God opened it, and not we Bible Students? Was it our design and purpose executed that brought it into its wonderful scope of operation or was it the Lord's work? Nothing could stop it or close it, not even the entire force of Satan with ALL his recruits from so-called Christendom. The millions that it took to flood the world with its glorious light were forth coming at the time needed.

IT has now been shut. We tried all we could do to keep it open, but it is shut. It is shut because God shut it, and no one can open it. God has another work to do and it is being as expeditiously and gloriously accomplished as the harvest work has been. Since God is a being of law and order, his plan is grandly marching on to its end. Let us awaken and see that we do not get in the way of God's chariot, even if we are not inside that chariot. Pastor Russell was the one whom the Lord used to open this door; and his death, the nail being removed from its sure place, was the closing of that door.

3:8 I KNOW THY WORKS: BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR, WHICH NO MAN CAN SHUT. The word "man" is not in the Greek text, for it states that "NO ONE" can shut. Even Satan or the evil angels could not close this work of witnessing unto the world and God gathering his elect from the four corners of the earth. The works of this church were to spread this message of the truth world wide, a world wide open door. The Rebekah class has watered the camels, and when they were done drinking they would drink no more, and so the door has been shut by that same Lord who first opened it. All of us who entered through that door felt assured that it would remain open until all was accomplished that God desired to have accomplished. While we thought, at that time, that we were under the Laodicean stage of the church, we took courage from these statements just as if they were directed

to us; for God is the same yesterday, today, and forever; and since there is no change with him, we could take this encouragement unto ourselves.

**FOR THOU HAST A LITTLE STRENGTH, AND HAST KEPT MY WORD, AND HAST NOT DENIED MY NAME.** It seems that the works were manifest because they had a little strength, and kept his Word, and did not deny his name. The truth makes one strong, gives one confidence, especially that truth which is gleaned from His Word. Regardless of the array of the mighty of Satan's synagogue that were drawn up against this church, they held fast to his name -- the teachings and doctrine of the ransom and its benefits and blessings. The evolution doctrine preached in the synagogues of Satan of that time had no effect upon this church. It was God's time for this message to go forth, and nothing could stop it or close that door. The strength that comes from the truth is but little compared with what comes from God's Spirit which is in that truth.

**3:9 BEHOLD, I HAVE MADE THEM OF THE SYNAGOGUE OF SATAN, WHICH SAY THEY ARE JEWS, AND ARE NOT, BUT DO LIE.** The literal Greek text here states as follows: "Behold, I give out of the synagogue of Satan, etc." It was during this Philadelphia period that there were leaders of the false church, the synagogue of Satan, who posed as spiritual ones, "Jews," but who were not and therefore lied; who did all within their power to wreck the work of the Lord as it was done through the truth people. Some of these were evolutionists and did not believe the Bible themselves, and were only wolves in sheep's clothing. It seems that God gave some of these contact with the church, so as to give the truth special prominence by placing it in contrast to the inglorious error with which they tried to destroy the truth, and as a result they have fallen from their pedestal. These are referred to in the following statement. The Eaton-Russell and White-Russell debates are examples of how God gave out of churchianity some who were devoted to the furtherance of truth in that time. Pastor Russell used the public utterance of these leaders of Babylon to give the truth its proper contrastive setting.

**BEHOLD, I WILL MAKE THEM TO COME AND WORSHIP BEFORE THY FEET, AND (THEY) THOU SHALT KNOW THAT I HAVE LOVED THEE.** We are here told to perceive that the Lord will make that these, whom he gave out of the synagogue of Satan, as above stated, shall come and worship before the feet of the Christ. This is a future thing that he will see to that this class will do. They have not done so up to this time; but they will, in the kingdom time, when they are brought back from death, realize that they fought the Lord and the truth and not man, (human beings with peculiar ideas). The Greek text tells us that this class of evil doers shall know that the Lord loved his people--not that we shall know it; for we know that now and have known it for some time. When they find out that the Lord loved us while we were here and held such doctrines and truths, they will find out how to become beloved of the Lord also. Thus we can see that our cause will be vindicated, and our enemies will be overcome, converted to the truths we held forth so persistently.

**3:10 BECAUSE THOU HAST KEPT MY INSTRUCTIONS ON CONSTANCY, 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.** The literal Greek for this first statement reads: "Because thou hast kept the word of my patience." This church has been faithful to the keeping of the Word of truth, that truth that is an expression of the patience of God. The keeping of that Word has demonstrated their faithfulness to God, and if it took the patience of God to produce it, it must have demonstrated a goodly quantity of patience to keep the Word. Therefore they need no further testing, and were to be spared those trials that were to come upon the entire earth. Reference here seems to be to the great time of trouble that was to come under the next phase of the church, especially its introductory or prodromal phase. This promise was only to the faithful of that period. These have fallen asleep, for that is God's way of keeping them from trial while here in this world, if the trial is to come upon all that dwell upon the earth. To no other church was such a statement made, for no other church has had his Word of patience to keep, intelligently, as Philadelphia has had it.

The hour of temptation or trial that is to come upon all the world, to try all that dwell upon the earth, seems to be that period in which we are now finding ourselves. The Lord gave us the truth through the Philadelphia messenger. It was given world wide. Now all are being tested upon that basis. What are you doing with the truth? Are you making it your life, your strength? Are you using it

to the end that you may get his spirit out of that truth? It is only that little number of the body members of Christ that are doing so with it, and all the rest are depending upon something else for their strength. It is one thing to make the spirit of truth your strength; another thing to make the truth your strength; yet another thing to make self and godlikeness your strength; still another thing to make money your strength; and still another thing to make evil your strength. These are the various things resorted to in this hour of temptation, and all will fail except those who make the spirit of the truth, the Spirit of God, their strength. The very conditions we are now under are testing all before God, and the great time of trouble will mete out the judgment of God upon these various classes. The word "judgment" in 1 Pet. 4:17 means final sentence.

3:11 I COME QUICKLY. It will be noted in this statement to this church that there are no qualifying words added, such as "If thou do not repent." We discussed these words in the place where they were given. This is purely a statement that our Lord would come quickly. The coming referred to in these words to the Philadelphia church is not the return of Jesus as the representative of God to establish his kingdom, and break down the other kingdoms of Satan. The key of David, referred to the opening and shutting of the door of truth and opportunity in that connection, shows that Jesus must have come here to do that. But his coming as Bridegroom is referred to here in telling them that he was coming quickly. Our Lord did not come as bridegroom to the Philadelphian church, but it is speedily thereafter that he did so come. If the spirit is speaking to the churches, then this coming must be spiritual, and therefore, the coming of the spiritual bridegroom.

HOLD THAT FAST WHICH THOU HAST, THAT NO MAN TAKE THY CROWN. Here we see that holding fast to something, and that something was the truth that this church had been given, was keeping their crown. Now, we will all admit, this crown is a symbol of something, and upon mature thought, we feel, all will see that it has reference to the truth in which this life is contained. To this Philadelphian church was given practically all the truth, when we speak of it from a doctrinal standpoint. The entire plan of God was given unto them. Enough food for sabbath and jubilee was given on the sixth year. They were even instructed in righteousness of the godlike variety, and were counselled to develop along these lines. Those who had all this, and were really consecrated to God, had in that truth the spirit of the Lord; for God expressed his entire spirit in bringing that truth into reality. It is out of that truth, given us by the messenger of that church, that we of this church are getting the Holy Spirit.

You remember it was stated that one was cast out of the wedding supper privilege because he did not have on the wedding garment -- the truth he had received, which would permit him to feast upon the spirit that is in that truth. He did not hold fast and, therefore, lost his crown of life. You will also recall in considering the reward to the second or Smyrna church that if they should be faithful unto death they would be given the crown of life. They will be given this crown in the form of the truth, which they will receive in their resurrection morning; for in this truth is the Holy Spirit which gives them the reward of life. This church of Philadelphia has received this entire truth, and it is the crown of life in that it contains the Holy Spirit. If they hold it fast they hold their crown fast; if they let it slip they will not be found admissible to this wedding supper, and will lose their crown of life; and others will step in and take their places. As the crown was a reward unto the one winning it, so the truth is a reward to that one to whom it is given. St. Paul tells us this in stating that a crown of righteousness was laid up for him because he had kept the faith, etc.

While all in due time are to get crowns of life, this term has specific meaning at the present time; for God has set aside 144,000 positions in life to be given to the Christ body. If you have received the truth FROM God at this time, you have been assigned to a position in that body and this is represented by a crown. If you let the truth slip, your privilege of being in this body is gone, for you cannot be at the wedding supper without this truth. No more crowns will be assigned to this privilege and position, and after this is past the truth will be given for other positions in life, all of which are rewards for faithfulness to God, and must be developed to their utmost possibilities by "overcoming."

3:12 HIM THAT OVERCOMETH WILL I MAKE A PILLAR TO THE TEMPLE OF MY GOD, AND HE SHALL NOT GO OUT. In ancient times many more pillars were used in temple construction than today. Today, with its iron beams, the roof is supported by a few outside pillars; whereas, in olden times pillars



were under more of the roof for its support. If these pillars would not have held up the roof, it might have fallen upon the worshippers and killed them. Thus in this temple of God the members of Christ are all pillars permitting the worshipper to safely worship God. We become pillars because we were at one time humans, fallen ones, and thus assure the other fallen ones and all material ones that God is a protection and a blessing unto them. Without these pillars holding God aloft there could be no temple, for they reveal God in a way that man can feel secure under God's out-spread wings, which seem to be alluded to in the roof of the temple. This is an arrangement that is designed to be used forever; for the material beings of all future times will come into God's temple in this same way, so the over-comer will never more go out of this official relationship to God.

AND I WILL WRITE UPON HIM THE NAME OF MY GOD. Each of these 144,000 pillars will have God's name written upon it. God's name is his character, which is love. He tells us he is love, so that must be his name. The word "Jehovah" means "I am that I am," and that is love, unchangeable. Each of these pillars will speak out or call God, love, to the worshipper's attention; so they must have love deeply engraved upon them. Yes, they will be so deeply impressed with his spirit of love, having had it so wonderfully lavished upon them, that they will forever call God to the attention of all who desire to approach to him in this, his only temple of worship of him. This is the end toward which God has invited us into such intimate fellowship with himself.

AND THE NAME OF THE CITY OF MY GOD, WHICH IS NEW JERUSALEM, WHICH COMETH DOWN OUT OF HEAVEN FROM MY GOD. New Jerusalem, coming down from God out of heaven, is pictorial of the new government of God; for a city is representative of a government. St. Paul tells us that this New Jerusalem from above is the mother of us all, and we know that Sarah, as the mother of Isaac -- the Christ complete -- is a picture of the Holy Spirit of God through which the new creature is brought into existence. This spirit is love, the godly love. The Greek text tells us that the name written upon us will be the name OF the New Jerusalem. It is apparent that this New Jerusalem will have a name, and since it is an expression of God, what other name than love can it be? The New Jerusalem will be love acting. This temple with its many pillars all telling its worshippers that it is the New Jerusalem, will do so by telling them that this city or government is the government of love. The worshippers in that temple will know that they are in this new government of God, the New Jerusalem come down from God out of heaven.

As we have set forth previously so we wish to briefly repeat here: This New Jerusalem is called "the mother of us all." If she is the mother of us all and God is our common father, as new creatures; then this New Jerusalem must be the bride or wife of God; and so we shall find it set forth in the latter part of this book. Thus, for bringing into existence his new creature sons, God has had to do with himself as he pictured in Adam being divided into two sexes so that he might propagate his species more effectually. God, to this end, has seemingly separated from himself his quality of love, permitting himself to be viewed as a wise, powerful, and justice-exacting Creator. In the minds of all he has appeared as being something other than love. In this way he has never begotten a single new creature son. But since his love has been revealed, that tender and graceful part of himself, his bride or wife, he has been privileged to beget unto himself new creature sons of all, to whom he has been privileged to so present himself.

This New Jerusalem coming down from above is the Christ complete, not as so many members, but as a revelation of God from the standpoint of love. Jesus, who is the head of this Christ, was begotten through this New Jerusalem in that viewing her before she ever existed, he viewed God's love in all its glory and became a new creature son of God. When the church that is now asleep in death is raised into life again, all of these will see this same love in its completed exhibition even as Jesus saw it before it was so displayed; and the influence upon them will be the same as was upon Jesus -- making of them new creature sons of God. The Gideon Band of this particular time are also viewing it and are also being so blessed while in old fallen bodies, and the effect is the same. Thus it is seen that all of us are born new creature sons unto God out of this display of love as God has separated it or set it forth from himself in actions, and while yet it is one with himself, even as man and wife are one flesh. Thus seen, this same mother -- the display of God's love -- will be the mother of all God's new creature sons who shall ever be born as such unto him as father. Thus is to be seen how this name

of the New Jerusalem is to be written upon the true ones of the seven churches as they shall be seen in this temple of God. (Let us suggest the rereading of these last two paragraphs until the reader knows he has grasped their priceless-treasure message; for our blessing lies not in how much we read, but in how much we get out of that which we read.)

**AND I WILL WRITE UPON HIM MY NEW NAME.** Jesus has become love, just as God is love. Notice it is Jesus' new name; it is not set forth as God's new name. If it is Jesus' new name; he did not always have it; but must have been begotten there unto by God while in the wilderness after Jordan. This was his begetting but not to the divine nature, as we formerly thought, thinking he was always a godly being -- at the mark of godly love. As he also received a full and complete revelation of God as love, even so have we now been given that new revelation of God. Can we receive more than God has given us, using the Abraham picture to unlock love unto us as it is in God -- Abraham, who is the father of the faithful, used by God to transmit his spirit to all who will be the faithful? Jesus, who is acting for God, having the head and hairs white like wool, as white as snow, representing that his head is God, impresses us with these things; writes these things of love into our hearts. Without him we could not get to see God, and so he is the instrument for writing love, his new name, upon us. The worshippers will see that the members of this temple class are the Christ, for they will see that they are an expression of God through their head, Christ.

Thus having the name of God, the name of the New Jerusalem, and the New name of Jesus written upon them, the worshippers in this temple will have this entire mystery cleared up to them. They will see that these are an expression of God. They will also see that these are the government of God for mothering all into the new creature condition; and they will see that these are the Christ. They will see the oneness of all this, and then they will see that this is all love, an entire and full expression of love as God, as Christ, and as it will manifest itself in the Kingdom of the New Jerusalem. What a revelation this will be to the worshippers who come into this temple! All this, spoken in reference to that stage which had the complete truth given it, shows us what all the truth will do for the one overcoming.

**3:13 HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.** Has the spirit of God spoken the language that your ear can grasp and understand? telling you that only for the overcomer, even though he be hidden from that great trial that shall come upon the whole earth, and dies without having this name of God, love, written into his heart, WILL God write this love into his heart. Can you hear that it will not take place until after the resurrection, even though the Lord has opened the truth to him by giving it to all of this Philadelphian stage of the church in the form of the crown of life? Can the spirit tell you these truthful facts?

**3:14 AND TO THE ANGEL OF THE CHURCH IN LAODICEA WRITE.** Laodicea has the meaning of "right people." The real Christians of this church period, or at least a Gideon's Band out of them, will be people who are right; for they will get, in the human period of their existence as members of his church, the same things that will be given to all the other members of this Christ after they have been raised from the dead, and have overcome self -- their godlike disposition upon which all have trusted for salvation. It is nothing in them of their own selves that makes them right; it is the spirit of God that has been implanted within their hearts, by receiving this spirit out of the truth, that makes them right. All will become right in that way when they get that spirit of God, in due time, making of them new creatures, godly beings. The names of these churches pertain unto the churches themselves, not unto worldly conditions at that time; but to conditions and blessings or attributes of the stage of the church at that particular time. Standing this hour of temptation demonstrates them "right people."

**THESE THINGS SAITH THE AMEN.** Amen is a strong asseveration or positive affirmation of truth, amounting to an oath. In Isa. 65:16; this word is translated twice by our English word "truth." It means "firm," and is attached to prayers as an affirmation. Jesus here calls himself the Amen. It is, doubtless, because he is to reveal himself unto this stage of the church as the expression of real truth, in the sense that "the spirit is the truth," that he so addresses and presents himself to them. Those who have appreciated the spiritual things that God has given us at this time will realize that they are the strongest affirmation of the truth possible. Since the spirit shall guide us into all truth, our Lord is giving us this spirit, and it will affirm and asseverate all previous truth that has been given us.

**AND THE FAITHFUL AND TRUE WITNESS.** Witnessing is not so much a matter of speaking as it is of living. Actions speak louder than words is the thought in the witnessing of Jesus as the faithful and true witness. Jesus talks to his church as the faithful and true witness in that he reveals his life to them as this witness of God. His life was an expression of what he saw in God, but this fact has not been appreciated until he revealed himself as such to us recently.

**THE BEGINNING OF THE CHURCH OF GOD.** This is most certainly true, that Jesus is the beginning of the church of God. He is its first member. Other translations have "creation" instead of the word "church." All will recognize the truthfulness of both these presentations. As the beginning of the creation of God we may view him as the beginning of both the material as well as the spiritual. But since the spirit is speaking unto the church at Laodicea we would rather think that the spiritual creation of God is referred to here. Jesus has revealed himself to us as the first of the spiritual creation of God, the pattern of and for all its other members. Only in recent years have we become acquainted with Jesus as a new creature; for, in years past, we did not know of what a new creature consists. We thought that Jesus was a new creature because his natural good character was placed into a new body of the divine order, something that had never happened before and, therefore, new. But now we see that he is a new creature for he has received the things out of God, and his old things of disposition have been set aside.

**3:15 I KNOW THY WORKS, THAT THOU ART NEITHER COLD OR HOT; I WOULD THOU WERT COLD OR HOT.** From the knowledge of the works of this church, taking them as a whole, the Lord tells them that they are neither cold or hot. He tells them that he wished they were cold or hot. To get before us just how the Lord appreciates such a class of his people he gives us this picture of taking water into ones mouth. If it is cold or if it is hot, it gives us somewhat of an acceptable sensation; but when it is lukewarm; "how we like it!" Their works are not works in the sense of preaching his Gospel. He cannot recognize these efforts put forth by these so-called Bible Students; for he has "shut the door and no one can open it." The works they have are works or attempts at preparing themselves for the kingdom. Since they have listened to their self-made idol in respect to the development of character, all efforts at this have been abandoned. They endeavor to put on a nice front in this regard. If they should be actively engaged at efforts along this line they would be hot; or should they be entirely convinced that it is an unnecessary matter they would be cold. But this careless way they have about matters of righteousness and with their conscience condemning them, makes them give a luke-warm sensation that is sickening to a righteous individual such as our Lord, and is more than can be tolerated. There is no excuse for this lukewarmness on this vital point; for, did not the messenger of the Lord, Pastor Russell, leave us with much instruction as well as a good example along these lines of godlikeness?

**3:16 SO THEN BECAUSE THOU ART THUS LUKEWARM AND NEITHER HOT NOR COLD, REFRAIN THY MOUTH.** This last statement, "refrain thy mouth," does not seem to be in harmony with the rest of its related statements. Why should they speak if they were cold? Would not a little witnessing be better than none? And if they should be hot, what message is there for them to deliver, since the door has been shut by the Lord? The other translations give it as "I will spew or vomit thee out of my mouth." This lukewarmness, which is so unpleasant and void of all pleasant sensations to our Lord, is why he has spewed them out of his mouth. The interpretation that sets this as the rejection of them as his mouthpiece cannot be used here; for the Lord has no message to send to the world; that was completed when he shut the door that no one can open. Have we any basis for considering this church as God's mouthpiece, as some try to interpret this picture? Have we any examples of mouthpieces being taken into ones mouth for speaking purposes? This, then, seemingly, cannot be the thought. It seems that God wants to show how unpleasant and sickening this class of Bible Students are who are lukewarm about spiritual matters.

In taking them into his mouth, this one who walks amid the lampstands, signifies his intention of incorporating them into his body substance. One very seldom takes anything into ones mouth other than with the thought in mind of assimilating it unto his body substance; but since lukewarmness is provocative of vomiting, the Lord must spew these out of his mouth, he cannot assimilate them. It is most remarkable how harmoniously this Bible is written. Here, in this last stage of the church, wherein some of his members are to become new creatures while still here in their flesh, this statement has especial significance; for here the white garments of the overcoming one are offered; whereas, to all other churches this was to be a resurrection blessing. It is true that Jesus, as this one walking amid

these lampstands, has never endeavored to assimilate any of these churches unto himself as new creature members of himself; but in this stage he is beginning to do so, even as the eleventh hour workers were given their wages first. Thus we see the significance of this statement of taking into his mouth those who prove to be lukewarm and the spewing of them out.

3:17 BECAUSE THOU SAYEST, I AM RICH, AND INCREASED WITH GOODS, AND HAVE NEED OF NOTHING. The Bible Student mass of this time seem to fulfill this statement. They think they are rich, and in one of their organs stated that they had the world's best printing plant, or words to that effect. They think they have all the spiritual goods that are to be had today. Since Pastor Russell fell asleep they claim they have been increased in these spiritual goods. They think they are God's kingdom class, and are so completely provided with all things spiritual that they have need of nothing; and so no one is privileged to set anything on their table other than they have.

AND KNOWEST NOT THOU ART WRETCHED, AND MISERABLE, AND POOR, AND BLIND, AND NAKED. It is bad enough to be wretched and miserable and poor and blind and naked when one knows it; but when such an one does not know it, it is two-fold more so. For one to be so, physically, would be practically impossible unless he were thoroughly intoxicated and in the dark, for one would know it if he were blind unless in total darkness. This, therefore, must have its spiritual application; and so we find it. This condition is due to spiritual intoxication and spiritual darkness.

The word "wretched," used here in the Greek, has the meaning of "tried with burdens." Upon themselves they have taken the burden of ushering in and establishing the kingdom for God. They also think they must see to it that EVERY ONE has a fair opportunity to get into this kingdom and avoid the time of trouble; God not having seen to this under the Philadelphia church. They feel that they have the duty and responsibility of warning EVERY ONE who thinks as they formerly thought and has not "been increased" with these counterfeit goods of theirs, of the dire fate that awaits them. They must also excommunicate such and hate them for they are enemies of God and they must assist God in hating them. Since these are, as they think, enemies of God, they have the wretched duty, self-imposed, of praying God's disfavor upon them with its resultant destruction. Is that not a wretched condition, a condition of being tried with burdens? These people are really better than their religion, which makes them wretched in that it heaps such unbearable burdens upon them.

They are also miserable. This word, as used in the Greek, has the meaning of being a fit subject for mercy or pity. When we think that at one time this class of Bible Students were given so freely and so wonderfully of the pure truths of the Word of God, by that most wonderful of all men that have been on this globe since the time of our Lord, and were given such an example of loyalty to God and godlike righteousness as the Pastor lived before them, and then to depart so unthinkably far therefrom; is it not a most pitiable condition, and when they do not know of this fallen condition themselves?

They are poor. What have they? The truth was given them for a purpose. If they had retained the truth and only missed the purpose they would be poor; for the only riches are the spiritual things. But they have thrown away the truth; and have returned, in some regards, to the things they once vomited. This is a poverty beyond description; for if not corrected it will lead to the second death. To be corrected, since they know not that they are poor, they will need to experience great affliction in the near future. Riches are to give us peace and joy. The things they have, which they think are their riches, will bring them suffering and woe; heart-aches and hardships; disappointments and despair; and everything undesirable. Thus seen they are poor beyond description.

They are blind. The only way to be blind and not know it is to become so in abject darkness. Here we find them today. The brightest of light is now shining from the Word of God; but they cannot see it, because they are in abject darkness in respect to spiritual light. The light they once had is darkness today; for the Word tells us, "If the light that is in thee BE darkness, how great is that darkness!" Doctrinal light was alright in its day; but now the Lord has given us the spiritual light, and if we have not advanced into it, the former doctrinal light is nothing other than darkness; and how great is that darkness! What is the light of truth for if it is not to bring us the spiritual light? If it has not done that, then we are in the greatest of darkness -- blind and not knowing it.

They are naked. Nakedness is a condition that is modified by style. When it was style to wear skirts that dragged the ground, it would have been a shame for a woman to be seen with her limbs exposed to the knees; and these stockings so sheerly that one could not tell whether there were stockings or not. But today this is considered being well dressed. There is no shame for women to be SEEN at the bathing beaches, with all that cannot be seen being about the size of a man's handkerchief. What would our grandmothers have thought of such attire? If a woman should appear on the beaches today with a bathing suit that was in style twenty-five years ago, it would be a shameful thing for her. So it appears that what is construed as being naked, and what is a matter of shame, varies with the times and the styles. It was all right to appear in the garb of godlikeness in the years gone by, and in the other periods of the church's history; but today, when the white garments of godliness are to be had, and are freely offered by the Great Style Maker, it is something to be ashamed of to not be clothed in them.

Godlikeness, which is nothing other than just so much natural humanity being exposed to view, is indeed nakedness, and stark nakedness at that; for there is not as much as a man's handkerchief of the real clothing God has provided, that they possess to cover their natural selves. We are bidden to put on the new man; and he is, therefore, presented to us as a garment; and if we do not put on this garment of praise that is the style, now, since God has set up an entirely new fashion, we are entirely nude, exposing our entire natural beauty(?). As some women think they have something of beauty to show in exposing themselves in scant attire, or in the nude, they expose a woeful lack of the beauty of real refinement and proper womanly modesty and retirement. So it is with the godlike ones; they, too, desire to show their natural beauty of godlikeness, exposing as much of that as they can; but how woefully they are lacking in the real refinement and modesty and retirement that is characteristic of godliness. It is true, the human form is a beautiful thing to look upon, but a nicely gowned lady is still a grander sight to behold. The natural beauty appeals to the lower human qualities, and the beauty of the lady bedecked with gowns and other costume adornment is another matter. The most of us are more beautiful when we are almost hidden, only enough of self appearing to identify us in the clothing we are wearing, and that much of us representing the personality which will be apparent in the new creature garments. God tells us he has clothed himself (as a wise, powerful and just God) with light (love) as with a garment. Should we not do the same -- hide all godlikeness with godliness, love?

But the Bible Student body in their numbers, are not aware of their nakedness. They are as innocent(?) -- we had better use the word "ignorant" -- of their nakedness as were our first parents before they ate of the tree of the knowledge of both good and evil. They know not what is real good, godliness, and what is real evil, godlikeness, in God's sight. They know not that the natural godlike disposition is enmity unto God, that unto the law of God it is not subject, and neither can it be, and that it is, therefore, real evil. (This spiritual application should not be construed as affecting the material in any way, for this is likewise true and materially applicable). They parade themselves before God in their natural godlike state and expect his approval, and know not that they are naked as to matters that pertain unto life eternal. They will also fall under the temptations in this hour of trial, even as Adam did when the first test as to his loyalty to God came upon him. Man says, "Where ignorance is bliss, it is folly to be wise;" but we prefer the wisdom from above regardless of how rampant ignorance may be in the earth, and how blissful it may be for the time being. So the blissful(?) lack of knowledge of their naked state will not always be such as it is; for they will soon be cast out of their "garden home," and be placed where their bliss will depart; and that will be when they, under Satan's machinations, partake of a little of the knowledge or results of what God calls evil, spiritually. It seems that God has permitted these styles of dress, and this nudity movement, at this time to assist us to an understanding of the spiritual nakedness and spiritual depravity of this period.

3:18 I COUNSEL THEE TO BUY OF ME GOLD TRIED IN THE FIRE, THAT THOU MAYEST BE RICH. We have formerly used gold as a symbol of the divine nature almost exclusively. But the divine nature is not tried by fire, and we do not purchase it. The spiritual things of godly love are the gold here referred to, and the possession of these things is what God counts riches. It is apparent, then, that the riches she thought she possessed were not what God calls riches. He tells her that she is poor and does not know it. Yes, she has not the least bit of godliness, and thinks she has manifested love in its grandest. She is so ignorant of what spirituality is that she does not know how very poor she is. Doing much as prompted by her godlikeness makes her think she is rich, but she knows not that godlikeness is not riches with God.

The love of God, godly love, is the gold he is offering her. He tells her to buy that gold that has been tried by fire. God's love has been put through the fire test in every way. His love has been tried by every adverse condition possible. There is not a condition of unrighteousness or injustice, not a condition of sacrifice and suffering that has not put his love to the test. It has come through all of these tests unhurt and shining in its resplendent beauty and glory. When one buys this kind of gold he can know that it is the right kind, is pure and ever enduring. This is the kind that makes one rich. God has associated himself with us in all our sufferings. In all our afflictions he was afflicted. Sin and all its concomitant evils have meant so much more of suffering to him than they ever have meant to us, and yet his gold of love has been unhurt thereby. This is the kind of love to obtain.

He tells this church to buy this gold so that they might be rich. Buying, ordinarily, is only an exchange of values. When you pay ten dollars for anything you have only about ten dollars of value in that which you have purchased. So it is hard to see how one can buy oneself rich, when that one is told that she is poor. What kind of a bargain is this, wherein one who is poor can buy oneself rich? When we buy ourselves rich, ordinarily speaking, it means that some one has become poorer by our buying; some one has lost some value if we have gained any. But when we buy from God, he who cannot become impoverished, we can expect just such a bargain. Investing of our poverty will gain for us the greatest of riches and the most enduring as well.

The Heavenly Father has given us the truth. In that truth he has placed his spirit. In planning this great expression of truth in concrete form -- his plan of the ages -- his every grace of love has found full expression. If we study that truth with the purpose of finding God's spirit therein, he will bless our efforts. The few things we give up of time, other pleasures, and the sacrifice of other things to get the time to so invest, will cause us to get the same spirit out of that truth into our hearts that God had in his heart when he expressed his spirit in the truth. He tells us that he cannot deny himself; and so, when he made his plan, he could not deny himself the full expression of his every grace in the making of that plan. So we should be able to find all of God expressed in that plan. All of himself, love, having been tried by fire, is ours to be obtained by merely investing our otherwise useless and worthless time in drinking these Holy things of God into our affections. When we have these, then we are rich indeed, as God counts riches. This is our present privilege and extreme pleasure.

**AND WHITE RAIMENT, THAT THOU MAYEST BE CLOTHED, AND THAT THE SHAME OF THY NAKEDNESS DO NOT APPEAR.** We have taken up this shame of their nakedness, and if our interpretation of this is right and also the thoughts set forth under these white garments as referred to under the Sardis church, then the solution of this entire matter is luminous. The only thing to cover the natural godlikeness and place it where it can not show off is the white raiment of godliness. This is purchased by doing as we have set forth in connection with the buying of the gold that makes rich. It is, indeed, a shameful thing for the Lord's consecrated ones to parade themselves in their own godlikeness when God has offered them the white raiment of godliness.

**AND ANOINT THINE EYES WITH EYE-SALVE, THAT THOU MAYEST SEE.** Since they have been given the truth out of which they can get the gold and out of which they can obtain the white garment and have not been able to so do, he counsels them to anoint their eyes with eye-salve so that they will be blind no longer, but can see and notice their nakedness and their poverty. This eye-salve is spiritual insight, or rather insight into the things of the spirit-- the philosophical understanding that shows one what the difference is between the old and the new creature, between the godlike and the godly; and the relationship between the old creature and the new; and between godlikeness and godliness. When one has this, he can see his poverty and his nakedness. They have not this knowledge; and, therefore, they do not know of their poor and blind and naked condition. This need not be purchased; it can be had for the asking. The time spent in its application to the eyes of our understanding is the time we must invest in getting the benefits therefrom. We trust that our readers have received this eye-salve and have applied it to their eyes and have them open widely enough to see where they, as natural beings, are -- thus poor and blind and naked.

**3:19 AS MANY AS I LOVE, I REBUKE AND CHASTEN; BE ZEALOUS THEREFORE, AND REPENT.** The fact that God loves those who have the truth, and are engaged in attempts to bring its blessings to

others, is the reason that he sends such a message to this church; for they have been given the truth, and are bent upon passing its blessings on to others. One cannot help but love such, even though it is an inner urge arising from their natural godlike dispositions. But in this lies the possibilities of greater blessings, if they would but give their attention to God and not to men; give it to God and not to organizations; give it to the Giver of the truth rather than to the truth itself; give it to the spirit of the truth rather than to the letter of it. This careless and disrespectful way is what must be plagued out of them by the last plague, if it cannot be counselled out of them. God is offering them the way by counsel now, but if it is not effective, he will send them the plague that will do the work or do away with them forever. He counsels them to be zealous, not in works of service, for they are over-doing in this regard; but in zeal to do his bidding in his way, and this means reformation, repentance. It is because the Lord loves us that we have been disciplined (Greek, treated as a child) by him, and our love for him has caused us to respond to his counsel and advice, and awaken from our sleepy condition.

3:20 BEHOLD I STAND AT THE DOOR AND KNOCK. Notice that to this church he does not promise, as he did to the others, that he would come; but to them he announces himself as present, standing outside at their door. Here again, we think, that the coming as bridegroom is referred to; for it is not a king that comes to rule, but one who comes to our door and knocks and desires admission into our own lives, and to sup with us. This, therefore, cannot refer to his coming as the representative of God to set up the kingdom of Christ, as he came in the year 1874 A. D.

This coming of our Lord as bridegroom has taken place with the revealing of "the glory of our great God and our Saviour Jesus Christ." Tit. 2:13. It is our Lord presenting himself as our bridegroom at the door of our hearts. His particular time of arrival as such is not specifically known; but we offer September 28th, 1924, as our guess; for he announced himself as present, standing at the door and knocking. His knocking is his revealing of himself as a new creature to our hearts. The class who knew there was something strange at the door, but were too indifferent about what its import was, are pictured as such in Cant. 5:2-7. They have made themselves a creed bed out of the truth and gone into it in repose when they hear this knocking at their heart doors. But they do not answer the knock for they have made themselves comfortable for the evening. But when they finally bestir themselves to go to the door, they ascertain the fact that their beloved was there and has gone. The sweet smelling myrrh of spiritual knowledge is there to indicate his having been there. Then she discovers her loss and publishes the fact that her beloved was there and is gone. The ecclesiastical watchman smite her and trouble her, indicating the fact that this Great Company will then enter into the time of trouble brought upon them by ecclesiasticism. This seems to picture just what this Laodicean church of unfaithful Bible Students will experience because the bridegroom has called at the door of their hearts, but they delayed to receive him and are left to their troubles.

IF ANY MAN HEAR MY VOICE, I WILL BOTH OPEN THE DOOR AND COME INTO HIM, AND SUP WITH HIM, AND HE WITH ME. While this Sinaitic Manuscript states it as Jesus opening the door, others place that duty upon us; we can view it from both ways. It is our duty to do all we can along that line, but the Lord must open our hearts for we know not how to do that. We must give them to him, and he will take care of them for us. The hearing of the voice is done only by those who have an ear to hear what the spirit saith unto the churches. If they hear this they will give their hearts unto God and he will open them so that he can enter therein, both he and our Lord Jesus, as this unity in these spiritual matters was shown when considering the first chapter of this book.

The door opened, we are told he will come in to us and sup with us, and we with him. Here we have the wedding supper referred to. To those of us who have heard his knocking and have given ourselves unto him, has he not come into our hearts in that he has made himself known to us as an expression of God's love, godliness? and have we not been feasting with him upon these most wonderful things of love? He also has been feasting with us; for he tells us that he will drink of that cup anew with us in the kingdom. It was a cup of suffering then, but henceforth it will be a cup of ecstatic joy. Are you supping with him now, Dear Reader? Let us open our doors widely to this beloved one who offers to so richly bless us.

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. Here we find stated the fact

that the overcomer will share with Jesus in the throne of the Father as he shared that throne with God. If the spiritual blessing promised the overcomers of the other churches is their spiritual reward, here we see the material reward that is to be given all who will overcome. The spiritual things will qualify them for the material rewards with which they are to be blessed. How could one sit down with the Father in his throne unless he were in spirit even such an one as God is, a godly being.

3:22 HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES. All that are blessed with that ear that can discern what the spirit saith will note a marked difference between this stage of the church and all that have gone before. It will be noted that as a Church, not a single commendation was given them. This Bible Student body, organized under so many different heads, having received so much of truth from God, such blessings from him, are not given a single favorable comment. They are, contrariwise, rebuked and severely reprimanded; and nothing other than this is their just portion. The few who are faithful; for we expect a few to be so, are not in the body of this church, but have either been excommunicated or otherwise pushed with "horn" and "shoulder" until they have ceased to be numbered with their mass. These few will be those who will hear his voice, and in to them the Lord will come, and sup with them. This is an individual affair entirely; for he states, "If any one will hear my voice and open the door ... etc." Those who overcome will be accorded a place in the throne with our Lord and with our God.

Furthermore, let it be heard that the spirit offers the spiritual things, the things that make the new creature, to this class while they are here in the flesh, and before they have become faithful unto physical death. They are to receive these spiritual things here instead of after death and resurrection into the new nature, as we see will be the blessing of the other six churches. They had to await the coming of the bridegroom in the sleep of death; whereas, this church is privileged to have him come unto them while they are still here in this life and in these fallen bodies. The gold tried in the fire, the white garments, and the eye-salve are all spiritual things and spiritual insight that is given to those who have the truth; and desire to get out of that truth what God has placed therein for them.

The first five churches must receive the truth of God's plan upon their awakening from the dead. The sixth church has received the truth but was not here when the bridegroom came to invite to the wedding supper with him. This will be their portion along with the other five when they are called into life again by our Lord. This church, which is alive now and has wedding supper privileges offered unto it, will not have this privilege again as an offer into the body of Christ; for only the overcomers of this stage will have received it here; and when the other overcomers of the Little Flock shall have received the truth, and also the wedding supper, then we shall be caught away with them in a moment to meet the Lord in the air. The unfaithful, those who are poor, blind, and naked, together with all the lukewarm ones of the other six churches, will be awakened at a later time and will be led to the wedding supper at a later period. They will then feed upon all these spiritual things; but it will be too late then to become of the bride class. They will get the same items as were served at the wedding supper, but they will get them at the wedding feasts, which follow the supper. Since this last church has, already, here in the flesh, been given the things that the other churches will receive in the resurrection, the only thing left for them to be given will be just that which the others will receive after they, too, have received the spiritual things; and that is the reigning with their Lord and Head in their Father's throne.

#### DID YOU HEAR THE SPIRIT SAY THE FOLLOWING?

Those of us who have an ear, let us note what we have heard from these words of Jesus unto the churches:

Did you hear that there is a difference between being faithful unto death and being an overcomer?

Did you hear the spirit say "the one overcoming" instead of "the overcomer," and did you catch the difference in thought?

Did you hear them commended for their faithfulness in works, in faith, in patience and its works, in holding fast to the truth as they were given it, in suffering and affliction, and in holding fast to the ransom, and in addition thereto, were promised, if "overcoming," the spiritual blessings, implying that



they were not new creatures due to such faithfulness?

Did you hear that all spiritual blessings were future bestowals, but only upon the "overcoming" ones; and did you hear that all the churches were to get these blessings, if faithful unto death, with the sole exception of the Gideon's Band of the last stage which was to get them here in the flesh?

Does the spirit tell you in this that the new creature is independent of any particular kind of body? that it can be possessed in any kind of body that possesses intelligence to the required degree?

Did you hear that some will be raised from death into the divine life and then will be given the new creature condition -- godliness -- showing that the new creature is not anything essentially divine?

Did you also hear the spirit say that the last church will receive the Holy Spirit, the new creature condition, while still here in the flesh, showing that this new creature can be received into a sinful body?

Did you ascertain the fact that the white head and hairs of this one walking among the lampstands represented the Heavenly Father as the head of the Christ? Did this tell you that he, as the head, experienced all the sensations that were experienced by the feet members of this Christ in its seven stages, each being the feet of him in their time? Did you thus hear that all the affliction that they experienced and suffered were his portion as well, and even more keenly felt?

Did you notice that these lampstands were not lighted? What did the spirit tell you thereby?

Did not the spirit tell you that when our Lord would come, he would then, remove some of these lampstands if they repented not, and what did the spirit tell you in this fact?

Did the spirit tell you that, in the final analysis, these lampstands would picture the Great Company, enlightening through their being dark, not lighted, and that the Little Flock would be represented by the Christ in glory, even as they are pictured as members of his body in the flesh?

Did the spirit also tell you that the entire church would be in glory with their head when the great time of overthrow of these nations would take place?

Did the spirit tell you that these various stages of the true church were scattered down through the age? If you did not hear these things, you may hear them if you read again chapters two and three, foregoing.

## CHAPTER FOUR

4:1 AFTER THIS, Having given us a panorama of the Gospel Age from the viewpoint of what God has been doing, the things in which the life and power of God and our Lord Jesus have been wrapped up, we are now to be given another running picture of this same period of time to show what God has been permitting during this age now past; and to show what results are to be had therefrom. This viewpoint, from which we are now to examine God's plan, takes into consideration the false church, the "secret" of iniquity, as the Bible calls it. This will be in contrast to the "secret" of godliness, as we have just seen; and we shall see the relation of this false church to the true one, before we shall have finished our treatment here begun; which will end in the first verse of chapter eight.

I LOOKED, AND, BEHOLD A DOOR WAS OPENED IN HEAVEN. John was now to be given a view of the things in heaven, the things concerning God, the great ruler of all. In the foregoing chapters John was given a view of the heavenly things transpiring upon this earth, but now he was to be given a vision of the things that are to be in heaven itself. The "door having been opened," as the Greek text states it, shows that these things were not to be understood previously. We must remember that John was in vision "on the Lord's day," and so this vision takes its position as being understood now, here

at the beginning of the Millennial Age, the kingdom time; and not as of the past age. This door being opened represents the opportunity that is now open to the consecrated, but how few are availing themselves of its privileges and blessings! This throne is the great thing that is to become after these things. It is that exhibition of God, love, through which the administration of matters future is to be made, especially matters relating to new creature conditions.

AND, BEHOLD, THE FIRST VOICE WHICH I HEARD WAS AS IT WERE OF A TRUMPET TALKING WITH ME. The thought here set forth seems to be as the Greek text states; namely, that this voice which he heard was the first voice he had heard, that as of a trumpet talking with him. This trumpet-like voice represents the authority of God by which John was directed in his visions and in his writings. It is no uncertain authority.

WHICH SAID, COME UP HITHER, AND I WILL SHOW THEE THINGS WHICH MUST BE HEREAFTER. The words "come up hither" show that John was to be given a view of the things in heaven itself, not the things in the literal heaven; but in the spiritual realm and condition that will have the exercise of power and dominion over all things from now on. He had just been given a view of heavenly things, and now he was to be given an insight into the arrangement that will guide and control all things forever. Notice, also, that John was invited to "come up hither;" yes, it was his privilege to ascend into the higher things, and to record his vision of what he there saw.

4:2 IMMEDIATELY I WAS IN THE SPIRIT. This "being in the spirit" has reference, here, to the same thing we saw in the first chapter, when a similar statement was made. It signifies that John, who represents the John class of today, pictures that they will be in the new creature condition when the reality of this vision is their blessed realization. If God is love, and love is spiritual or the Holy Spirit, it is clearly to be seen that he is not to be apprehended by the material sense.

AND, BEHOLD A THRONE WAS SET IN HEAVEN, AND ONE SAT ON THE THRONE. A throne signifies the seat of authority; and, since we are to be taken into heaven, we are to be shown the real seat of all authority, that which heaven represents. The throne, as it will be presented to us here, is a view of God's authority when it shall be fully established in the universe, at about the time the new creature condition will be the blessed experience of those intelligent creatures now begotten or in relationship to God and still in their fallen material bodies. Since we are to be shown what is to become hereafter, it is only proper to show us first what lies basic to all that is to become hereafter. Therefore, we will see, in this chapter, the throne which is to rule the universe and to send its benign influence abroad to every intelligent creature, with the end in view of making him a new creature.

The one sitting on a throne is the one who is in authority; therefore we are to be shown the one in authority in heaven; we are to be given somewhat of a glimpse of him who rules the universe. A sceptre is representative of the right to reign, even though its possessor has no crown and no throne. It merely has reference to that right. A crown is pictorial of or is a symbol of the power to rule, whether the sceptre is possessed or not. A throne represents that power to rule being exercised, and designates where the rule is exercised or from where it emanates. In studying this chapter let it be noted that there is no action set forth on the part of the throne, no exercise of its authority; for the throne and the one sitting thereon are to be described, introduced; the action brought to our attention herein is merely the functioning of the parts of that throne within itself and in relation to one another.

4:3 AND HE THAT SAT WAS TO LOOK UPON LIKE A JASPER. There seems to be some difference of opinion as to what this stone was. From all sources, especially from the spiritual significance involved therein, we have concluded that this jasper stone is our modern water-clear diamond. As we proceed, we feel you will see that this is unmistakably true; for the best proof of a pudding's correctness lies in the eating of that pudding. If such a thing should be true, that we have erred in thus concluding, the things brought forth here on will harm no one; but, we feel, will be heart-cheering and uplifting; and even to a degree God-honoring. In chapter 21:11; the jasper is referred to as a stone that is "most precious." What is the most precious stone if it is not the water-clear diamond?

The diamond crystallizes into the double pyramid or octahedral form. Chemicals crystallize differently.

Water, when it crystallizes into snow, forms hexagonal, or six-sided crystals; and they say there are no two snowflakes alike. So, every chemical has its own characteristic crystal formation. Every chemical has its gaseous, liquid, and solid state. In the sun, all elements are in a gaseous state. When they cool sufficiently they become liquid, and upon cooling further they become solid by crystallization. So the diamond, which was once gaseous, is now found in its crystal state. It is seen then, that the crystal is a natural state in which the diamond exists. We see it in its unnatural state as it comes to us, the stone having been treated by the lapidary -- the diamond cutter and polisher.

This octahedral or eight-sided form is in appearance as two pyramids placed base to base. Viewed from one side it appears diamond-shaped, as we call it; this shape having received its name from the diamond itself as it appears in crystal form. Since a perfect pyramid has four sides, and each side is an equilateral triangle; it is evident that the double-pyramid shape, base to base, would present to view, eight sides; each being an equilateral triangle. An equilateral triangle has all of its sides and angles equal, and is, therefore, a perfect symmetrical figure. This perfect triangle would, therefore, picture perfection, completeness, or holiness; and, there being eight of these triangles on a diamond, holiness would be called to our attention eight times thereby. This is in full harmony with verse eight below; which, in the oldest and purest manuscript of the New Testament, the Sinaitic, tells us that God is eight times holy.

We have, in previous studies, called attention to this number eight as being the number connected with the new creature condition. It is one point beyond the number seven, which is a complete number when viewed in an earthly way, as the seven days of the week, and the seven millenniums show forth. But, since circumcision was performed on the eighth day, and the second holy convocation of the Passover feast was on the eighth day, and the fiftieth or jubilee year took the place of the eighth Sabbatical year period, and all picture the new creature condition, we can readily see that this eight times holy that is ascribed unto God, is nothing other than a reference to his holiness in love, the Holy Spirit, a spiritual holiness; and not a material condition at all. So, while God is Holy in every material aspect, he is also holy beyond all this, and that is the spiritual; and this is that to which the diamond seems to bear witness. God being complete, and having, additionally, chosen the principle of love as his, makes him eight times Holy.

This diamond shape, considered as two pyramids, further represents God to us in the two phases of his life or character; namely, his attitude toward good and evil, toward the spiritual and the material. The fact that these pyramids are placed base to base, in opposite poles one to the other, would seem to show this forth pictorially. God has a perfect hatred for evil, and all his holiness in love, wisdom, power, and justice are unalterably opposed to it as the diamond testifies in its superior hardness and fixity. In the opposite direction we find him as fully set toward the advancement of all that is really good -- godly -- with the same adamant determination. We can see somewhat of a corroboration of this conclusion, we have drawn from the double-pyramid formation, in the Great Pyramid of Egypt. Here we find all the passage ways that lead upward, into the pyramid, picturing the approach toward the ideal condition; whereas, if there were a pyramid possible of construction immediately underneath the present one, with its base against the present pyramid, the passageways that represent evil and sin and death, would all lead down into it, and find their terminus in that pyramid.

Since the angles of a triangle are equal to two right angles, or a straight angle, which are all the degrees on one side of a straight line about any point within that line, it follows that two triangles would be all the degrees on both sides of that line about any given point within that line. This would embrace or encompass both poles of a circle inscribed about that point. Now, since there are eight triangles in a diamond crystal, it follows that there are enough angles and degrees to make four such circles. Each such circle would call to mind all the fullness of one of God's attributes, both as to its godlike as well as its godly pole; thus the four would again call to mind the completeness of God's four attributes as they embrace their material as well as their spiritual aspects.

This same thing is proven from another angle of approach. Since the angles of an equilateral triangle are equal, and each is an angle of sixty degrees, it takes three such angles to equal one hundred eighty degrees, or the straight angle of a straight line. Since the entire number of degrees about a point are three hundred sixty, it takes six angles of sixty degrees each to make up this number, or to make one

circle. Since there are twenty-four angles of sixty degrees each in such a double pyramid, there are just one thousand four hundred forty degrees in all; and since there are three hundred sixty degrees in a circle, there are seen to be four circles in the entire number of degrees of the angles of a diamond crystal.

The fact that these two pyramids are placed base to base, having their common base within itself, causes the diamond to testify to the fact that God needs nothing outside of himself as a basis of support, existence, sustenance, or continuation. He is the Self-existing One, absolutely complete in himself in every particular. God has existed throughout eternity past when as yet there was nothing else a, therefore, he has demonstrated his independence of all else.

A perfect diamond is so transparent that the least little speck or impurity would be plainly visible. God has set himself so fully before us in the display of himself, that if there were any selfness or selfishness in him it would be clearly discernible. When God gives us his all it will be so fully and completely done that if he should retain anything for himself, it would be that little speck clearly seen in the otherwise transparent diamond that would show its imperfection. When he ceases to be active, as we saw pictured in the death of Abraham, it will be so fully carried out that the inactivity of the death state will be intensified thereby rather than otherwise modified. "In him is no darkness at all;" he is perfectly transparent -- nothing hidden nor to hide. What a glorious character! Parallel deductions may be made with regard to his wisdom, justice and power.

The fact that one can see through the diamond and that there is nothing to obstruct the vision, tells us that it is unseen; for there is nothing in the diamond to be seen, it is invisible. We are aware of its presence due to the light it reflects or refracts. Reflection brings more light to you, while refraction takes it away from you, and modifies the objects that receive that light in their appearance to you. It is in this way we perceive the diamond. God, who is invisible, dwelling in a light unto which no man can approach, is perceived by the light we receive from him, which makes things appear different than they formerly did. We have received from God the light upon godliness, love, the Holy Spirit. By this we have come to know or perceive God. But this same God has thrown a light upon godlikeness and lovelikeness and a holy spirit, that has given us undoubted evidence of his presence with us. No man has ever seen God; but we, having seen Christ, have seen the Father, is a statement fully in harmony with this setting forth.

In these two pyramids, placed base to base, each having four triangular sides, we have a total of eight triangles; and since each triangle has three angles, we have a sum total of twenty-four angles in all. We often speak of the various "angles" from which a matter may be viewed or presented, and we find that God has presented himself to us from twenty-four angles. These twenty-four angles from which he may be studied will be considered when we come to the introduction of the twenty-four elders into this picture, which will soon follow.

The diamond is the hardest substance known to man. Scientists have arranged a scale or table of relative hardness of the different substances, giving place number one to talc, the mineral from which talcum powder is made. We all know how soft and fluffy talcum powder is. The diamond has been given number ten in this table as being the hardest. The sapphire is ranked as number nine in hardness; yet there is a greater difference between the hardness of the diamond over that of the sapphire, than there is between the sapphire over talc. It is to be seen, then, that there is nothing that even nearly approaches the diamond in hardness; being in a class all by itself in this regard also. This hardness calls to mind the fixity of the Lord in his chosen way. His wisdom cannot plan better than it has; his justice embodies all that is right, forever; his love all that is really good; so why should there be even a shadow of turning or deviation from this plan? Would not the slightest deviation lead to something inferior if not evil or sinful? Principle, which is fundamental to all that God does, never changes; therefore he can be depended upon forever.

The one and only substance of which the diamond is composed is carbon. Carbon appears in several allotropic forms; diamond, graphite, and soot, or lampblack. These are all pure carbon; yet what a difference in their appearance and properties. Can it be possible that the same element that appears as lampblack also comes to us in the form of a diamond? This would be unbelievable if it were not for the

indisputable evidence of chemistry. This same carbon, which is so unthinkable hard in the diamond, is so soft and smooth in the form of graphite that it is one of our best lubricants. The oiliness of our lubricating oils and greases, that practically annul friction, is due to carbon; yet in the diamond it produces abrasiveness and friction to the most exaggerated degree. Even so this God, who is unchangeable under certain conditions where law and justice demand, is so submissive under others that it is almost unthinkable, were it not for the undeniable evidence that we ourselves have experienced.

While carbon in the form of soot absorbs all light, in the form of the diamond it absorbs none. Of all gems the diamond has the properties within itself of making the most brilliant display; there being no other jewel that disperses light to the degree it does. Yet with all this inherent ability at display, the diamond, as it is found in nature, is a very ordinary appearing stone; for it looks just as a very clear piece of glass would look if it were in the same shape or form. The diamond was valued but little in ages past, due to this ordinary appearance it manifests; but since it has come under man's power to cut and shape and polish it, its hidden beauty has been brought forth; and now it is the most highly prized of all gems. The diamond cutter's art has dragged this modest gem from its hiding and has brought its brilliant display to the attention of all who are in the market for precious gems of this type.

As the diamond is ordinary appearing in nature, so God has modestly displayed his spirit in the things of nature. The wonders of astronomy, of chemistry, of electricity; the marvelous things that characterize life on all its planes, and in fact all his works of nature, are so lavishly showered upon us and that without ostentation or display, that they become common, and have come to be spoken of as "nature;" and never is it credited to the loving God who made it all and who gave it all. Unspeakable volumes of glory and beauty are before us; other multiplied thousands of blessings are awaiting their time to be given us, and all become just the ordinary things of life. The gift of his son to be our redeemer is also a thing that has become ordinary with mankind who know of it. The trinity has so juggled this matter that it is hard to know where the glory lies or to whom to extend our gratitude and thanks. His glorious spirit is so modestly displayed.

It has been the innate greed and selfishness of man that has caused him to learn how to cut, shape, and polish the diamond. He has tried out upon it every abrasive he has known, and only after discovering that diamond is the only thing that will cut diamond, has resorted to the use of it upon itself to make it bring forth its beauty and excellence. Had it not been for the ruthless selfishness of the Jewish clergy, Jesus would never have died. Had it not been for the selfishness of the people who literally drained his vitality to heal their diseases and infirmities, Jesus would not have suffered as he did for the three and one-half years of his consecrated life prior to his death. Had it not been for "the man of sin" destroying the followers of our Lord down through the Gospel Age, so as to substitute for God's kingdom their own selfish and devilish designs and kingdom substitutes, the people of God would not have been called upon to endure so much. (The grand finale of this orgy of selfish, devilish, antichristian spirit remains yet to be displayed). But, in all this affliction upon the Lord Jesus and his followers, God tells us that he was afflicted. Can we not see what abrasive treatment the diamond quality of God has experienced in this ruthless selfishness of man? When the curtain will finally be drawn upon this empire of Satan, God will have been so cut to the heart, and so shapen in their hands, and so polished by this abrasive action upon him through their treatment of his people that when they look at the product of their grinding they will see all the possible beauty in God brought to their attention.

It has necessitated the permission of evil to bring about this revelation of the love of God; and as man has nothing with which to cut and polish the diamond, but must resort to diamond itself to accomplish this; even so we find that it took God's diamond quality of justice reacting against his diamond quality of love, in the hands of sinful men, to bring forth this marvelous display of God's glory, which has appeared to men as just ordinary heretofore. When man nailed Jesus to the cross, God's justice had to come into violent opposition to his love, and thus love was given its most brilliant display as the result. Since God's law pronounced a curse upon every one crucified, hanged on a tree, justice had to do that which was most abrasive to love, break the heart of Jesus by forsaking him. In this reaction of love toward justice, love is given its highest polish when it reacts against justice on behalf of the church, and the glorious display of mercy is the result. It was God's justice condemning man to a dying death that caused his love to shine forth in Christ's being crushed for him. Since this violent abrasive

action of diamond against diamond is about completed, all the beauty of God is now shining forth, and it is our privilege to behold in God the perfect transparency of love. What a glorious dispersion of light and love we now witness in this glorious "jasper stone" as we see him sitting in his throne in heaven!

The element carbon, of which is the diamond, is found in all animal and vegetable life. The chemistry of life is the chemistry of carbon. There seems to be no end to the carbon compounds in nature; very many are organic, connected with life. Life in plant and animal would be an impossibility without this element, carbon. We need it in iron to make it extra hard; we need it in oil to make it smooth and soft. We need it in fuel to keep warm in winter, and we use it in the electric refrigerator to keep cool in summer. Carbon, in the form of carbo-hydrates and hydro-carbons, make up our principle foods, and carbon in the form of carbon monoxide gas speedily brings about our death. Thus we see it is our life, and it may be our death, even as we cannot live without God, and it may be that he will be our death should we die the second death.

Diamonds were formerly found chiefly in river beds among the gravel. They were washed down from their original bed, which had been pushed aloft by volcanic action, when their mother rock had disintegrated sufficiently and the floods brought them down stream. They could not be traced to their mother rock formations; at least they were not sufficiently valued to do so. But when the diamond find was made in South Africa, they searched out their original habitat, and found that to be in what they call "yellow ground," and "blue ground;" the former seeming to be closely allied to the latter, and each being a weathered condition of basic igneous rock in which the diamond was formed. They now mine diamonds as they do other precious minerals, and seek for this "blue" and "yellow ground" as their natural home. One mine in South Africa is thirty-six hundred feet deep.

Special manifestations of God's spirit toward mankind have been discovered in the rivers of God's blessings upon mankind in the past by some of his people, but for one reason and another no one ever sought out the real source from which these "diamonds" came, cherishing to a degree what they found, but not seeking out the source so as to obtain more of them. Of late years, as also with regard to the diamond, some of God's "scientists" have made a careful search into the source from whence these cherished gems of the spirit have come. Now they have discovered it, and "Tis a mine, Aye deeper too, than can mortal ever go." There in the "blue ground" of God's faithfulness, and in the "yellow ground" of his divinity they are to be found. The basic igneous rock, indicating the very beginning of the creation of this earth, tells us that this diamond spirit of God has been there for us from the very beginning of creation; and we find it manifested by him ever since he began creating.

While the diamond is pure carbon, nothing more and nothing less, it differs from all other gems in this particular also. Almost all other mineral gems are silicon derivatives in one form or another. Silicon is as abundant in the inorganic crust of the earth as carbon is in the organic compounds upon its face. Silicon is to carbon just what godlikeness is to godliness. One underlies the old creation, that which is purely material in nature; whereas, the other is fundamental to the newer creation, that of the living creatures upon the earth. As godlikeness is the product of the animal or old creature; so godliness is the characterizing thing of the new creation. As carbon is the diamond which represents the Holy Spirit, even so silicon is the base of almost all other gems, picturing those other graces of godlikeness which are characteristic of the material creatures we are.

God is so closely identified with love that we might re-read what has been set forth here in reference to God as seen pictured in the diamond and substitute the word love, and we would then see how love is sitting upon this throne in heaven.

**AND A SARDINE STONE.** The sardius, as its ancient name was, is now called the carnelian. It has received this name because of its characteristic color, which is that of fresh flesh. The word "carnelian" comes from the Latin word for flesh, which is "carneus." This one who was like a diamond to look upon, was also like a carnelian stone in appearance. Since the carnelian stone seems to call flesh to mind, the fact that the one sitting on the throne was in appearance as a carnelian stone, leads us to think that this has reference to the sympathy and love that is resident in the heart of God for his fleshly creatures. God has made us like he is, thereby telling us that we have feelings, sentiments, loves,

sorrows, pity, joy, hatreds, etc., just as he has these same qualities and experiences, even though on a higher plane; that is they are based upon principle, and upon superior things than ours.

The Lord, to get himself before us for the purpose of getting his blessings to us, speaks of his eyes, which run to and fro throughout all the earth; of his ears which are always open to our cry; of his head and his hairs, which are white as snow, like fine wool; of his arm that has been bared in the sight of all; of his hands, in which he holds the nations; of his feet which rest upon the earth, which is his footstool; of his breasts, which are presented to us as that from which we may draw consolation; of his heart, that it grieved him at his heart -- the sinfulness of man -- and so on. This has placed God before his people as one like unto themselves; so that they could realize that he was so human in his sentiments and sympathies toward them, that he had their supreme good at heart, and was suffering with them. Yes, he tells us that "in all their affliction he was afflicted;" and he heard the groanings of the prisoners; and thus we can assimilate him in this way for our own comfort and joy. Thus we see he has the appearance of being a fleshly being, a materially sensitive being, even as if he were one of us.

As adverse as the diamond, with all its distinct and separate qualities, is to the carnelian stone; even so adverse is God to the material beings we are; yet he has placed himself in such a material light before us, in his love and humility and meekness, that we may so consider him and draw from him all that he has of consolation, within his breasts, for us, his material children. When we have become weaned away from our "carnelian" nature, and grown into the spiritual to a degree, then we may view him as the diamond and get the blessings therefrom which he has for his new creature sons.

He has placed each of his godly qualities before us as mere godlike ones, as if they were pure "flesh" action, resident in him as our natural graces are resident in our flesh; so that we might apprehend him; for, since the animal man cannot conceive spiritual things, and we all were just such beings, he has presented himself to us as such so that he might be able to give us the things of himself -- the pity that a father has for his son, and the love a mother has for her suckling child. How wonderfully beautiful is this diamond having the appearance of the carnelian.

To further give us this "carnelian" view of himself, he has presented himself unto us in the person of his son. Having sent Jesus here in flesh, and fellowshiping him in all his sufferings and sorrows, he has shown us, through his greater sufferings than flesh can ever experience, that he is as sympathetic as flesh could be. Having placed this son, who at one time was flesh and who has experienced all its weaknesses and sufferings, and who is now divine as he is "diamond" in nature and character, in the throne with himself, we can see particular significance in the carnelian aspect of this diamond seated in the throne. When we find the blood of God, as the Greek text of Acts 20:28 presents the matter, called to our attention, we can see the "carnelian" aspect of God set before us. God writing into flesh the sacrifice of his son in asking Abraham to sacrifice his Isaac places God before us very "carnelian" in feeling and sentiment. The association of the church, all of whom are from the "flesh" condition with him in his reign gives this "diamond" a distinctly fleshy appearance.

**AND THERE WAS A RAINBOW ROUND ABOUT THE THRONE.** The rainbow was first introduced into the Bible when, after the flood had removed the vapor enveloping the earth, precipitating it upon the earth, the sun could shine unhindered upon the watery vapor of the clouds, thus having its light broken up into its constituent tints or hues. This was impossible before the flood. This rainbow was a promise from God that there would be no more floods; and, since all the watery vapor was now down upon the earth, it was up there no more to come down in flood fashion. So we see it was a scientific guarantee as well as a bow of promise as it was presented.

The flood, which brought about the destruction of that first world, in some ways pictures the condition which will bring an end to this second world. The water suspended in heaven (the sky) and which kept the light of the sun within itself, not allowing it to strike the earth, only partially, represents the truth of God's plan which has been withheld from earth, being retained in heaven until the proper time for it to descend upon the earth. In this truth was the light of God, which has only feebly enlightened the earth up to now. This truth, in making its descent upon society, will entirely do away with every thing upon the earth with the exception of the righteous, whom it will save by their being in the ark,

Christ, which it will bear heavenward. "He uttered his voice," the Psalmist stated, "the earth melted."

Now when this truth, water, which has been but a "vapor" of mystery in matters heavenly as pertains the earth, actually comes down upon earth, it will destroy every institution that is unrighteous, untruthful -- and that is all of them -- and then the light of God will be able to shine fully and freely upon all. Those who then look at the clouds of trouble, that once were a menace to society, will see in them the display of God's love in all its diversified graces. They will see all the graces of love revealed therein, and this will be the best evidence that the time of trouble, which once destroyed the earth, will never need repeating; for the truth which reveals God and the permission of evil, which makes this revelation complete, needs never be repeated. Thus we see the rainbow pictures the display of love on the basis of the truth, not in word, but in deed, in fact.

The rainbow round about the throne, shows that this glorious display issued out of the throne. Since the one like unto a diamond was in the throne, and it is that gem which refracts light so wonderfully and perfectly -- breaks light up into its rainbow tints or hues -- we can see the intent of this picture which John has recorded here for us. Since the diamond is absolutely clear and absorbs no light, and being prismatic, also refracts light, we can see how this rainbow display naturally would result from the natural setting should it be thus set up.

While the truth has been poured out upon the earth, and is here in the sense of being here in book form, it is not here in the sense of affecting the world of mankind in that it drowns them out as old creatures. It is coming again in this fashion and will destroy every old creature; and the earth will be filled with the posterity of him whom Noah represents, those who are now being saved in the ark, Christ, by getting into the ark before the flood of waters starts upon the earth in millennial form and magnitude. When the earth is thus filled with this posterity of Christ, they will all be new creatures. They were destroyed as old creatures by the flood of truth, and will be brought into the new birth condition by the Christ and God. These two manifestations of truth will be dealt with more in particular when we come to the consideration of the seventh trumpet and its sounding forth.

God, being this "diamond" in the throne, and thus love being enthroned, his exercise of power has been nothing other than the light of love issuing from that exercise of power, and this exercise of love has made a display of its every grace. As the principle of love has been taken into the heart of God, he not absorbing or retaining any of it for self, we see all the colors of love emanating from his exercise of that principle as the principle of his kingdom. John had to be taken into heaven to see this display, but when all the light of truth has come down to earth, then every one will be able to see these same things; for then God will tabernacle with men. This will not be when the doctrinal truth is fully come down to earth, but when the full truth about God has come here, the spiritual truths of him and love; then all will be able to see what we now see by being taken up into heaven. When one once sees this rainbow, it is the best kind of evidence that God will never again destroy society as a whole, for only those not then amenable to this holy knowledge and influence will be destroyed, even as individuals are now destroyed but the entire personel of society, never again. When we look at a large genuine pearl we see a ball of white light surrounded by iridescence that calls the rainbow to mind, for the diamond and the pearl both illustrate the love of God.

**IN SIGHT LIKE UNTO AN EMERALD.** An emerald is a green transparent stone -- it is found in hexagonal crystal columns; these being long, seem to speak, in harmony with its color, of longevity or endurance. While the emerald crystallizes into six-sided, long, crystals, it has no characteristic end formation to its crystals, excluding the consideration of its ends, beginning or ending; thereby speaking of endlessness or things eternal. Green representing life in its fulness, seems to tell us of the eternal things. The Bible tells us of Jehovah, "From everlasting to everlasting thou art God." Yes, he is the God he is, for all eternity. The emerald being columnar in shape tells us of the continuous even tenor of Jehovah's character. Its six sides and two ends call attention to his eight times holy. This seems to be the language set forth here in the statement that this rainbow was in appearance as if it were an emerald. From the natural viewpoint we could not imagine such a thing, all the colors of the rainbow appearing as a green stone. But the symbolic language is beautiful and very fitting. Since God's life, love, is as the rainbow and he will exist forever, the rainbow colors of love will also exist forever.



Green also embodies the thoughts of freshness and vigor.

4:4 AND ROUND ABOUT THE THRONE SAW I FOUR AND TWENTY SEATS (Thrones). Here we have set before us twenty and four thrones in addition to the one upon which God, love, is pictured as sitting. What a throne pictures in one place it must also picture in another, especially when so intimately associated as these thrones are. While our text says "seats" the Greek says "thrones." These thrones were round about the throne and the word here used to so locate them is the same Greek word as is used when the rainbow is located with regard to the throne. It seems that since the rainbow is the resultant effect of the diamond sitting in the throne displaying and breaking up the light into its colors, picturing the Heavenly Father manifesting the graces of love; even so these thrones seem to be the breaking up into its resultant reign of the one great throne or rule of God, of love.

This manifestation of the rule of love in its twenty-four phases is to be seen in a double exhibition of its powers and influence. The one exhibition is seen in its operation in the material realm and the other in the spiritual. In each of these there are twelve divisions. These are pictured, as we shall later study them, in the twelve foundations to the New Jerusalem, and its twelve gates of entrance; the twelve foundations representing the material, which is fundamental to the spiritual; and the twelve gates, the entrance into the city, which is in no other way than by spirituality, picturing the spiritual. To show that these twelve divisions are to be understood as thrones, let us call to your minds the statement to the twelve apostles by Jesus, when they asked him what they were to receive because they had forsaken all to follow him, telling them that they should sit upon twelve thrones judging the twelve tribes of Israel. Matt. 19:28.

While these thrones are represented as being in the time of regeneration, it is only so because of a poor translation; for the literal Greek reads "in the time of the again-birth." This is when they shall be born into the new creature condition; for there is no rebirth when mankind is awakened from the sleep of death. We know that this time of the rebirth into the new creature condition will be after restitution shall have done its all for the race; and, therefore, cannot be synchronous therewith. It will be when "Israelites" are to be judged and not those who are not "princes with God." Here we have the twelve gates presented to us. But when Daniel saw this time of trouble bringing the overthrow of the present order, he saw the Ancient of Days, Jehovah, sit. He saw thrones "cast down." This does not refer to the overthrow of the present thrones of earth; for the words "cast down" have the meaning of "establish" rather than overthrow. So here we see the rule of God in earthly matters pictured as in the plural; and doubtless twelve is the intended thought as it is expressed in the spiritual. Dan. 7:9. Again, in Rev. 20:4; we read of thrones seen, and the overcomers were seen to sit upon them, and to reign with Christ a thousand years. This thousand years is not the time of rebirth, but the thousand years of restitution. During this thousand years the world will come forth from death and the grave and become Israelites -- become human sons of God -- preparatory to their blessing of rebirth into spiritual sons of God. The church will rule with Christ in both these phases of love's exercise of power. Just as the diamond has one pyramid pointing to the earth or material things, and another pointing toward the heavenly or spiritual things of God's arrangement, and each pyramid has twelve angles of approach or understanding, even so the twelve thrones of restitution and the other twelve thrones of rebirth into spirituality are related and situated toward each other in Love's exhibition and arrangement.

AND ELDERS SITTING. Elders are those who are supposed to be advanced ones. They were associated with Moses in governing the people of Israel. They were consultants in every important matter. They were the teachers of the people, associated with the scribes and pharisees. The elders of the New Testament church were the mouth-pieces of God, representing him in all matters with regard to the church. They were to be elected on account of their Christian qualities and aptness to teach God's Word. They were to be called to pray over the spiritually sick, for their healing. It is our thought that this word, elders, is here used to call this office to our attention in this picture. The twelve sons of Jacob were the real elders to natural Israel; whereas, the apostles were the real elders to the spiritual house, the Gospel church. These two sets of elders picture the offices that the church will perform for the world in the next age; first making of them Israelites, and then leading them into Christ, the new creature condition. The word elder applies to the office as well as to the one filling that office.

It is our thought that these twenty-four elders, viewed in the completed picture represent the church in glory of office. With their experience, as members of Jesus, they will fulfill the twelve thrones that refer to the material aspect of this reign of God; and with their qualifications, as members of the Christ here in the flesh, they will serve the cause of God with reference to the spiritual blessings that will bring the new creature condition to the Lord's creatures. In these two aspects they will be elders officiating between God and his material children approaching the new creature condition.

**CLOTHED IN WHITE RAIMENT.** There are two words, used in the Greek text, translated similarly in the English Bible. From the translation we cannot get the difference of thought intended. Some interpreters set forth that the white raiment here referred to has reference to the imputed robe of Christ's righteousness; but, since this is a picture of things in heaven, it cannot have that reference; for the robe of righteousness needs not be associated with any one or anything that is so intimately identified with God or his reign. The same Greek word, here translated "raiment," is used in the second and third chapters when the garments of the new creature are promised to the one overcoming. This white raiment has reference to the spiritual things of love that will be the blessing of those who are so associated with God in the throne condition. We see, in this, reference to the church as serving in this capacity when they shall have been completed.

**AND ON THEIR HEADS CROWNS OF GOLD.** Not only are they seated in thrones exercising power and authority as ruling, but they are seen with crowns, denoting that they have the power rightfully as theirs. The crowns, being of gold, show that this power is exercised in divine bodies, and that it is divine in authority and exercise. It appears that all these designating qualifications point to the church as associated with God and Christ in the new rule for the establishment of the new creature order in the universe. We saw God pictured in the diamond, and Jesus, as the one sitting with him in his throne, as the fleshlike stone, the means through which God has manifested his human sympathy and pity and ability to fellowship material beings in their feelings and experiences, thus making himself real unto all his material beings. And here we see the church sitting in that same circle of the throne with the Father and the son, as he promised we should be associated with him, when announcing his reward to the last stage of the church. Thus we see the church also assists in the "carnelian" presentation of God.

Let us here digress a little to get before the student the general method in which Revelation is presented. There are divisions to this book; and, whenever a new division is taken up, it is introduced by setting before us, first, the purpose of that particular division -- the subject matter is fully introduced. Then the context reverts to the method of bringing that purpose or object about. In the first division of this book, embraced in the first three chapters, the church is first set forth with Christ, having God as his head, presented to us; and walking among the seven lampstands, the seven stages of the church. Here, in this second division, we have God set forth as the ruling one, with Christ and the church reigning with him in the one amplified throne. When this is fully accomplished, a thing which requires the entire fourth chapter, then the next chapter shows the first step toward that end, and the sixth chapter completes the elucidation of how it is accomplished. Thus seen, we will see Christ and the church in both progressive as well as completed pictures; the latter of which is presented, here, in this chapter we are now studying.

**4:5 AND OUT OF THE THRONE PROCEEDED LIGHTNINGS AND VOICES AND THUNDERINGS.** On first thought the word "lightning" may seem to be somewhat inaptly used as having reference to the giving of light and truth; but when we think of spiritual matters, it seems to be more appropriate. There is a difference between light and its effect upon the spiritual ones. Do we not read of what is presented to each stage of the church and are enlightened thereby from a purely mental standpoint? and then does it not repeat the statement "He that hath an ear let him hear what the spirit saith unto the churches"? Just as lightning -- those flashes of light that come in the darkness and result from positive and negative electricity coming in contact with each other -- is mentally ascertainable through the eye, and is later perceived through the ear in an awe-inspiring auditory effect; even so is the mental perception of truth followed by the voice that speaketh to us through the hearing ear of spirituality. That is the light that is the result of the positive force of God's spirit coming in contact with the negative force of evil; for is this not the case in each stage of the church's history as it is recorded down through the age? and does this not come out of the throne?

God, in establishing love as the ruling force of the universe, is doing it by these lightning flashes -- the results of the positive force of love coming in violent contact with the negative force of evil during this stormy nighttime of sin and evil. He is demonstrating these opposing forces through seven stages during the Gospel Age. Now the spiritual ear is receiving the awe-inspiring intonations of the voice of God's spirit. We shall later on discuss these seven thunders in their proper place when they shall be presented again. As we observe lightning in its flashing in the heaven we sometimes see a great long flash and then listen for its thunder. Sometimes this is so long delayed that we think it will never come; but finally we hear the deep rumblings of those heavenly tones that continue to roll for several seconds; it is certain to follow. Even so is the heavenly or spiritual voice of God now following the distant light of the first church's lightning flashes -- the results of truth and error having violent contact during the beginning of the Gospel Age. And as we sometimes hear the thunder as soon, seemingly, as we see the flash of light, even so we of this last stage are receiving the spiritual influence upon our "hearing ear," seemingly, at the same time as we see the heavenly influence come in contact with the earthly condition of human-mindedness, producing the light upon the basis of which God speaks to us in the thunderous tones of his spirit. The voices that intervene between the lightning and the thunder represent the human convictions that result from this light to the natural beings we are. This is in contrast to the spiritual voice, the heavenly voice of the thunderings. One such voice will come out of the throne when the seventh angel shall have poured out his vial of wrath upon the air, when God will convince the materially minded ones of the Great Company that the church is complete, saying to them "It is done."

As these lightning flashes and voices and thunderings of this stormy nighttime of the Gospel Age have revealed God unto us and have written the things of love into our hearts thus establishing love within our hearts, even so will these same things of the past age continue to come into the minds and hearts of all who shall ever have this same throne of love established within their hearts. The historical enlightenment -- the lightning of truth in contrast to the darkness of sin and human-mindedness, positive and negative forces -- followed by the spiritual intonations as certain to follow in the "ear" of all who are so blessed or minded, will bring about this new creature condition in them, establishing the "diamond" rule of love, the thing "most precious," within their hearts.

AND THERE WERE SEVEN LAMPS OF FIRE BURNING BEFORE THE THRONE, WHICH ARE THE SEVEN SPIRITS OF GOD. Here we find something before the throne instead of in the circle of the throne. We have previously touched upon these seven spirits of God. They seem to picture the seven stages of the true church now giving light. They gave no light while they were here in the flesh; but, after they shall have completed their humiliation, then, in the world to come, they will appear to be very enlightening as they are viewed here in their suffering condition. Being before the throne, seems to suggest the condition they occupy in this life which will be light to the world before they are in the throne. Jesus said he was the light of the world while he was in the world. Jesus will enlighten the world sometime future, and the light they will get from him is that which he gave to them when he was here, while he was in the world and they comprehended not his light. They will look back to days he spent on earth to be enlightened by him, and it will be just so with the church as lighted lamps. These lamps were not burning during the Gospel Age, for during its stormy time there was lightning with its resultant thunderings.

4:6 AND BEFORE THE THRONE THERE WAS A SEA OF GLASS LIKE UNTO CRYSTAL. The sea is used as a picture of the world of mankind. Its wild state is pictorial of the restlessness and uncontrollable condition of the fallen human family, ever tossing to and fro. Here it is before the throne, brought into subjection to the rule of the one sitting on the throne. Here it is like glass, like crystal, clear and transparent, and smooth as glass itself; all its turbulence gone, and all being able to see into its depths and know all things concerning it. Now it is calm forever for the rule of the throne is exercised upon it completely.

AND IN THE MIDST OF THE THRONE, AND ROUND ABOUT THE THRONE, WERE FOUR BEINGS FULL OF EYES BEFORE AND BEHIND. That these four beings, or as other translations call them, "living ones," are seen to be in the midst of the throne and round about the throne, shows their very great intimacy with relation to the throne or with God. What could have closer connection with God and his

rule than his four great attributes of justice, power, love, and wisdom? Are they not in God, and manifested in every thing connected with the exercise of the things related to his plan? Therefore they are seen to be in the midst of and round about the throne. Having eyes before and behind shows their omniscience, seeing everything, the future and the past. Since God lives forever, these four attributes, so intimately identified with him, are properly called living ones.

**4:7 AND THE FIRST BEING WAS LIKE A LION.** The lion seems to picture justice; for, as it has been manifested toward the race, it has been a destroyer. The lion is called the king of beasts, even as justice is the quality that must have its undisputed way first and above all else. As its power is never subjected to man in a useful way, even so, man can never rule over justice to make it subservient to his cause. The lion's great head and mane give him the terrifying appearance that justice has to the fallen man. In a fight he usually has his way, even as justice will triumph over the sinner and **MUST** be satisfied. Old "Leo" is very easily provoked to exercise his destroying power, even as justice destroys all who are unrighteous in the slightest degree. The lion, and neither does justice, destroy wantonly.

**AND THE SECOND BEING LIKE A CALF.** (Greek, young bullock). A young bullock is a very strong animal and is here used to picture God's power. Since a bullock is a domestic animal and one that is used for accomplishing things useful in life, it is to be seen that God's power is also so used at all times. While the lion is also powerful in his way, his power never accomplishes anything for man that is useful and beneficial; but always that which is destructive. The bullock was formerly used for all agricultural purposes, the horse being reserved for purposes of war.

**AND THE THIRD BEING HAD A FACE LIKE AS A MAN.** When we think of a man we usually think of his facial appearance, this being the way we usually identify him. Since man was created in God's likeness and image, the face is that which is the most distinguishing part of man; and, therefore, that which would have most reference to his godlikeness. Physiognomists, those who study faces and read ones character therein, claim that all that a man is, is revealed in his face. How love can express itself in the face is a matter that all appreciate, even as joy and sorrow, or hatred also may show forth therein. Thus that part of man that is most representative of him, his face, is used to represent the love of God; for man was created godlike or was made a lovelike being.

**AND THE FORTH BEING WAS LIKE A FLYING EAGLE.** The eagle is reputed to have the keenest sense of sight of all creatures. He flies high and observes his prey upon the earth far below. His farsightedness pictures divine wisdom and foreknowledge. Being like a flying eagle would indicate wisdom, active; for an eagle is a bird of the air. He is not in his natural element unless up in the air. The air gives his great sight opportunity of exercise, for great sight is not needed in the tree tops, nor in the grass.

**4:8 AND THE FOUR BEINGS HAD EACH OF THEM SIX WINGS ABOUT HIM.** The Bible sets forth the Old and New Testaments as wings, as we shall show a little later on. A pair of wings thus represent these two Testaments. In the Ezekiel picture of these four living creatures they are shown as each having the characteristics of all the other three. This is proper for they do not exist independently, even though we often so study them. Being all in God they must be assisted or complemented by each other, seems to be what is here pictured in the three pairs of wings. All that is contained in the two Testaments about wisdom, love, and power are the assisting means of justice in its getting to where God intends it shall. Love needs all that there is stated regarding wisdom, power, and justice if it is to attain unto what God purposed. And so it is with all of them; they all need each other.

**AND THEY ARE FULL OF EYES WITHIN.** Yes, these two Testaments which speak about God's four great attributes, have a complete statement of the entire plan of God, past, present, and future. In them is that perfect foreknowledge that is characteristic of God. Nothing escapes his knowledge. **WITHIN** them can be **SEEN** all that God has designed or planned. God desires to gather us under these wings, to bring us into actual possession of all that is contained of himself in these two Testaments, if we will but submit and co-operate.

**AND THEY HAVE NO REST DAY AND NIGHT, SAYING, HOLY, HOLY, HOLY, HOLY, HOLY, HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, WHICH WAS, AND IS, AND IS TO COME.** The four great attri-

butes of God are so continuously busy in manifesting the glory of God, through their constant working that which is righteous and glorious and beautiful both in regard to that which is good and that which is evil, that they take no time off for diversion; they take no rest. Thus they are demonstrating that God is eight times holy. Seven is completeness from a material standpoint, but eight is one point beyond this completeness and indicates the spiritual completeness. These eight-times-holy-manifestations seem to be set forth in the eight equilateral triangles of the double pyramid. God has been always; he is now; and he is coming. Yes, he is coming continually into his new creatures, and they will be coming from the old creature into the new creature condition forever, from now on; so he is to be coming forever.

4:9,10 AND WHEN THOSE BEINGS GIVE GLORY AND HONOR AND THANKS TO HIM THAT SAT ON THE THRONE, WHO LIVETH FOR EVER AND EVER, AMEN, THE FOUR AND TWENTY ELDERS FALL DOWN BEFORE HIM THAT SAT ON THE THRONE, AND WORSHIP HIM THAT LIVETH FOR EVER AND EVER, AMEN. The office of the church, both in the material aspect of their privileges in association with God as well as in the spiritual, will be adoring and worshipping him. How could they, as well as all new creatures, finally, do other than worship him! His beauty is so transcendently above and beyond all else and his virtue so singular that no honest soul could for one moment consciously absorb the credit for anything unto himself. Self will become entirely submerged in God, in love, and that for ever and ever. Here is where self, dying in God, will forever be dead.

4:10,11 AND CAST THEIR CROWNS BEFORE THE THRONE, SAYING, THOU ART WORTHY, O LORD, OUR LORD AND GOD, TO RECEIVE GLORY AND HONOR AND POWER; FOR THOU HAST CREATED ALL THINGS, AND FOR THY PLEASURE WERE THEY MADE. The crown, representing the power of office, being cast before the throne, pictures the fact that those of the church class, even when in glory, will forever recognize where all the honor and glory and right to the exercise of power belongs; and their casting their crowns before the throne shows that they will forever and ever so confess this before all. They could not soil their garments by doing in any wise, other than this. Since God created all things, and it was out of his good will and pleasure that so glorious a plan for the highest happiness of all sprang forth, and that no one was ever his counsellor, it is, therefore, all his honor, and glory, and right to exercise all power -- have it entirely his way.

Now that the permission of evil is a reality, the things that are to become hereafter, are first and above all this throne condition which has here been set before our vision. When this Gospel Age will be fully completed in its outworkings, this throne in heaven will be a reality. The next chapter will show its functioning and the wide spread beneficent results that will follow.

## CHAPTER FIVE

We have just finished a view of the throne and its related things. We have seen the throne amplified by its twenty-four surrounding thrones. As God is to rule in that throne by his representative, so these twenty-four thrones are to be presided over by twenty-four elders--those qualified to represent God in his great family in that they are morally as well as materially sufficient to thus perform. We have seen the "diamond-like" one in the throne further amplified in the rainbow which entirely surrounded the throne. Then we were given the results of its beneficent influence in that this reign shall magnify God and extol his quality of love. In this chapter, the fifth, further detail, and that introductory in nature, is to be given us. This chapter is to show the inner workings of this throne, that which is in the midst of the throne, and how these glorious results are to be brought about, and more detail as to what these grand results are to be. Then in the next chapter we shall be shown how this is to be accomplished in detail; for in that chapter the opening of the seals is brought to our attention.

5:1 AND I SAW IN THE RIGHT HAND OF HIM THAT SAT ON THE THRONE A BOOK. The one sitting in the throne is none other than Jehovah the God of all. The book that was in his right hand is not, as we have thought in the past, the plan of God; for this would not meet the designations here set forth, in this chapter, as will become manifest as we proceed. The book does, we think, represent the revelation of Jesus Christ, which is a revelation of God; for its seven seal-periods embrace the entire period of time when God is writing into history his entire exhibition of love in its grandest

display. The revelation of God is chiefly concerned with the time from Pentecost unto the full establishment of the kingdom. Things future to that time show the outworkings of that revelation and its effects. These seven seals embrace just that period of time and no more. These seven seals are practically parallel to the seven church-periods, and in a way include those features.

Being in his right hand tells us that it is in his control as well as under his protection, and that his almighty power is that which supports and orders all things relative thereto. We have all come to that blessed realization, and desire it to be not otherwise. When we think of all that has been brought to our attention in the diamond-like-one who sits in the throne, and all his agencies which are in co-operation with him, we are highly pleased that it is so, and rejoice that neither we nor any other creature was consulted with regard to this plan or its accomplishment.

**WRITTEN IN FRONT AND ON THE BACK SIDE.** Books of ancient times were in the form of scrolls. These were long sheets of some parchment-like material which were rolled up from either end, and were unrolled from one end as the reading progressed, and rolled up at the other as it was completed. The front side was that upon which writing was placed and the back side was the outside of the rolls, which was usually left plain; but in this case both sides were inscribed. Since both the inside and the outside of the scroll was inscribed we might draw therefrom that the inner side contained the most important features of this revelation of God; whereas, the outer side recorded those things that were necessary incidentals thereto. The inner being more concealed would seem to picture the hidden things of this revelation; while, the outer side would represent the earthly and visible things that have to do therewith. The inner side contains the message the Spirit has for the churches; the outer side contains the literal words of this revelation which any one may read. We do not refer to Revelation.

**SEALED WITH SEVEN SEALS.** Since this book was a scroll, it seems that to seal it there must, of necessity, be cords running all around the scroll with sealing wax securing their ends. This would not have hidden what was on the outside of the closed scroll, and would have entirely removed from view what was written on the inside of it. And, since seals were official acts, these seven seals signify that no one could know what was on the inside, even though they could see the outside of the scroll. Mankind witness and experience the outward happenings of the plan of God, but they do not know of it as related to the revelation of God, for this understanding is hidden from all.

The revelation of God to his people is spread out over a period of time which is divided into seven epochs. These seven epochs are seen in the seven stages of the true church, and in the seven seals of this chapter; these two features seem to run co-temporaneously, at least in a general way. Each of these periods has in it, deeply hidden from all, a wonderful revelation of God, love; and more superficially will be seen the earthly things related thereto -- the outward expression of these matters in earth's history. Here we again see the two pyramids pointing in opposite directions; one toward the spiritual, and the other toward the earthly or material phase of God's plan. Since each of these stages is a distinct step forward, and has its own revelation of God to bring forth, it is called a seal; therefore there are seven seals in all to this scroll.

**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?** The work of this angel gives us a clue as to who or what is here pictured. The one worthy to take this scroll or book and be privileged to loose its seals and, therefore, to know what God knows in this regard, could be none other than one who had a character as God himself possesses. To find such an one it required God to place such a candidate on trial, and the test was faithfulness unto death, even as God would have proven himself to be, had he the privilege. Justice, therefore, who determined the faithful adherence of our Lord to the will of God, must have been the strong angel who made this announcement and who determined the fitness and worthiness of such an one.

While, from the literal view we take of this scroll and its seals, we reason that it cannot be opened before its seals are loosed; yet the Bible speaks of it differently; and places the opening of the scroll before the loosing of its seals. This order is given us at least twice; it is not a mistake. From this we must conclude that one opens the scroll before loosing the seals thereof. If one is to loose

the understanding of another, will he not be required to open the scroll to his own mind before he can loose it before the mind of another? It appears that this loosing of the seals is to picture the opening of the spiritual things of God to another. Certainly Jesus had to know that which reveals God before he could loose the seals that were upon that knowledge in the minds of the church; or, as in this case, the John class, which was a preparatory feature to that end.

**5:3 AND NO MAN IN HEAVEN, NOR IN EARTH, WAS ABLE TO OPEN THE BOOK, NEITHER TO LOOK THEREON.** The word "man" does not appear in the Greek text, it simply says, "no one." No one in all God's creation, which at this time was entirely in the material realm, was worthy of opening the scroll, not even to look thereon. Jesus, who was also one of these materially created intelligences up to the time of his baptism, even while he was in heaven, before coming to earth, was not found worthy; neither after his coming to earth was he esteemed so, prior to his Jordan experience. The phrase, "under the earth," of the Common Version, seems to be an interpolation; for it is not found in the oldest manuscript, the Sinaitic. No one knew that God had a method of revealing himself before Jesus found it out while in the wilderness; and, therefore, no one could ever look upon the scroll. Revelation, this history recorded in advance, was not written until about the year 96 A.D.

**5:4 AND I WEPT MUCH, BECAUSE NO MAN WAS FOUND WORTHY TO OPEN AND TO READ THE BOOK, NEITHER TO LOOK THEREON.** This verse is omitted in the Alexandrian manuscript, but occurs in other ancient ones. It seems to be implied in the following verse, or at least John appeared there to be so disposed. This attitude is certainly the experience of all God's true people; and the feelings of the John class in the matter, they being no different from the rest, are truthfully presented in this verse. Those so weeping are, Scripturally designated, as those who "mourn in Zion."

**5:5 AND ONE OF THE ELDERS SAITH UNTO ME.** It is plainly to be seen that this picture is one that pertains to conditions back in the time when Jesus was here upon earth. At that time this elaborated throne was not yet so amplified as it will be in its completed condition; therefore these twenty-four elders were in their progressive state. Now is the time when "John" is getting to see what took place back there. We think the Apostle John, who is the representative of one class of these ruling elder-classes, is the elder who is here brought to our attention. We considered these elders in the last chapter, and if the student has forgotten what was there set forth, we suggest a return to that portion. Thus will be seen that these Apostles were representative heads of these elder-classes in their uncompleted condition. See comments on Chapter 4:4.

In the book called "The Finished Mystery," these twenty-four elders are set forth as being the twenty-four prophets (according to the author's way of counting) who prophesied as God's mouthpieces. To those who are listed under their names as writers of the books of the Old Testament are added Enoch, Jacob, and John the Baptist. Why not add Balaam, who plainly prophesied as God's mouthpiece, and that of restitution also? And Zachariah, did he not prophesy when his son John the Baptist was born, and did he not also speak of restitution? And could we leave out Simeon who prophesied when he saw the child Jesus; and Anna, the prophetess, who also called the Saviour to the attention of many at that time? So here we have some more than twenty-four. But, be it marked, none of these filled the requirements as we shall see when we shall take them up as we proceed.

**WEEP NOT; BEHOLD, THE LION OF THE TRIBE OF JUDAH, THE ROOT OF DAVID, HATH PREVAILED TO OPEN THE BOOK, AND TO LOOSE THE SEVEN SEALS THEREOF.** While these prophets all told of the coming Messiah, not one of them has presented him in the words here used. See if you can find in all their words the statement "The Lion of the tribe of Judah." It is true that Jacob spoke of Judah saying, "Judah is a lion's whelp." But that has reference to the tribe of Judah, and not to the lion who would come out of that tribe. Isaiah spoke of the "root of Jesse," but not of the "Root of David." To say this means the same thing is negligently blind and disrespectful to the Word of God. The Holy Spirit can give utterance to its meaning, perfectly; and we need not substitute for it. Isaiah speaks of a branch growing out of the root of Jesse, but here Jesus is called the Root of David. These cannot be the same; for Jesus was that branch, and yet he is the Root of David. If we use so little respect in studying the Word, it will be impossible to get the fine shades of meaning God has in his Word for us.

In this book of Revelation is the only place where we are given these two expressions; and is there any other place in the Word of God where we are told that the Lion of the tribe of Judah, the Root of David, has been the one who has prevailed to open this book and to loose its seals? Are we told anyplace else that Jesus has so prevailed and so functioned? Does the Bible anyplace else tell us that this revelation of God was sealed with seven seals? St. John who told us this, is the ONE and only one, who makes any such statement. It was not the elders who made this statement, but "one of the elders." St. John, being an apostle, represents the spiritual tribe of which he is the exponent. He told us this in this literal statement made back there in the time of his visioning of this entire fact; at least, he is the one who told us of this matter. So, in the progressive picture, when there were as yet no tribes, St John was that elder, even as Jacob, referring to the things "which shall befall you in the last days," addressed the sons of himself, who became the elders of Israel at his death, and who represented the twelve tribes to whom he was making reference.

The Lion of the tribe of Judah has reference to Jesus from the standpoint of his physical being; whereas, the Root of David calls the new creature state of our Lord to our attention; for will not all who will ever become the beloved of God -- the word "David" means "beloved" -- be required to come into such blessed relationship toward God upon the basis or root of the life, sacrifice, and the spirit of God as manifested in connection with Christ as a new creature? Had Jesus not functioned successfully in both of these capacities he would not have been found worthy to open this great revelation unto others as he is now doing and will forever do. But before he could do so to the blessing of all, he had to open the scroll himself and read its spirit-inspiring message for himself; and then he was capacitated, in God's due time, to open it to others -- loose its seals. Rev. 1:1; and comment.

5:6 AND I BEHELD IN THE MIDST OF THE THRONE AND OF THE FOUR BEINGS, AND IN THE MIDST OF THE ELDERS, STOOD A LAMB AS IT HAD BEEN SLAIN. There is seen in this statement a distinct difference set forth between the four beings and the elders; the former are more closely identified with the throne than are the latter. In our previous consideration of the four beings, it was noted that they were in the throne and round about it; showing that they are God himself, as is love, and his attendant attributes of justice, wisdom, and power which are not in the throne; but are round about it, in the very closest association with love. The elders are set forth as dissociated therefrom at least to a degree, for they are separate in body in the progressive as well as in the final state.

The picture changes at this point. This lamb, being the new creature son of God, love, just as God is love, is seen in the throne. He was also the result of divine wisdom, justice, and power co-operating with God's love; and not only was he such, but he was also the central feature of the arrangement God has for extending his throne, rule, to all -- that arrangement which covers the twelve earthly divisions of the human race, pictured in the twelve apostles while here in the flesh, and deals with godlikeness; and the twelve divisions of the spiritual, pictured in the twelve sons of Israel. In the completed picture our Lord will stand related to the church as is pictured in the lamb being central to the twenty-four elders.

This lamb stood there, in appearance, as if it had been slain. This "having been slain" does not have reference to his dying on the cross, for no allusion thereto can be drawn from this picture, although his death upon the cross is included as a part of it. This dying of the lamb, here called to our attention, has reference to his dying to all of self, his will, his godlikeness; and seen in the throne, tells us that he lived only in God's will and in love; for that is where he appeared to dwell -- in the throne.

When one is slain he does not stand, he falls prostrate; but this lamb stood after having been slain. There is only one kind of death in which the dead one stands, and that is when dead in God. Since God is the only one in whom is life in its absolute sense, only those who die in him shall ever LIVE. This is the new creature condition coasummated. There is no death in God, so it follows that any one dying in God is not really dead, but alive forevermore. This dying in God is nothing other than dying to godlikeness and submerging it all in the behalf of godliness -- to live from hence for love as it is in God, and not in godlikeness, even as God has set all else aside and lives for love, and love alone. God, finding such an one, raises him up in the full sense of the word, and henceforth that one stands.



To substantiate this setting forth, permit us a little digression at this point. The glorious verse we have known and used so long, and which we have thought we so fully understood that we used it as a rubber-stamp, comes to our assistance with new beauty and glory and enlightenment. Jesus said, "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life." John 5:28,29. Those who have done good we recognize as the members of the Christ. The Greek word here translated "resurrection" has the meaning of "standing again" or "restanding," and cannot refer to this class getting to a standing they have formerly had; for they never did stand before, except in justification. If we make a literal application of this meaning here it means that they will experience restitution upon their re-awakening, and this we know is not the case. If we have the Jubilee blessing of restoration in mind we shall see that this standing, with which they once were credited was a new creature standing which they possessed in the mind of God before he ever began the earthly order.

How plainly this verse tells us that this resurrection is to take place after they have been brought forth from the grave, that it is something beyond the receiving of life again in some form of material body! If this corruption is to put on incorruption and this mortal is to put on immortality, then the resurrection that is to be experienced thereafter cannot have reference to bodily conditions; for when the church comes forth will they not be alive in physical and bodily ways? How, then, can they experience a resurrection of life thereafter, if they come forth immortal? Is it not necessary to see that this resurrection is a raising into the new creature condition, and that the life is new creature life? "This is life eternal," Jesus said, "that they might know thee, the only true God; and Jesus Christ whom thou hast sent." God having not revealed himself unto any until in this latter rain, the seven seals only now being loosed from this scroll, tells us in unmistakable terms that the sleeping church has not known God as they will be privileged to do when they come forth from the sleep of death in the very near future, and come into the privileges of the wedding supper. They will then be raised from the old creature condition into life as new creatures by getting this revelation of God and of Jesus Christ as it is now being prepared for them and soon will be sent unto all these seven churches, as John was directed to do.

It is apparent then, that even though they come forth in immortal bodies, there is no "standing" until they receive the life-implanting impulse of the knowledge of God, and when one sees God he cannot longer live; for no one can see me and live, is the scriptural declaration -- God speaking. Jesus, who so died, was seen to be standing; and only those who so die in God when they are privileged to get this knowledge of him at the wedding supper time and wedding feast times will ever restand. How clear and grand and harmonious this entire matter becomes when we view it from new creature enlightenment. The remainder of this verse, by Jesus, shows how this same thing will apply to all others when their time for this blessing comes to pass. Now let us return to our original line of study.

**HAVING SEVEN HORNS AND SEVEN EYES, WHICH ARE THE SEVEN SPIRITS OF GOD SENT FORTH INTO ALL THE EARTH.** These horns and eyes were something in addition to an ordinary lamb. Other beasts of this book, which will be treated later, had horns and eyes. Horns have reference to powers, for they are symbols of such; whereas, eyes being symbolic of wisdom and knowledge, organs of acquiring intelligence of physical matters, represent wisdom and knowledge. This lamb having seven horns, seems to have reference to the seven churches which will be added to Christ Jesus, even as the beast of another chapter (the antichrist) had groups of people (horns) who were its powers. The fact that God has taken the body of Christ from the seven divisions of the Gospel Age seems to represent the fact that the Christ will be thus qualified in these seven respects to assist the people, living under such conditions, to overcome their peculiar troubles and besetments or weaknesses which were also experienced by the body members of those periods. These horns are powers for salvation to those needing them.

The seven eyes, which are the seven spirits of God, have related thoughts to those which we have just set forth with regard to the seven horns. The eye is the organ of sight. Man, not knowing God, must have God placed before him in such a way that he can conceive of him through his limited powers of preception. Man cannot think of God being able to see him as he is, and to feel sympathetically with him as he suffers; he must have something by means of which he can know that God and Christ do so feel with him, and have knowledge of him. It is to this end that God has designed to select some from

each of these periods of time, embracing the Gospel Age, who shall be associated with Jesus in bringing them off conquerors and meet for their inheritance in light. These are taken from the entire civilized world; and, since they are so taken, the world can know that he is able to see into the condition of all, everywhere, through these; and thus they are designated as the eyes of the Lord, the seven spirits of God which go forth into all the earth. (See comments on Zech 4. under Rev. 1:4)

**5:7 AND HE CAME AND TOOK THE BOOK OUT OF THE RIGHT HAND OF HIM THAT SAT UPON THE THRONE.** The preceding verse sets forth the lamb, Christ, in his completed condition, the body members added to him, and all enthroned in God's throne. We are now to see how this is brought about. The picture again changes. It is very apparent that this language is not for literal interpretation, and must not be so viewed; for, after telling that he saw the lamb in the midst of the throne, John tells us that the Lamb CAME and took the scroll out of the right hand of him that sat upon the throne. We wonder how one in the midst of the throne can come to the throne and thus take the book. But when we see God's order all is clear and reasonable. This lamb in the midst of the throne is a prophetic picture of the lamb and refers to him in his completed condition, when he shall have his "horns" and "eyes" added to him in their significance; and when thus viewed we can see how he, in due time, before he is completed as "the Christ," came and took the book out of the hand of the one on the throne.

**5:8 AND WHEN HE HAD TAKEN THE BOOK.** The very tense here given by the translators gives past completed action. The Lamb takes the book for only one purpose, and that purpose is to loose its seals. So, as soon as he takes the book, there are immediate results. (The literal Greek expression of the preceding phrase is as follows: "And he came and he has taken the book." This tells us, as one translator, Rotherham, comments, that he immediately took the book upon his coming. If he takes it to open it, it is apparent that when our Lord came as bridegroom and he immediately took the book, he also immediately opened it, and so we find it has taken place. We are inclined to give the date of this coming as September 28, 1924; for immediately thereafter the spiritual things began to be opened up to us. (See Jubilee study, Series Three, Study Four). We are in the time when the lamb has taken the book; and, when we take up the following chapter, it will be apparent that the lamb has taken the book and has also done just that for which he received the book; namely, opened it. We are living in the day when all the seals are off the book. The last one of these seals will be seen opened before it is fulfilled in the earth, just as Jesus saw all of them opened before any were fulfilled in earth.

**THE FOUR BEINGS AND FOUR AND TWENTY ELDERS FELL DOWN BEFORE THE LAMB, EACH HAVING A HARP.** The four beings, representing the four attributes of God, are seen to be in full harmony with one another and with the circumstances of the occasion. We shall see how each has its opportunity to thus perform when the first four seals are opened. Having a harp, an instrument of harmony, and not a trumpet to call to battle, shows that the complete understanding of the Bible is harmoniously blended through the spiritual understanding alone. These four attributes are all harmoniously attuned with each other in the revealed spirit of God. Their falling down before the lamb shows that it is the subject of their worship and the product of their exercise.

The four and twenty elders also have harps, signifying that as soon as the seals are loosed the church is completed; because the spiritual things are here; the wedding supper is served; and all can harmoniously blend the spiritual and the material phases of the Word of God. The elders represent these two phases of God's arrangements; whereas, the horns and the eyes represent other things relative to the Christ. These Elders falling down before the lamb represent the fact that this church, complete, will magnify the Lord and his work of opening the revelation unto us. It will glorify the method God is using, and the fact that this church is completed as new creatures by the loosing of these seals, will be much in the way of pointing out to all, in due time, the real way unto salvation.

**AND GOLDEN VIALS FULL OF ODORS, WHICH ARE THE PRAYERS OF SAINTS.** Down through the age the saints did not really know what their prayers were. Since their blessing was to be spiritual, and they were only material, their prayers in words did not represent that real desire that was put forth in "groanings" that could not be uttered. They, every one of them, had a deep desire within their hearts to be and do just what God wanted them to be and do; but they had not the intelligent conception of just what that was. Therefore Pastor Russell told us that prayer was the heart's sincere desire,

uttered or unexpressed. But now it is different. Now the lamb has opened the book of Revelation and now we can see God in all his glory. Now the matter of what a new creature is, is a thing of intelligent appreciation. Now we can pray intelligently in this regard, for we see God's purpose and our privileges as clearly as intelligence can make it. We now have these golden bowls of incense, a matter never possessed before by any one outside of our Lord Jesus

Since the lamb has opened the seals unto us we have come into a knowledge of what love is, and we can define it, a thing never possible before the seals were loosed upon this book. We see what love is in contrast to lovelikeness, which we formerly thought was love. Godlikeness is seen to be passion and sentiment; whereas, godliness is now understood to be principle, and that it does not spring from brain action but is possible of being absorbed into a godlike heart. With these views as ours we can pray intelligently to God in these matters. We also see that God is the only source from which an all-absorbing display of these things of love can be gotten, and only as we see LOVE IN HIM can we know what to ask for and from whence to expect an answer to our petitions. God is that golden vial in which these odors are to be had, and in him alone. He has been our possession in this regard only since the lamb has opened the seals of this book unto us. The number of these golden vials not being stated shows us that there must be an abundant supply. There is one for each of the Little Flock to be had now, and the supply will be adequate to the demand which will be ever increasing as the ages roll along. The possession of these bowls is to be as individual as the prayers of the saints have been; for each elder had a number of them. We are not blessed with new creature blessings in groups, but individually. That the four living ones had these bowls or vials also, shows that everything in God of wisdom, justice, love, and power is operating to the end that we may obtain this answer to our prayers. Did not God tell Abraham, along with whom we are to be blessed, that he would be his exceeding great reward? Have you received your golden vial of odors?

5:9 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 TO GOD BY THY BLOOD OUT OF EVERY KINDRED, AND TONGUE, AND PEOPLE, AND NATION. This is indeed a new song, and what beautiful harmony it makes out of the Bible, which was formerly an old fiddle on which any old tune could be played! The creed fiddlers have so used this most wonderful book, but now it brings forth one great symphony with its four movements, bringing the four great attributes into admirable unity. We can now sing that song which tells of the worthiness of the lamb to be the one to open this wonderful revelation unto all; because he died for all, but as yet has only redeemed unto God out of every kindred, tongue, people, and nation, a Little Flock who are now fully tested and made ready for still greater blessings. This redeeming is unto the new creature sonship to God.

5:10 AND HAST MADE THEM UNTO OUR GOD A KINGDOM AND A PRIESTHOOD: AND THEY SHALL REIGN UPON THE EARTH. Not only has he redeemed them unto God, but he has also made them unto God a kingdom and a priesthood. Being made a kingdom, means that they will have been fully qualified to reign in God's stead or order. Being made a priesthood, tells us that this class will be qualified to administer the things of God -- take the gifts of God and bring them unto the people, and to take their return gifts unto God; for this is the function of a priest. These qualifications to be the kingdom and the priesthood unto God is something in addition to being redeemed unto God through the blood of the lamb. Being thus redeemed and thus qualified to be kings and priests unto God, as the literal Greek states it, is to the effect that they might represent God in the establishment of his kingdom here upon earth for the blessing of all in his due time.

Here we have the salvation of the church brought forth as the first results of the opening of the seven seals. Since the four beings and the twenty-four elders sing this new song, it is evident that they cannot sing it as some translations state it "thou hast redeemed us unto God," for the four attributes which join in this anthem were never so redeemed unto God. But those who are so redeemed are the ones represented by the elders.

5:11 AND I HEARD AS IT WERE THE VOICES OF MANY ANGELS ROUND ABOUT THE THRONE, AND THE BEINGS, AND THE ELDERS: AND THE NUMBER OF THEM WAS TEN THOUSAND TIMES TEN THOUSAND, AND THOUSANDS OF THOUSANDS. Here the second fruitage of the loosing of the seals is

brought to our attention. Here the Great Company is brought into the picture; and since the numbers of Revelation are practically all literal, we can see that they will number more than one hundred million. Notice also that they are not in the circle of the throne, but are in a circle that is next farther out; for they are round about the throne and the four beings and the four and twenty elders. The thrones of these elders are next about the throne of God, in direct association with the throne. That these angels are here introduced, and represent the Great Company, is quite good proof that the elders represent the Little Flock; for they are pictured as singing their song first and are the teachers of all.

5:12 SAYING WITH A LOUD VOICE, WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOR, AND GLORY, AND BLESSING. Yes, these members of the Great Company will be loud in their praise of the Lamb; for they will realize that even though they were unworthy of salvation as they were invited to receive it, yet in his great mercy God has tendered them a joyful portion of life eternal.

5:13 AND EVERY CREATURE WHICH IS IN HEAVEN, AND ON THE EARTH, AND THOSE IN THE SEA AND EVERYTHING IN THOSE PLACES -- I HEARD THEM SAYING, THE BLESSING, AND HONOR, AND GLORY OF THE ALMIGHTY BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB FOR EVER AND EVER. As the opening of these seven seals proceeds, and the lamb opens them unto the rest of the heavenly hosts, the angels, who have been there for ages past, as they see the wonders of God's spirit, will join in the hymn of praise to God. Then as earth's millions awaken to their privileges and get the vision of the seven loosed seals as their blessing, they, too, will join in the chorus of praise. Those in the sea, the anarchially disposed, who do not permit themselves to be removed from this condition of heart, will be destroyed when the time shall come where there will be no more sea. Their destruction will speak the same praise to God as the salvation of the others does. And all that are in those places will praise God, be they of the saved new creature class or of the obstinate that will not be saved, because their destruction will be as much an act of the love of God as the salvation of the others is. Wisdom and justice and love will display themselves as gloriously in the destruction of the unworthy as they do in the saving of the saved.

They will ascribe to God all that is due him as the Almighty; and not only will they ascribe it to God, but they will also do the same unto the lamb, and that forever and ever; and this lamb in the throne has seven horns. Thus we see that all will have the privilege of becoming new creatures through having the glory of the Almighty shine into their hearts through the loosing of the seven seals unto them.

5:14 AND THE FOUR BEINGS SAID, AMEN. AND THE ELDERS FELL DOWN AND WORSHIPPED. The word "Amen" is an asseveration of truth and a very strong one at that. The four attributes of God will guarantee this blessed condition, and the church will continue to call attention to God and his glory forever; for they will be God's instrument whereby his new creature blessings will be forever and ever carried forward to ever increasing numbers who are to be blessed with this joyful new creature condition.

## CHAPTER SIX

Having set before our minds the things that must "become" hereafter, we are now prepared to see the way they are to be brought about. In the fourth chapter we saw a picture of the throne of God in its amplified form, fully established, the means through which the blessings are to be maintained forever. In chapter five we saw the means through which this condition of ruling is to be constituted and the results to be produced. Now in chapter six we are to see this in its operation. Here we are to study the specific action that results in the desired end being attained.

6:1 AND I SAW WHEN THE LAMB OPENED ONE OF THE SEVEN SEALS. Let us be understood, now, that this book with its seven seals is not the book of Revelation; but it is the revelation of God given us in the doings and permissions of the Gospel Age, during its seven stages. The opening of the seals does not have reference to the time when Jesus was given his revelation of God and saw what is here being revealed unto John, but it refers to the time when he was privileged to reveal these things unto the John class, which occurrence is set forth in this chapter in picture. Neither does the opening of these

seals happen at the time when these things, herein referred to, transpired in history. Right now is the time when the lamb is opening the seals unto the John class. We draw this conclusion from the statement of John; "And I saw WHEN the lamb opened one of the seven seals." No one saw anything spiritual until the Jesus opened the seal. John was in the spirit when these things were seen; so no one can see them until they, too, are in the spirit, and on the Lord's day, the Kingdom time.

AND I HEARD ONE OF THE FOUR BEINGS SAY AS IT WERE THE VOICE OF THUNDER, COME AND SEE. The first being, or living one, was a lion. The lion is unmistakably referred to here, for he is the only one of the four beings who speaks as a thunder; at least his voice comes closer to resembling thunder than any of the other three. Justice is the foundation of God's throne; and, therefore, the first thing that must be understood when the things of his kingdom are under consideration. Justice is, therefore, the quality referred to as the first being that said, "Come and see." Whenever there is anything relative to God's plan to be examined, justice should always be considered to see what it has to say relative to the matter. If justice permits injustice one can rest assured that it is at the best of wisdom and love. At least if there is anything that is unrighteous or against which justice must operate, it will not so operate at the time; so its seeming indifference or inactivity is for a great purpose; and we can rest assured that all disobedience against it will be punished when our obedience shall have been completed.

6:2 AND I SAW, AND BEHOLD A WHITE HORSE. A horse is used often, in the Bible, to picture doctrines. Horses were used almost exclusively, in olden times, for war purposes. They used asses and oxen for agricultural and traveling purposes. Doctrines, likewise, have been "bones of contention and strife," rather than means of spiritual livelihood and progress. Thus it has always been, and even so it is today. The Christians of the past age seem to have used doctrines for purposes of dividing themselves into so many factions and to have ridden these doctrinal hobbies with the end in view of destroying each other. How much grander is the purpose for which God has given them unto us than that for which they have used them! A white horse would set forth the fact that the doctrines referred to were righteous ones, pure ones.

AND HE THAT SAT ON HIM HAD A BOW. Similar to this we find the picture given us in the nineteenth chapter of this book, where a white horse is seen and a rider sat on it who was "faithful and true," and who made war in righteousness and judged likewise. What a white horse pictures in one place is the same thing that it pictures in another. In both these places we shall find that the white horse is used to picture the pure and righteous things of the truth from the doctrinal standpoint. These pure and righteous doctrines were given to the church in its very beginning. Jesus left them with us in type and parable, but the apostles and evangelists gave them to us in clear-cut statements. The early church had what is here pictured by the white horse.

But while the two white horses are the same, pictorially, their riders are altogether dissimilar. The one pictured here as riding upon this white horse has a bow. We are unable to find where a bow is used in the Bible to represent anything good. A sword is used to represent the Bible, but a bow never is. A bow is that weapon of offense that is used by those who are endeavoring to carry their purposes into effect from ambush. For, being noiseless, and being able to send its darts or arrows quite a distance, the bow is quite a treacherous weapon. Satan is the one who uses the fiery darts which are shot against the Lord's people. Jesus is never pictured as having a bow and arrow. The tongue, it seems, is likened to a bow, and its bitter words of error to arrows which the unrighteous shoot at the righteous, and the allusion is very fitting and descriptive. Ps. 64:3.

The one sitting upon this horse would call to mind those who used the pure doctrines of truth, given by our Lord through the apostles, to promote their interest and ideas; and who used their tongues to stealthily shoot their bitter words of untruth into the minds of the people. Some of the elders of this first stage used the truth to further their interest, rode the white horse; and used their tongues, as bows, to shoot their arrows of errors into the people and slay them as children of God. St. Paul warned against these, and told us that they were there. He also told of "the secret of iniquity" which was already working in the church at that time, and warned against it. He warned that after his departure evil men should arise from among their own number and seek to draw some away after themselves

through their deceitful words, calling them grievous wolves, not sparing the flock. The one sitting upon this white horse pictures this class of so-called Christians or, in other words, the secret of iniquity; or as he is also styled, "The Man of Sin," at its very inception.

**AND A CROWN WAS GIVEN UNTO HIM.** A crown pictures the power to rule, but not always the right to rule. This class of iniquitous ones, who gradually secured the control of doctrinal matters in the early church, rules; not by divine right, but by Satanic right. These were falling prey to the temptation submitted to our Lord by Satan when he was offered control of all matters if he would fall down and worship him. The early church could not set themselves sufficiently in line with the Lord and his laws and advice to forestall this tempting influence, and gradually this element came into rule of doctrinal matters. Their power came from Satan and, therefore, this crown pictures this right that comes from might, but not from justice as its foundation. It was not a golden crown.

**AND HE WENT FORTH CONQUERING, AND HE CONQUERED.** It seems peculiar that such a spirit of Satan should conquer when the Lord's people were in possession of the truth as this white horse pictures they were. But when God is not placed in control of all, as he should be, then Satan can steal in, unobservedly, and get control of matters. History repeats itself often. This same white horse was again given us recently by the Lord through Pastor Russell, but see who is riding upon that white horse at the present time. Had the Lord's people been true to their charge, the Society of the Lord's people would have permitted the Lord to place some one in charge of the truth who would have been God's true representative; but what poisonous arrows have gone forth from their bows since they have gotten control of the white horse! And like back there, they conquer.

The fact that justice did not interfere at this juncture but permitted this pure truth to be so traduced and controlled, is proof that there is something wise and good to accrue therefrom. Paraphrasing this matter it might be stated thus: "I am justice, which must be on guard against all injustice and unrighteousness; but here is something that I will not now punish nor prevent; for the blessings that are to come therefrom are so valuable that I shall permit it full sway until its further operation will no longer be conducive of good. While it promotes suffering and injustice now, the ultimate fruits of its display are so glorious and productive of that which is ideal that I have decided to let it mature this fruitage once and for all time. Then I will punish its perpetrators and never permit it again. This is to be an everlasting lesson and will be of benefit to all future generations."

This first seal seems to parallel with the first stage of the true church where the true ones could not "endure wicked men, and hast tried those who declare themselves to be apostles but are not, and hast found them liars." These false apostles who lied, got possession of the truth; and the secret of iniquity began to work; and, by the time the true apostles were all asleep, they were pretty well established in the "saddle," and had control of doctrinal matters.

**6:3 AND WHEN HE HAD OPENED THE SECOND SEAL, I HEARD THE SECOND BEING SAY, COME AND SEE.** This second seal seems to parallel with the second stage of the true church's experience. The fact that there were different stages of the true church is due to the fact that the secret of iniquity, the man of sin, was working and that, without seeming knowledge on the part of God; for the attributes merely said, "come and see" and did nothing to prevent; but seemingly stood idly by, letting evil have its undisputed way; and things got worse by stages. The effects or stages of this unbridled sin are to be seen in the church's experiences as recorded in the second and third chapters.

The second living one, as respectively listed here in the foregoing chapter, represents God's attribute of power. Power says, "Come and see what I am permitting." Many people think that these awful things of sin and evil and persecution of God's people came about because God was not able to prevent it. How many have said something to this effect: "If I had only a tenth of the power that we ascribe to God, I could have arranged a better plan than this is." When power appears to do nothing at all to check or forestall this evil, is it not apparent that it is permitting it, and that for wise reasons? Fools rush in where angels fear to tread is an axiom that seems somewhat fitting in this regard. It is stated that power was given to this second rider to take peace from the earth; so God's power was not interfering, but had arranged that power be given to the evil system.

6:4 AND I BEHELD, AND, LO, THERE WENT OUT ANOTHER HORSE THAT WAS RED. Here we find another horse, but this one is red instead of white. Paralleling this time we have the red dragon of the twelfth chapter presented, and the same word for red is applied there as here. It shows that the same thing that was in the government that was pictured by the color red was in the church at that period. The same human sinful disposition had become mixed up in religious matters, for the man-made creeds were being substituted for the truths of the Bible. These doctrines, which they now used to fight over, were becoming void of truth and were being saturated with the human spirit of sin and selfishness and error of human reasoning. Human governing ideas became mixed with truth.

AND POWER WAS GIVEN TO HIM THAT SAT THEREON TO TAKE PEACE FROM THE EARTH. The Smyrna church, existing contemporaneously with this seal, tells us the peace of the true Christian was gone. The man of sin, who was in the saddle, had injected so much of human-mindedness into the religious matter of that day that it caused Christians to torture one another, and creed making became a business and suffering of the non-conformists was the only result. Read the bitter experiences of this church and you will have abundant testimony that the leaders had the power to take peace from the earth. The grasping elders had degenerated into a clergy class by this time; and they being the leaders, is it any wonder that peace was taken from the earth?

AND THAT THEY SHOULD KILL ONE ANOTHER; AND THERE WAS GIVEN UNTO HIM A GREAT SWORD. While these selfish leaders wanted to be the rulers in the church of God, they assassinated the true Christians, in that they misrepresented them and destroyed their influence together with their true doctrines. To more effectively accomplish their nullification their literal destruction was often resorted to as a short cut to that desired end. Thousands upon thousands of the followers of Christ were so gotten rid of, and is it any wonder that such bloody practices caused the Lord to denominate this horse "fiery red?"

Whereas the first rider had a bow and shot from ambush and at long range, this rider had a big sword. The word for sword used here has the meaning of a short sword, one used for hand to hand fighting. During this second period the emissaries of Satan were more bold, and had not to resort to stealth; but came out into the open and engaged in open warfare with the real child of God. The word "great" used here denotes that he had much power in the use of his sword, for the church of that period was very small in numbers and their foes were numerous.

6:5 AND WHEN HE HAD OPENED THE THIRD SEAL, I HEARD THE THIRD BEING SAY, COME AND SEE. This seal period parallels with the Pergamos stage of the true church. Of this church it was said they dwelled where the throne of Satan was; and where God's faithful witness, Antipas, was slain. This stage of the church was the period wherein the nominal church was elevated to a place in the world where Christianity became popular. The third being that invited John to "come and see," was representative of love. In this time that, which seemed to be most ungodly and, therefore, most seemingly devoid of love, took place. Truth was entirely vanquished, and error took complete charge of matters religious. How could love, which is the very spirit of truth, permit such a seeming triumph over itself, seemingly entirely permit itself to be set at naught?

AND I BEHELD, AND, LO, A BLACK HORSE; AND HE THAT SAT ON HIM HAD A PAIR OF BALANCES IN HIS HAND. Black is just the very opposite of white. They have absolutely nothing in common. Black is the condition or state where all light is absent; whereas, white is the condition or state where all light is present; for white is a combination of all the colors of the spectrum or rainbow. The white horse of the first seal has now been succeeded by the black horse of this, the third seal. As the white horse represented the righteousness of the truth or the truth itself, even so this black horse represents the condition that had arrived at this time, wherein there was no truth remaining; all true light had been successfully suppressed, and nothing but error remained.

Since this black horse had a rider, and the black horse pictured the system of error that then prevailed, its rider cannot picture any one other than the one who had established his throne at this stage of the church, even Satan. Creed making had come to its height during this period, and these false creeds were what was pictured by this black horse. This system of error was the throne from whence Satan ruled in the person of the pope and the rest of the clergy of that time. Here the man of sin came into

personification in the form of the Antichrist, and he was seen in the person of the pope. Being seated upon the black horse shows that error was his means of progress and activity.

It is stated that this rider upon the black horse had a pair of balances in his hand. Balances represent justice; for it takes equals in these balances to make them balance or remain level. These balances being in this rider's hand show that the office of dispensing justice at that time in the earth's and in the church's history was in the hands of this rider of the black horse; and since he was the one supported by one hundred per cent error it is not hard to see what kind of justice was meted out to those falling into his hands to be dealt with. Since the matter of dispensing justice remains for God alone, we can see what a position this papal system had arrogated to itself. Antipas, who was God's faithful witness at this period, as is recorded under the Pergamos stage of the true church, "was killed among you where the Adversary dwells." He who was attested by God as his faithful witness is dealt such treatment by this one sitting on the black horse. Truly these were unjust balances which God hates, and which are an abomination in his sight. Prov. 11:1. Balances also call one who sells to mind.

Under the first seal, justice had to remain inactive while love was being ravished and truth was being perverted; and seemingly the entire fruit of sacrifice, most dearly purchased, was being destroyed. But here love had to remain silent when, instead of its foundation, justice, being laid, the very opposite principle was being enthroned; and almost the last vestige of that which is right and just was being done away with. Can there be anything right or loving in permitting the very foundation of the right and eternal things, purchased at so great a price, to be removed, as it seemed was taking place? If God is love, then there is something especially loving in permitting such to occur. The final results will bear love out in her permission of such extremities.

6:6 AND I HEARD AS IT WERE A VOICE IN THE MIDST OF THE FOUR BEINGS SAY, A MEASURE OF WHEAT FOR A PENNY, AND THREE MEASURES OF BARLEY FOR A PENNY. Most intimately associated with the throne were the four living ones, the four beings; for they were in the throne and about it. They were God representatively. The voice from out of the midst of these four beings was none other than the voice of God. These four beings are revealed in these first four seals, for one each came and called John to witness what happened as one seal after another was opened. Thus is seen the propriety of this voice coming out from the midst of them, for it is God that is being revealed.

The word "penny" is substituted for the word "denarius," and it is equal to sixteen and two-thirds cents, and was the wages of a common laborer for one day's hire. The word "measure" represents the Greek word "choenix" and is equal to slightly less than a quart. When one worked out at hard labor all day and received enough to purchase only one small quart of wheat, labor was exceedingly poorly paid. One could not survive upon such payments. Barley, which was a coarser food, was sold at three "choinices" for a penny. This poorly paid condition seems to represent what God had to be satisfied with during these strenuous times of depression when the black horse and his rider were in control. For his day's endeavors he received a small measure of true ones, children of the kingdom, wheat. Yes, true ones were very scarce when the wheat field had become a tare field. Barley seems to be associated with harlotry, Num. 5:15; and, therefore, represents those who have not been faithful to the Lord even though they had been espoused unto him, and were scarce at three times the number compared to the wheat class. Yes, the black horse had so thoroughly displaced the truth, and its rider was meting out such corrupted justice, that few even dared to venture consecration unto the Lord. Less than three quarts of barley did God receive for his day's labor and suffering. Is it any wonder that the cause of God seemed to be about starved out during this period?

AND SEE THOU HURT NOT THE OIL AND THE WINE. Since the only one introduced in this picture is the rider upon the black horse, he who has weighed out, upon such unjust scales, to the people, these warning words must be directed to him -- hurt not the oil and the wine. Yes, the man of sin could kill the Lord's Antipas, but the Lord would not let him hurt the real things that make for life and joy eternal. They may destroy the Lord's people, but the truth and the spirit of that truth cannot be hurt by any, ever. Thus far shalt thou go and no farther is God's decree to this iniquitous system, the secret of iniquity. No real harm will ever be tolerated by God; and that which seems to be real harm, is only divine love, justice, wisdom, and power, permitting what will work out the highest good for his people.



The oil represents the godly spirit which will be the final portion of the Christian; whereas, the wine represents the stronger truths which will finally bring them the joys eternal when they shall draw the spirit of the truth out of that truth.

6:7 AND WHEN HE HAD OPENED THE FOURTH SEAL, I HEARD THE VOICE OF THE FOURTH BEING SAY, COME AND SEE. This fourth seal period corresponds to the fourth stage of the true church, the Thyatira stage. In this period the empire of Satan was fully established. The church, nominal, had come out of her wilderness leaning upon the arm of her beloved, temporal, governmental power. The earthly governments and the church had become one in very truth. The true ones of this period caused to ascend to God "the sweet perfume of sacrifices;" for they were unmercifully persecuted, and hunted like beasts and destroyed as such, so that the false church should have nothing to hamper her in her purposes. Here "the depths of Satan" were placed on record. The man of sin had been left to run his course, and here the dire fruitage was in evidence.

This fourth beast represents wisdom. When this church that was founded at so great a sacrifice was seen practically to vanish from society, are not the materially minded ones prone to ask, "Wherein lies the wisdom of such a permission as this?" But wisdom, that far sighted quality of divinity, could see the wonderful results that were to follow this exhibition of godless godlikeness and, therefore, it permitted this exhibition of spiritual as well as physical cruelty and assassination.

6:8 AND I LOOKED, AND BEHOLD A PALE HORSE. The first horse, being white represented the truth as it came originally through Jesus and the apostles. The second, a red one, pictured the earthly and sinful features that gradually crept into the truth when creed making started. Then we were shown a black horse, a condition wherein no truth was to be seen -- all was error. Now here we have a pale colored horse, picturing, not the diseased condition of creedal matters, but its demise as regards truth matters and related things. The Greek word, which is used here to describe this horse, is brought bodily into our language in the word "Chlorosis;" and this word is applied to a condition of the blood in which the face has a greenish-yellow cast. This color represents mortification. Not only had creed-making destroyed all truth; but here a vital union with the earthly governments had been consummated; and, therefore, the case was hopeless. Since this pure organization of the virgin church had now become the wife of Satan she was dead forever as far as ever having any marital relations with the heavenly bridegroom; for a pure man was NEVER allowed to marry a prostitute.

AND HIS NAME THAT SAT ON HIM WAS DEATH, AND THE GRAVE WAS IN HIS TRAIN. The riders of these horses do not represent individuals such as the pope or an archbishop; but picture the progressive decline of a condition of ungodliness, the mystery of iniquity. Although they start off with all the resemblance of truth as their basis, evil principles gradually express themselves; for Satan presents himself as an angel of light, and his messengers as messengers of righteousness -- riding on white horses. But that way which seemeth to be right unto them is a way that has an end, and that end is the ways of death. Here we find death riding on this horse which represents the ultimate of perverted truth. Death, as here used in contradistinction to the grave, refers to that condition which has God's disapproval; and, therefore, is shut out from him and is, therefore, doomed to destruction. When truth was entirely supplanted by error -- the ransom by the mass; the kingdom of Christ by the Holy Roman Empire; God by the pope -- was not the putrefactive state of the church at hand? was not the undertaker "hades" there?

The word "grave" here used is the translation of the Greek "hades," which literally translated, means the "unseen" state. It has reference to what we usually term the death state. Because dead people are usually placed out of our sight, the death state became known as the "unseen" state. Those who receive the full effects of this rider upon his pale horse find their terminus in a condition that is out of God's sight -- behind him, outside of his grace and favor. The Catholic church, which was the only church that existed up to and through this period, died during this time; and has ever since been, and will be outside of God's recognition forever. That this is the case is witnessed in the fact that the remaining seals deal with Protestant movements. He tells this church, that of Thyatira, that he gave her time to repent but she did not; and, therefore, the fact that he tells her he will cast her into a bed (of debility), and that she received a wound that was unto death, strengthens this position.

AND POWER WAS GIVEN UNTO THEM OVER THE FOURTH PART OF THE EARTH. This adulterous spirit found its consummate fruitage in the Holy Roman Empire, an empire that embraced all of Europe, both continental and insular. It had no control in Asia, Africa, nor in the Americas. Thus it embraced only a fourth of the earth. But there this secret of iniquity certainly ruled supreme. History records the fact that the kings of Europe bowed before the pope and thus received their crowns; and, when they displeased the church, they had to make such amends for their discourtesies as were particularly humiliating and emasculating to them, showing that she was given power over the entire number of European kingdoms.

TO KILL WITH SWORD, AND FAMINE, AND DEATH, AND WITH THE BEASTS OF THE EARTH. The power given the church by Satan was principally intended to the end that the truth be eradicated from the earth. If this could not be done in one way, then it must be attempted in another. They tried to remove the truth, first by substituting error in its place. The Word of God, the Sword of truth, was used to this end; and that by misrepresenting it, injecting man-made statements into the truth. In this way many of the adherents of truth were destroyed, killed by the sword. Next they resorted to placing a ban upon the Bible, and keeping it chained in monasteries and other similar places. They tried to starve the truth hungry, and keeping it in the dead languages added to the famine condition. They substituted for truth their legendary junk and apocryphal writings, but this destroyed as loyal adherents unto God only certain weak ones. Then they tried to kill them by death, in that they placed a boycott on all who would not affiliate with them in their nauseous repast. This boycott treated them as being dead, and no more consideration than a dead man receives was extended them. This killed some of them as God's people and added to their dead ones. The beasts of the earth, who were used to kill others, were the beastly governments of earth who were used by the church to convert their subjects to the Catholic faith. These were killed by decrees sent forth from the kings, and many obeyed their decrees and were dead to the Lord as a result. It was in this way that the Catholic Church became as powerful and large as it did.

When these kinds of slaying were not possible, and they could not make converts in one of these ways, then they were literally destroyed in any and every barbarous and inhuman way that Satanic ingenuity could devise. History recounts the horrors of this period, in which at times the literal streets ran red with the blood of the Lord's people who would not be coerced into support of the church and were, therefore, exterminated. The "beasts of the earth" would issue orders for the army to invade a province and destroy all, man, woman, and child who would not espouse the cause of the Catholic church. We can thank God this much is now a matter of record as facts of history and will not need repeating, even if some other things similar in nature are yet on the program for the near future, before all the deceivableness of unrighteousness and its fruitage is recorded in facts accomplished. Over forty-two millions of people were butchered off in this way, and yet God's power simply permitted and even called us to witness the fact. Truly the results that were seen, which were to accrue therefrom, must be most glorious or else God's power would have asserted itself in its prevention.

We have now seen the first four seals opened. We saw truth in its purity, as God gave it to the saints at the time of the beginning of the church, come under the influence of man and gradually become contaminated or debauched by error until all of it was displaced by error, and to such a degree that it was pictured as dead, yea, even in a state of decomposition. This truth which was brought to earth at so great and so precious a price, the most valuable thing in the earth, that which was God's representative, and that which was the only hope of mankind's eternal salvation and joy, that which was to consummate God's plan for his intelligent children, was permitted so ruthless a treatment by God that he had for the time being, to deny, seemingly, all that he was. The Catholic church, which was this degeneration of truth, has been "unseen" by God ever since this fourth seal has been opened, in that it has been entirely outside of his grace and favor. God has permitted himself to be entirely set at naught. A most wonderful revelation of the humility and submission, long-suffering and forbearance of God is here brought to our attention. God seems to be developing our hatred for evil in this exhibition of its baneful and unrestrained effects upon truth, thus giving us a background for love.

From this point and on through the remaining three seals, God will show us how impossible it is for mankind, even with his help, to do anything really beneficial unto themselves in the way of attaining his blessings for them; they simply get themselves deeper and deeper into that from which he desires

finally to deliver them. Between the sixth and seventh seals God sets forth the consummation of his workings, during the time of his permissions as the seals bring them to our attention.

**6:9 AND WHEN HE HAD OPENED THE FIFTH SEAL.** This seal parallels the reformation stage of the church, the Sardis period. It comes right after the time when the man of sin had gone to his extreme limit, and it was only then that the Lord featured a little help in the form of the reformation. But while all that Satan had to show forth in his devilish way was now a matter of history, there were other things to be displayed; for all the deceivableness of unrighteousness is to be made a matter of record, likewise. There are other things that must be "loosed" for the enlightenment of all who must learn to hate unrighteousness with a perfect and holy hatred.

**I SAW UNDER THE ALTAR THE SOULS OF MEN THAT WERE SLAIN FOR THE WORD OF GOD, AND FOR THE TESTIMONY WHICH THEY HELD.** This altar seems to allude to the brazen altar that was in the court of the tabernacle. Only dead animals were placed upon this altar; and, when they were burned, their ashes fell through the grating upon which they were placed, and were found beneath the altar. This is the thought or setting that is presented here regarding this fifth seal. All who had been loyal to God and his Word and will in the past, under the four preceding seals, were represented as being under the altar; having thus consummated their sacrifices faithfully until death.

We remarked above that these were the souls of those men who had been slain. We want to make a distinction between being slain and being underneath this altar. As the animal was first slain and then burned, we find two things to take into consideration; for these souls had been slain, literal Greek, "through" the Word of God and "through" the testimony which they held; and their getting underneath the altar was another phase of their experiences. Their slaying pictures the effect that the Word of God, and the testimony they had, Jesus' life's testimony, brought about in their lives. This was the condition of being dead to their own wills, desires, righteousness, ideas, and all else to the best of their knowledge. Thus they were slain "through" the Word of God and the testimony they had, that was given them in the life of Jesus and the Apostles.

Being thus dead, they were placed in contact with the coals of the fire of persecution. These destroyed them, as history so perfectly attests; and, therefore, they were found beneath the altar, their ashes having fallen through the grating. This class does not include the Great Company, but only the members of the Little Flock; for the Great Company does not die completely because of their being in constant fear of death; and, as they are pictured in the body of the scape goat, they never get upon the altar, but are still alive when the time for their death has passed; and thus the "live goat" properly pictures them. The death of their bodies, in the destruction of their flesh, does not constitute being killed by the Word of God or the testimony which they have. This dying will take place within them in the next age, as we shall show forth following the opening of the next seal.

**6:10 AND THEY CRIED WITH A LOUD VOICE, SAYING, HOW LONG, O LORD, HOLY AND TRUE, WILT THOU NOT JUDGE AND AVENGE OUR BLOOD ON THEM THAT DWELL ON THE EARTH?** Their crying with a loud voice is seen in the very apparent and not understandable delay in exacting justice for this crime against truth, light, love, and justice. This is often the thought when the word "loud" is used in this book of symbols. The fact that God is Holy and True makes the delay very apparent; but delayed justice is never injustice. If this beast was fatally wounded, why not destroy it now and thus avenge all of this blood spilt up to that time.

The Lord will both judge and avenge all the righteous blood that has been spilt upon the earth. He squared this account up to the time Zacharias was slain between the altar and the temple, at the time of the destruction of the Jewish nation as a nation, in the year 72 A.D.; but there is now another squaring of accounts that will shortly take place; and then all the rest of the righteous blood that has been spilt from that time, up until the saints will have finished their suffering here in the flesh, will be avenged. Then God will clear the slate of justice of all that divine justice needs satisfaction for, up to that time. He has already judged this order fit for destruction, and soon the sentence of destruction will be carried out, and that as soon as the suffering of his people will be ended.

Blood, as it is here referred to, does not mean their life, but it does have reference to the sufferings caused them while faithful to God in his service. These sufferings were wilfully inflicted upon them, and did not result from the curse the perpetrators had suffered. This blood is that which is called to our attention as the blood of the covenant, and is pictured in the memorial cup. It is suffering because of righteousness. The avenging of this blood will be the confessing of the iniquity and the transgressions of the people, in all their sin, upon the head of the scape goat when it is led away by a fit man into the wilderness, to a place uninhabited. The fit man will be the fallen man who will bring the persecutions upon them in the near future, when the sufferings of the church are a matter of history. The place uninhabited is the death state, where no one dwells; for all are out of existence when dead. Their unsacrificed flesh must be destroyed; since, as members of the Great Company, they have consecrated it to God, it must be disposed of to demonstrate their adherence to the Lord's will. It will be avenged upon those dwelling upon the earth, not in the sea.

6:11 AND THERE WAS GIVEN TO EACH OF THEM A WHITE ROBE. The word for "robe" used in this instance is not the same that is used in the Greek text when white "garments" are promised to the one "overcoming." The one overcoming receives his garments when the Lord will come, but these were given, each, a white robe and told to rest until that time. It is apparent, then, that these cannot refer to the same thing. The white robe is not the robe of Christ's imputed righteousness, for they were given this at death; whereas, the robe of Christ's righteousness was a possession prior to death. Because of their enduring until death, they are credited with a righteousness of their own, and when they are awakened in the resurrection morning, they will need the imputed righteousness of Christ no longer for they will have a righteous body given them, this white robe being the guarantee of that standing.

AND IT WAS SAID UNTO THEM, THAT THEY SHOULD REST YET FOR A LITTLE SEASON, UNTIL THEIR FELLOWSERVANTS ALSO AND THEIR BRETHREN, THAT SHOULD BE KILLED BY THEM AS THEY WERE, SHOULD BE KILLED. In some respects this is a poor translation. We offer the following as a true rendering of the Greek text. "And it was told them to rest yet for a time till they should be completed, and their fellowservants, even their brethren, those being about to be killed by them even as they." The fellowservants and the brethren can be only one class, for they are all one, and not two separate classes. They are to be killed through the Word of God and also through the testimony which they hold, even as those whose souls were seen under the altar.

The marked thing about this verse, and the thing it seems the translators overlooked, is the fact that those who had the white robes given unto them were yet to "be completed," and were to rest for a time until the rest of their brethren should also be killed as they were, and then all of them would be completed together. This fact is so outstandingly evident that it cannot be side-stepped and remain loyal to the Word of God. The new creature condition, that which fills full or completes will be the blessed portion of all at the time of the wedding supper. The very last members of this class are now on earth and have been killed by the Word of God and the testimony which they hold, and are being filled full or made complete by the blessings of the wedding supper; and, when this is almost completed, then the dead saints will be awakened from their resting and be completed also by these same wedding supper blessings we are now enjoying. They will not require the long time it takes us to appropriate these blessings, for we are in mortal fallen bodies; and they will be in perfect divine ones.

Since this translation cannot be set aside and one remain loyal to the Word of God, it is an indisputable proof that the dead saints did not come forth from the death state in the year 1878, as we formerly were taught and did believe. The saints were not all dead, slain, at that time, through the Word of God and the testimony they held. Thousands have come into a knowledge of the truth since then, and these "brethren" had to be slain by this truth before those resting could be made complete. They, whose souls were seen under the altar, and all those entering sleep since are to awaken; and those slain, by the Word but still alive as humans are to be changed and all together are to be completed. Thus it is evident that they were not completed at the time of their death, nor are they yet completed; and what would they have been doing since 1878 if the saints on earth are to be rewarded by receiving their "penny" first, the last being first and the first last, if they had then been awakened? and why should "John," now write this down and send it to these seven churches, if they had been awakened almost sixty years ago? But more on this later. Let us remember that the Great Company is not included in this class.

Since the first four seals had been opened and the Catholic end of heaven together with its full development, in a governmental way, had now been witnessed, it seemed that the mystery of iniquity was completely exposed; therefore, it seemed as if it were time to start vengeance upon these evil-doers. But there is more of this mystery or secret of iniquity to be revealed, and more of the brethren of the saints to suffer at its hand. Yes, "all the deceivableness of unrighteousness," 2 Thes. 2:10; is to be placed on exhibition; for, since God is now letting evil, once and for all time display its ugly countenance, he is determined that nothing shall be left undemonstrated, for it shall be brought forth into the lime light and every detail thereof be brought into full display. Since this opening of the fifth seal is parallel with the reformation period and on, Protestantism is now to be revealed, and we find the same experiences after a different fashion, are the portion of the saints of God since they have succeeded to the place of the Catholics.

When this passage -- 2 Thes. 2:9 and on -- is read with understanding, it is seen to have reference to matters transpiring at the time of our Lord's coming, and that as bridegroom. At that time every deception of iniquity is to be revealed that has not been revealed before. And this is permitted to affect those who are perishing, those who admitted not the LOVE of the truth in order that they might be saved. Yes, they admitted the truth, and preached it far and wide and constantly, but when the Lord wanted to give them his LOVE through that truth, they would not permit of it. They want only the truth, but the spirit, which is hidden away in that truth, they do not desire at this time. And because of this, as St. Paul states, God will send them a strong delusion to their believing the falsehood. The friends are now throwing away much truth and are accepting almost any wind of doctrine that blows their way, both doctrinal as well as chronological. Thus we see the rest of these seals show what the Protestants have done and will do in the way of persecuting the people of God.

**6:12 AND I BEHELD WHEN HE HAD OPENED THE SIXTH SEAL, AND THERE WAS A GREAT EARTHQUAKE.** The fifth seal, covering the period of Martin Luther and his reformation down to the time of the entrance of Brother Russell upon his mission, leaves the fulfilment of this seal to be seen as expressing the results coming after the truth had been broadcast world wide. It embraces the time up to the breaking of the real time of trouble, and that will take us through the period of the wedding supper served to the church, and the passing of the Great Company from this scene to that which is their eternal condition. These seals seem to refer to the results accrued from the period they cover and the reaction in the earth to the truths of that period. Therefore this sixth seal will take us up TO the final overthrow of this evil religious arrangement. This will be a completed thing before the earthly or political order of today is finally destroyed.

The great earthquake here referred to seems to be fulfilled in the greatest political accomplishment this world has ever known. We have reference to the communistic uprising in Russia that overthrew the czarist regime. Church as well as state were entirely done away with; not a vestige of either left remaining. The land and all wealth became the property of the new order. No one works for any other than for the government. This overthrow of what was the most autocratic as well as the most illiterate, and also the largest government in Europe, stands out as the most remarkable political event of all times to date. The only event of its kind that will ever eclipse it will be the overthrow of the empire of Satan in the very near future, and the establishing of Christ's Kingdom upon its ruins. It is our opinion that this Russian revolution is just a little advance sample of what will happen world wide when the time of trouble gets into full action in the not far distant future. Herein religious denominations may see their ultimate fate. And had it not been for that man of destiny, whom we think will yet play a larger role in the future than he has in the past, preventing the same communistic move, which was already well under way, from doing to the Catholic church and the Italian government what it did to the Greek church and the Russian government, the time of trouble might be well upon its way toward destroying all the evil governments of today. We have reference to Il Duce, Mussolini.

**AND THE SUN BECAME BLACK AS SACKCLOTH OF HAIR.** The sun is a symbol of the Gospel light as it shines from the pages of the New Testament. Those countries, where this "sun" has shone, have been the most enlightened in every way. Sackcloth was crude material made of goat hair, and was used for bags and sacks. It was also worn by mourners. When deep sorrow was to be expressed, they wore this rough scratchy material next to the skin, to appear as if in real affliction. It was a symbol

of all that was undesirable. The sun becoming black shows that it gives no light to them, that it lost its effect and purpose with them. Becoming as sackcloth of hair unto them signifies that it becomes a scourge unto them. They are getting to the place where the Bible is a scourge unto them; for it deprives them of so many pleasures, sets up unattainable standards, and robs life of all that is desirable -- it is an affliction unto them now, and this will be increasingly so in the near future. The intense light it now emits, and soon to be given them by the Great Company, will torment them.

**AND THE WHOLE MOON BECAME AS BLOOD.** Blood is unsightly to people. It brings thoughts of suffering and death to them. They shudder to think of blood. The moon is a symbol of the Old Testament. The moon was very prominently associated with the Jewish order and it was their basis for reckoning time. The moon becoming blood pictures how obnoxious the entire Old Testament is becoming to refined(?) society today. They read of the sacrifice of so many animals and think of these sacrificial rites as so much butchery, and the Bible as a slaughterhouse record. The wars recounted therein are to the same effect with them. The Old Testament to them is the history of a past civilization, and a poor one at that, and only when some one desires to justify war do they use it.

**6:13 AND THE STARS OF HEAVEN FELL UNTO THE EARTH, EVEN AS A FIG TREE CASTING HER UNTIMELY FIGS, WHEN SHE IS SHAKEN BY A MIGHTY WIND.** In studying the experiences of Lot and the two angels in Sodom on the night previous to its destruction, we had something to say about religious conditions and their trend in the near future. There we referred to the conditions that existed at the time of the French Revolution, stating that those things that happened there, were merely a little picture of what is to happen here in the end of this age upon a much larger scale. The abhorrence of the Bible by the French people and government, and the gathering of the men of Sodom before the house of Lot and their expressed desire and purpose seem to be what is brought to our attention here in the darkening of the sun, and the moon becoming blood and the stars of heaven falling to earth, and the departing of the heavens. While these things are already fulfilled in a way, there is a far more pointed way in which they will be fulfilled before an entire end of this old order is a matter of record. We think that it will be about this time that the Great Company, who will endeavor to uphold the majesty of the Bible and the truth will receive their final tribulation. They will endeavor to cast their pearls of truth before the swine of the ungodly, who will trample their pearls under foot, and will turn upon them and rend them.

**6:14 AND THE HEAVENS DEPARTED AS A SCROLL WHEN IT IS ROLLED TOGETHER.** In ancient times their Bibles were in the form of scrolls. They unrolled it to the place where they desired to read, and when through reading they rolled it up again, and it was then put away. The rolling up of this scroll was a sign of its being about to be put away. The two ends of the scroll, heaven, can be seen to represent the Protestant and Catholic ends. They are most certainly rolling together at this time. But the results of this association will be much more marked than is even now thought. The Prophet says, "Associate yourselves, O my people, and ye shall be broken in pieces." Just as certain as these ends of heaven roll together, just that certain are they to be removed. God is letting them come together so that he can destroy them all together under the next seal. They are here seen "passing out of their space" or "room," as the Greek word here used, has meaning. We shall have more to say upon this point when it shall again present itself in its proper setting.

**AND EVERY MOUNTAIN AND HILL WERE MOVED OUT OF THE PLACES.** We think that this statement will find its fulfilment when all these kingdoms and other governments are rearranged in the society of nations. There are things to transpire, which will give such statements as we have here, and shall dwell more upon later, particular significance. That they are not destroyed in so being "moved out of the places" is to be understood by the fact that they are seen to remain, and are mentioned in the next verse or two. These governments take on communistic, dictatorial, or other forms and thus are moved out of the places they formerly held.

**6:15 AND THE KINGS OF THE EARTH, AND THE GREAT MEN, AND THE CHIEF CAPTAINS, AND THE RICH MEN, AND THE MIGHTY MEN, AND EVERY BONDMAN, AND EVERY FREEMAN, HID THEMSELVES IN THE DENS AND IN THE ROCKS OF THE MOUNTAINS.** Here we have a list of all the men; for we doubt if there is anyone who would not fit under one of these headings. Since seven kinds are listed,

we have reason again to take this as including all mankind. These all hid themselves in the caves and rocks of the mountains. Every one has fear and endeavors to assuage that fear. It is to be seen that the mountains, while moved out of the places, have not all passed away, but are still a refuge for men. The caves and rocks of the mountains seem to represent the places of refuge that these governments afford, and which are sought by all. None seek for refuge the Lord or the truth or the Bible; they all put their trust in governmental strength and its refuges.

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; FOR THE GREAT DAY OF THEIR WRATH IS COME; AND WHO SHALL BE ABLE TO STAND? A literal interpretation of this would mean they were inviting destruction, seeing they were to be destroyed in the end. But the word translated "on" may also be translated "over." Thus they are seen to cry unto the mountains and rocks to fall over them, to provide a cover to protect them from the wrath they see coming upon them. While there are some ways in which this has already taken place, it will find more marked fulfilment in the future. The trouble now is only a slight premonitory rumbling of the real earthquake that is coming.

The wording of this verse seems to tell us that they know what is impending, for they seem to know that it is God sitting upon the throne, and that it is the wrath of the lamb that is being meted out to them. We shall find basis for believing that they will have such an idea of what is coming upon them, in what is stated a little farther along in our study of this book. We can also draw this conclusion from what is told us of this time in Proverbs 1:28. They will call upon the Lord and it will be of no avail; and the associated circumstances of this ineffective calling upon the Lord are recorded in the accompanying verses in this chapter. The fact that God is sitting in the throne tells us that this time of trouble is the result of the day of Jehovah, and the wrath of the lamb is the part of this day of wrath that he is carrying out as God's representative. Having tried so many panaceas, as they have now started out to do, and shall continue to do in the future, trying to forestall this trouble, and finding them all of no avail, will bring them to the inevitable conclusion that their end is impending, and that no one will be able to stand throughout it.

As viewed here it seems to be apparent that this sixth seal will take us up TO the very last phase of the impending destruction of all things as they will stand on the brink of the great time of trouble. Heretofore they are pictured as undergoing change as relative to the present order of things. Our use of this term, "time of trouble," refers to nothing leading up to it; but is reserved, here, for the breaking down of all things. From a close reading of this seal's contents we see that no destruction is experienced, only the impending fear and doom is brought to our attention; while their trust for safety, in that which they see will be their annihilation, is not in God, but in that which they see is to pass away. Can we not see how they will be bereft of everything when God destroys all things upon which they leaned for safety and support? Nothing left but himself, and they will finally realize that too.

# The Revelation of Jesus Christ

CHAPTERS SEVEN TO ELEVEN



SERIES SEVEN

STUDY TWO

Put Out By

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# The Revelation of Jesus Christ

## CHAPTER SEVEN

We have now examined the first six seals and found them leading up to the time when the destruction of the present order is immediately impending. But to synchronize the things God is doing during this time, with this sixth seal, we have some interesting matters brought to our attention in this chapter, all of which must take place before the last or seventh seal is loosed.

7:1 AND AFTER THIS I SAW FOUR ANGELS STANDING ON THE FOUR CORNERS OF THE EARTH, HOLDING THE FOUR WINDS OF THE EARTH. Dividing the winds of heaven into their cardinal points we have the East, West, North and South winds. Other winds are only modifications of these fundamental four. These winds of heaven often produce quite destructive effects upon the earth, and when all four of them will blow together upon the earth, we shall have a whirlwind or cyclone; and there seems to be nothing entirely proof against their baneful effects. This is somewhat of a picture of the great time of trouble that is now not many years in the future. In our text these winds are called "winds of the earth." It is for this reason that we are disinclined to interpret these winds as being spiritualistic in nature; but we think they are severely human in their origin and operation. We do not say that evil spirits will have nothing to do nor any part to play therein; for winds, being unseen powers, may picture the fact that they may be the instigators of this trouble. Time will tell.

The four corners of the earth are representative of the four cardinal points of the compass: east, west, north and south. Of course we all realize that the earth is not square, and if it were a cube there would be eight corners instead of four; but since it is a globe, there are no corners at all. Thus, this statement must be considered highly symbolic, and has reference to world-wide conditions, conditions that are to be experienced in the four points of the compass. As we look out over the world, today, we see that there is trouble brewing everywhere. War, revolution, and anarchy are the nightmare of all governments today. Fear of famine and trouble in general is the apprehension of the common people. The coming events of earth's imminent destruction are casting their shadows before them. Men's hearts are failing them for fear of the things they see coming upon the earth, and this will be increasingly so as time brings these fearful forebodings closer and closer.

John saw four angels standing on the four corners of the earth holding these four winds. An angel is a messenger; for this is a literal translation of the Greek word. A messenger is one acting for another, and that one so acting may be anything or anybody that renders this service for another. Many have guessed who these four individuals may be; but it is our opinion that they are not individuals, but are the four attributes of God--the four "beings" that are often presented to us as dwelling in the throne and about it. It is not due to some four men that this time of trouble has been held back. Even should we find four men, it would not be their power nor intelligence that is holding back the trouble; but it would be the wisdom, justice, love, and power of God that is influencing them to so act.

Did we not see these same "four beings" permitting evil religion to display itself and work out its designs as the first four seals were loosed? Did they not hold back their action which would have been a just retribution for such injustice, such lovelessness, such lack of wisdom, and such a terrible misuse of power? Did we not then hear, under the fifth seal, the statement that God would not operate or act until all the "fellow servants, even the brethren" should be "slain by the Word of God and the testimony which they held" and all should be "completed together?" This time is now just about here, and results are about ripe, and no longer are the four beings inactive in permitting this evil, but are even active in holding back this just retribution until it is fully accomplished, this completing of the brethren as new creatures; and then the results will be permitted to come; the four winds will be let loose. They are still saying "come and see" while they are holding back this fruitage of evil until all the "deceivableness of unrighteousness" shall have fully displayed itself and its permission will not further serve the cause of God. Then the winds of earth will be unleashed.

But we shall not expect these winds to strike the earth with all their fury immediately. For if Divine wisdom, justice, love, and power are the ones holding these winds, and they are the ones letting them loose upon society, we can rest assured that they will only be permitted to blow upon the earth and the sea and the trees in harmony with these qualities. Wisdom has a plan for this time of trouble, and so has justice and love; and, therefore, power will operate fully in harmony with them, and the trouble will come in orderly progression, each stage performing its part efficiently and thoroughly, as all God's work is done. This book outlines this definite program for us, and we shall soon see it so set forth.

THAT THE WIND SHOULD NOT BLOW ON THE EARTH, NOR ON THE SEA, NOR ON ANY TREE. Earth represents organized conditions as they will be at this time when the wind is being withheld. These conditions now, and when the winds will be loose, are somewhat different. When the great trouble shall be permitted to break forth, earth will be representative of a condition the like of which has never been before; namely, the entire Christian(?) world will be a unit, in that it will be organized under a unified governmental order which will be in organic union with a unified religious arrangement. This will be the earth upon which the wind will be permitted free blowing privileges. The Lord tells us that this great association of religious bodies and governmental conditions is for the very purpose of letting them all pass away together. So the winds of trouble will not break in their full intensity upon all until they have become so unified, and then they will all begin to pass away.

The sea is the discontented masses, as the Bible tells us. They are unstable, and are very susceptible to the influence of the winds of trouble even as the literal sea is affected by winds. This sea of the discontented is ready to assume mountainous proportions in its waves as soon as, and whenever, the wind does begin to blow. They must be held back even now or they would soon engulf the land and destroy the social order before it has displayed all its devilishness. The trees represent the great ones who spring forth from the social order as it is organized today. The common people under the control of the social order are the grass, in pictorial setting forth; and the smaller rulers are pictured by the other smaller growths out of the earth. The trees represent the leaders of society, governmental, religious, industrial, financial, and commercial. These trees will go down first in a wind storm, but even they are not permitted to be hurt until the proper time comes for all to go. Then the sea and the waves, whipped into a fury by the winds, will roar and dash against the land and finally, in a great tidal wave, overflow and destroy the entire social order.

7:2 AND I SAW ANOTHER ANGEL ASCENDING FROM THE EAST, HAVING THE SEAL OF THE LIVING GOD. This angel, ascending from the east, is the Lord Jesus coming to his church as bridegroom. He is here pictured as ascending from the east, instead of descending from heaven, to keep harmony with the way he has introduced himself as the morning star of the new creature day. This star rises out of the east, and brings us light from the great source of all light. The light he brings is spiritual, shining into our hearts, and giving us light from God. The night time of the past age is now past and the day is shining through, but only to those who have this view of the morning star and its relation to the sun.

This angel had the seal of the living God. It was our thought, in times past, that the saints from Stephen on down to now, were sealed by God with this seal while they lived here in the flesh; and that the sealing was consummated when death ended each one's earthly career. But we find that this cannot be the case when we let the Bible present its message to us as God is doing in this chapter. It is only now, since the truth has been given us by God through Brother Russell, that we have that through which the spirit of God can be had. The truth, as the white horse, was here at the time of the Lord's first advent; but it finally became a black horse. When all truth had departed, how could the truth be had as a sealing means, and when it is plainly stated here that the angel with this seal came from the east, the morning. In the night time of this past age, no angel was here with the seal of God.

We have studied this under the seven stages of the true church, and saw there that they were all promised this reward of the Holy Spirit when the Lord should come as bridegroom to ALL at one time. Then he would cause them to be seated at the wedding supper and there he would feed them upon such choice viands of spiritual food, that they would be sealed by the Holy Spirit in the day of their deliverance. To be sealed, that is to be forever and ever secure for love and in love, must be a matter based upon intelligence and truth. This kind of sealing could not be experienced without the truth. If it is contended

that they were already sealed, it will be noted that that sealing was only "unto a day of deliverance;" and be it known that we are now in that day. We have discussed these two sealings before, and the student will find them treated in the Wedding Supper study which he has already received.

**AND HE CRIED WITH A LOUD VOICE TO THE FOUR ANGELS, TO WHOM IT WAS GIVEN TO HURT THE EARTH AND THE SEA.** Notice, here it is stated that these four angels were given power or authority to hurt the earth and sea. Above it is stated that they were holding the four winds so that they should not hurt the earth and sea. If they hold them back from hurting, and also are given to hurt them, then we see that it is nothing other than the wisdom, justice, love, and power of God to whom this has reference; for God is the only One who has power both to do this and also to withhold this power until all that must be, has been accomplished. The loud voice with which the angel cried, is the very apparentness of this matter. We have seen this trouble seemingly break forth, only to be again arrested and bridled. We wonder often "How is it possible that this trouble can still be held back so long?" But it is held back, and it is the loud voice of command that guarantees its withholding until the proper time comes. This we most thoroughly realize. Thus we see even this time of trouble with its "hurting" of all things, is fully under God's administration.

**7:3 SAYING, HURT NOT THE EARTH, NEITHER THE SEA, NOR THE TREES, TILL WE HAVE SEALED THE SERVANTS OF GOD IN THEIR FOREHEADS.** If this sealing began at the time of Pentecost, was it necessary to hold the four winds of trouble away back there? Were they ready to blow at that time? The answer is too apparent to be stated. This is a picture of the things that are occurring now, since the sixth seal has been opening. Before this great time of trouble, which must be restrained from breaking upon the earth, really breaks forth, the servants of God must be sealed in their foreheads. This sealing began about seven years ago, we think about the year 1929; just when this present great depression began; and will soon be accomplished; and when it has happened there will be some letting loose of these winds; but not one minute before. The trees, great earthly ones; the sea, anarchistic masses; and the earth, organized society; are safe from this trouble until this work of sealing is accomplished.

Notice the words as they are here given: "Until WE have sealed the servants of our God in their foreheads." The Lord shows us that there are others associated with him in this matter, and that these can call Jehovah "our God." This sealing work is the most honorable work that man has ever been privileged to perform. These are the "greater works" Jesus promised we should do, than he did when he opened blind eyes and raised the dead. The Lord came with the seal of God when he came as bridegroom, and he is honoring some of his people by permitting them a portion in that work. Let us rejoice if we have a portion therein, but let us rejoice the more if we are being so sealed, and also that this work is being done, regardless of whom he may be using in its accomplishment. It is a blessed harbinger of the great springtime of life leading to the new creature condition for all, just around the corner -- beyond the overthrow of the present evil order.

**7:4 AND I HEARD THE NUMBER OF THEM WHICH WERE SEALED; AND THERE WERE SEALED A HUNDRED AND FORTY AND FOUR THOUSAND OF ALL THE TRIBES OF THE CHILDREN OF ISRAEL.** Notice that the entire number were sealed here in this end of the age, the entire one hundred forty and four thousand. Since the angel came at the time of the dawn of the new day, while the winds were being held so as not to blow upon the earth or the sea or any tree, and since none could have been sealed before, it is very apparent that the entire number of the Christ were to be sealed at this time, the beginning of the Millennial Age. Here ALL who have been slain by the Word of God and the testimony which they held are to be COMPLETED. Their blood cannot be avenged until all shall have suffered; and then it must be remembered that the last were to be given their reward first; Matt. 20: 8. These things all come into wonderful harmony if we will just put away preconceived ideas and let the Lord clear things up to us in his way and time.

To make an intelligent study of this figurative presentation, we shall find it necessary to digress here somewhat so as to get acquainted with some of the facts presented in Israel's history which lie fundamental to an understanding of what the Lord has hidden here for us. Jacob, who was the father of twelve sons, each one of which was the father of a tribe, bearing his name, became Israel at a later

period in his life. Thus his twelve sons were the heads of the twelve tribes of Israel. These tribes bore the name of their fathers, the sons of Jacob or Israel. This is true in the main, and any deflection from this statement will be discussed at its proper time and setting.

We will now ask the student, desirous of understanding these matters, to familiarize himself with the account of these things as it is found in Genesis 29:16 to Genesis 30:24, inclusive; and also Genesis chapter 49. For it will be upon the basis of what is here given us on the sons of Jacob that we shall study this pictorial prophecy. In the first Scriptural reference Jacob pictures God dealing with his people in a preparatory way, and in the last citation he pictures God revealing these matters to us. We shall take the accounts in the order given us here, and after we have finished therewith we shall adjust this order in harmony with the Revelation account.

Jacob went into the same country into which Eleazer was sent to get the wife for his father, Isaac. Jacob's father sent him into this country to get himself a wife. In due course of time he arrived at the home of Laban, his uncle, where he met Rachel, with whom he immediately fell in love. He bargained to work for this daughter of Laban a series of seven years, to which her father agreed. When the seven years were ended Jacob reminded Laban of his promise and of himself having fulfilled his own part of the contract; whereupon Laban made a feast for all concerned, and under the heavy veil of the bridal costume substituted his older daughter Leah for Rachel, giving her to Jacob to wife.

When Jacob beheld his wife the next morning, the veil being removed, to his disappointment he found he had taken Leah to wife and not Rachel. He immediately remonstrated with Laban because of this substitution, who informed him that it was not customary in that land to give the younger before the elder daughter; and, therefore, he had given him Leah. But he appeased the wrath of Jacob by telling him that after he had fulfilled the week of marriage with Leah, he would give him Rachel also, for whom he should serve him another seven years. To this Jacob agreed. So, after the week of Leah's marriage was ended, Laban gave him Rachel, and he then worked seven years more to pay for this wife whom he loved. Let it be noted, in this connection, that Laban gave Leah his handmaid, Zilpah, for her maid; and that he also gave Rachel for her maid Bilhah, another of his handmaids. They were not given to Jacob, but to the two wives he now possessed.

If we understand what God is picturing here for us, we shall have a basis upon which to prosecute our study of this chapter. Jacob seems to represent God, in the sense of his plan being accomplished, much as we viewed Abraham in our fifth series, wherein we considered God, as Laban here seems to set him forth; that is, as the great Planner of all. Jacob's falling in love with Rachel seven years before marrying her, seems to represent the love God had for that right spirit, which she represents, when he saw it in Abraham and Isaac and Jacob, when the Jewish Age had not as yet begun; for these seven years picture the full time of the Jewish Age. Jacob kissing Rachel, shows how affectionately God felt toward such a spirit as these forefathers manifested toward him; God never rebuked them.

But upon taking up this matter with Laban -- the matter of acquiring Rachel as his wife -- Jacob was informed that he must work seven years for her, and then she would be his. Thus God, pictorially, reasoned that after this full time of discipline under the law he would be able to acquire a spirit in the Jewish race as was pictured by Rachel and then the marriage of this class unto him would bring about the new creature condition in them and the bringing forth of his family as such could begin.

The Jews, as God knew them, were a stiff-necked and stubborn people. He knew this condition was not amenable to his Holy Spirit and, therefore, he would be required to work with them through the law so as to attain that meek and submissive spirit within them that was pictured in Rachel. Since Rachel was the one whom Jacob loved, she must represent that spirit that God loves and with which he desires to unite and fellowship. The law was given, being the measure of a perfect man's ability, to show the Jews that they were not as they thought themselves to be, able to do all these things as they announced themselves at its inauguration under Moses. It was to serve as a schoolmaster to bring them unto Christ; but instead of doing so it did the opposite; for they crucified the Rachel-like One when he came.

Nevertheless, when the "seven years" were up, God, as pictured by Laban, had a wedding ceremony, and

under the veil of the flesh, "Jacob" received "Leah" instead of "Rachel." The Gospel Age, which started when Jesus came out of the wilderness preaching this Gospel, soon revealed to God his labors with Israel had not brought to him what he desired it should have done; for even the spirit manifested in the Apostles was one of self-seeking and self-sanctification. Did they not seek the best places in the kingdom? did they not have a hard time, even after Pentecost, to get away from the law and its righteousness?

Leah, whom Jacob took to wife on that night when Laban made the substitution back there in Mesopotamia, represents the spirit that is uncomely in the eyes of God; for it is said that Leah was "tender-eyed," whereas, Rachel was beautiful. Thus we see that Leah pictures that spirit that is not beautiful in the sight of God. Now we know that the thing that God abhors is the natural human spirit as it endeavors to set forth its own righteousness. That spirit, which, instead of working in harmony with God and his plan and spirit, tries to set itself forth as meeting his standards in its own righteousness, is as filthy rags before God. God can do nothing with any one in the way of new creature blessings until that one sees his utter inability to do anything in that direction other than fully co-operate with him to that end. Such a spirit of self-abnegation and self-condemnation of every human effort to that end, is just what God loves, and which alone he can use when it is wooed into full heart harmony with himself.

That there was a wedding time back there at the ending of the Jewish Age or at the very beginning of the Gospel Age, is attested by the statement of Jesus when he said of his disciples: "Can the children of the bridechamber mourn as long as the bridegroom is with them?" The Kingdom of Heaven was at hand back there and if they had had the right spirit a real union with Christ would have been consummated and the blessing time would have begun. Jacob's remonstrance with Laban shows us God was not pleased to accept any such spirit of uncomeliness as was pictured in the Leah class of that time; but since she was his now, he would make the best of it, and some children of the new creature order will finally result therefrom when he shall have wrought his work in and through them; for twelve thousand will be sealed out of each tribe of the sons of Leah, even as out of each tribe of the sons of Rachel, unto Jacob.

When Jacob had made his remonstrance unto Laban the next morning, Laban told him that it was not the custom in that land to give the younger daughter before the elder; therefore he had given him Leah since she was the elder of his daughters. Since Leah represents the natural, godlike, or self-sanctifying spirit and Rachel pictures the spiritual of the human, which comes later; she is, therefore, the second state that transpires in ones life, that state that is meek and humble, that spirit that is broken and contrite, and is of great value in the sight of the Lord. St. Paul states it thus: First is the natural; then cometh that which is spiritual. So, before the broken and contrite spirit can be had, the natural must come and be so experienced as to become amenable unto God's spirit. Therefore God lets the natural man have his way until he learns he can do nothing for himself, and then he becomes spiritually disposed toward God, realizing that salvation can come alone from God's Holy Spirit.

Laban then promised Jacob that if he would fulfill Leah's week of wedding, he then would give him Rachel, and after that he could work for him another seven years to compensate him for Rachel. To this Jacob agreed. The seven days of wedding represent the seven years during which special favor was extended to the Jewish people as a nation, beginning at the year 30 A.D. and ending in the year 37 A.D. when they were cast off as a nation and the Gentiles were taken into favor with and by God. When this time had expired Cornelius, the man who had prayed much and had given much alms and was a devout man and one that feared God, was received into favor with God. Peter, who was of the Leah spirit, had to be cautioned by God three times in a vision before he could be prepared to admit of a Gentile being brought into relationship with God, and be the one to induct him into the family of God. Cornelius had not had the law to make him self-important; he was just a humble and meek Gentile who had that beautiful Rachel spirit that God so much loved.

As Jacob had to work seven years for Rachel after having received her, even so it will take the entire Gospel Age for God to make this class of Rachel-like ones his own in truth and in deed. It will take this entire Gospel Age for God to fully display his Holy Spirit in such a way as to make these Rachel-like ones, one with him forever. When this past age will be entirely completed then all the humble and meek ones, those who have that broken and contrite spirit, that spirit that is of such great price before God, will come forth from the sleep of death and will have this all set before them at the great wedding supper of the great King and thus will be made secure unto God as his new creature sons forever.

Now Leah, had been given a maid by Laban, and she was Zilpah, Laban's handmaid. She was now to be the servant of Leah. The word "Zilpah" has the meaning of "fragrant drippings," or "to trickle as myrrh." Myrrh is a symbol of wisdom, being one of the principle spices of the Holy Anointing Oil. While God has subjected the Jewish people to this discipline of the law, and it has worked stiff-neckedness and obstinacy as well as an unmerciful disposition within them, they even killed the Son of God who came to them upon a mission of sacrifice for them; yet, under his direction, this will redound to their eternal blessing. In this way he has imparted a measure of wisdom to them, that they could not have received in any other way. So this servant or maid pictures the wisdom with which God will bless them which will be a life-long service to them. This Zilpah was formerly Laban's servant or maid, and we see that wisdom has been of great service to God, and now he is causing it to be a servant unto all of this Leah class who need that wisdom -- those who are entirely blind to real spiritual things such as mercy, and can only see salvation as a matter of works.

The word "Leah" means "tired" or "weary." Just so is every one who endeavors to work out his salvation by means of the law, that is in its letter. Likewise all of this Leah class are "weary" and "tired," who endeavor through godlikeness to become new creatures. All such are uncomely unto God, and also unto every one who is a new creature; for such have the mind of God upon this matter. Jacob did not love Leah, and neither does God love such a self-sanctifying spirit. Yet he has permitted it for our enlightenment -- he adds his handmaid, "Zilpah," to "Leah" to assist her for life. Leah knew she was not loved by Jacob, and that she was forced upon him, and she endeavored to merit his love by bringing him children. Nevertheless, Jacob loved Rachel, and continued to do so until her death.

Rachel was the beautiful one, representing the spirit that God loved. The word "Rachel" has the meaning of "a good traveler." This is just the opposite of the meaning of Leah -- tired and weary. This meaning of Rachel has reference to a sheep as a good traveler, and also refers to a "ewe" as "the predominant member of the flock." Rachel pictures the "right" spirit. We do not have reference to the Holy Spirit of God, but to the proper spirit in the purely human; that spirit that God loves to see in them that is conducive of their proper condition of heart that will bring them more readily into relationship with him. We might call this spirit of the holy spirit of the material man. The word "holy" meaning "complete," would have reference to the complete spirit in man as God originally created him. This is the only holy spirit man has ever had, and this will cause him to love the Holy Spirit of God when he again possesses it and shall turn it to that use.

As Jacob worked seven years to receive Rachel and received Leah instead, even so the "right" spirit that God loved and desired, and which he seemingly expected to receive for his work toward that end with the Jewish people, was not his cherished attainment; for the law had worked just the opposite. But the desired end was, nevertheless, attained. For as the Apostle says, that which is first is not the spiritual, but first is the natural; then comes the spiritual. So the natural flesh reaction toward the law is the first fruit thereof, then cometh the spiritual results. The letter of the law must come first then comes the spirit; therefore, Leah, the older daughter must be married off first, then the younger, Rachel.

As Laban gave Jacob Rachel, upon the remonstrance of Jacob for having substituted Leah in her stead, and told him he might have her immediately after Leah's marriage week was completed, and that he could then begin to work out his second seven years for the woman of his love, Rachel; even so God took unto himself the natural good and right spirit he found in the Gentiles, immediately after the seven day-years of his week of favor was over with the Jews as a nation, which ended at the conversion of Cornelius, the first Gentile. It was here that the Lord found this good or right spirit that is in the natural man, which had not been distorted and disfigured by the misconception of the law of God. Here the Lord took his "Rachel" unto himself, and he loved her, that is by contrast. But Jacob had to work seven years more for his Rachel. She was his, only in a tentative way; and she would not be his until the seven years were over. Just so this right spirit in his human children was God's only in a similar manner. The Lord now had to work for it to possess it as his, forever. This Gospel Age has been the time when the Lord has been doing the works of mercy which will make the spirit of man his, eternally. When he shall have performed the works of this Gospel Age, now past, he will have made such a beautiful display of his spirit, that the meek and lowly, his right minded people will be dedicated and devoted to his spirit forever. Man's holy spirit will be devoted, and inseparably attached to God, after their

for it all through the night time of human-mindedness and ignorance. Our striving is to get it through the assertion of our natural godlikeness. We do not give God enough respect to hear him in what he desires to bring to our attention along this line in the way of his advice unto us. Since we will not give up, God finally puts us out of commission in the way of making further progress along this line, and we must recognize our inability to attain our desire along the line of our strivings. We finally see that our own godlikeness gets us nowhere and we have a complete breakdown in this respect. Then we are prepared for what he has to say and offer us and then he can bless us as he chooses. Thus we become Israel; but forever after we are incapacitated to get anywhere from a material standpoint; for our "hip" is out of place; our progress is made nil from a godlike viewpoint. But we are a "prince with God;" and out of this condition God will seal his children for the new creature condition when the morning of spirituality dawns. God here gathered all his people into one, letting them be pictured in one, Jacob, and calling attention to how all must be similarly experienced in these matters to become "Israel," and thus prepared for the eventual and eternal and only satisfying condition there is for them.

"And when the Lord saw that Leah was hated, he opened her womb; but Rachel was barren." The Lord desired to use this Leah spirit, and he saw that this was the time to let it have its activity. He hated this self-assertive spirit even as all right-minded people do, when seen in its true light; and so he gave it its opportunity to bring forth so that its lessons might be learned by all. Had he let the humble and meek spirit come into prominence and fruition at the beginning of the age, self-assertiveness, or the natural human spirit, would never have had the opportunity to show off its ineffectiveness. Therefore, the Lord let Leah be fruitful and Rachel barren, for the time being; but later we shall see the results of this matter reversed, when real fruition will have consideration.

REUBEN "And Leah conceived and bear a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction: now, therefore, my husband shall love me." The first point we desire to bring to your attention with regard to Leah, is that she did not put forth endeavor to merit her husband's love by improving her personal appearance; but it was by what she did. She expected Jacob to love her because she had born him a son. Men do not love women for what they do, but for what they are. Thus it is with God also; and this Leah class of self-justifying ones think to merit God's love by their deeds.

When this Leah class have relations with God, receive his blessings, they assume a state of sonship with God that is pictured by Reuben. We have seen before how two states of an individual may be pictured by father and son, even as we set forth in Hilkiah and his son Eliakim, picturing Pastor Russell in two conditions in which he had relations with God. (Rev. 3:7) Hilkiah, meaning "God is his portion" was Brother Russell's ever present attitude of mind from earliest childhood; whereas, Eliakim, meaning "raised up by God," represents his later station as a servant of God, highly honored. Just so Leah represents a class of people of self-assertive spirit who, when they have contact with God, become a class represented by Reuben. They say; "See, a son," am I. They have the same self-important spirit that the mother spirit has; and, since the word "Reuben" means "see a son," this name indicated what they are inclined to do, assume sonship; for that is the significance of a name. Being the firstborn indicates that this class is the most self-assertive of all the Leah-spirited ones. This class know that they are not God's ideal but endeavor to meet his favor by their faith. They do not endeavor to get a spirit that pleases God, but endeavor through self-assertiveness to merit his favor. God realizes that he must allow this class a measure of success for he sees that in the end he can seal out of them, also, for his new creature sons.

Of Reuben, Jacob said; "Thou art my firstborn, my might and the beginning of my strength, the excellency of dignity, and the excellency of power." When this class of the self-assertive are brought into God's favor, the Reubenites are the first to come forth unto God. They take such firm and active hold upon the power of the Lord by faith in connection with their self-assertive spirit that they become the first fruit of his power and strength by faith, but not of his love. This zeal for the Lord linked up with his power, makes them the excellency of dignity and of his power. None are more energetic for the cause of the Lord from the energy and power standpoint. St. Peter, we think, might represent this class.

Then Jacob adds; "Unstable (boiling) as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: my couch is gone." These self-assertive important ones who are

"week" is past; especially so will it be with the Little Flock class.

But, like it was in the case of Leah, her father giving her one of his handmaids to be her maid forever; so it was also with Rachel. Her father, Laban, also gave her one of his handmaids to be her maid. This maid of Rachel was called Bilhah. The word "Bilhah" means "to tremble inwardly," or "to be timid," or "to fear." This class, who have this right human spirit as a natural possession, also have the spirit of fear to do anything other than that which would be pleasing to God. God has given them this servant spirit. He has used it as a servant in his household in past ages; for he respects every one who respects his law and his godhead. We saw this pictured in Abraham bowing unto the sons of Heth whenever they showed a proper spirit of co-operation with him, even as God was picturing himself doing, in Abraham.

It was from these four women that Jacob received his twelve sons, who became the heads of the twelve tribes of Israel, and who picture the twelve kinds of people who make up the spiritual house of God, the Little Flock. Twelve thousand out of each of these "tribes" or divisions of God's people will be sealed to make up the one hundred forty and four thousand of the elect of God, the bride of Christ. Since the world of mankind will be just as the humanity of the church now is, also consisting of these twelve distinct divisions, they will all find succor and consolation in the fact that twelve thousand of their human brethren have gained salvation unto the new creature condition before them. It is, doubtless, for this reason that God has chosen to take so many out of each division of the human family in their varying traits of disposition. These were taken from the twelve tribes of Israel, showing that they were Israelites before they were sealed. Just so in the next age. The human family must all become Israelites, "princely ones with God" before they can be sealed with the Holy Spirit and become new creature sons of God, forever.

While there is much more here that we might examine into with pleasure and profit, we shall try and attend severely to the subject in hand; namely, the twelve tribes of Israel. Jacob here represents God; whereas, his four wives represent the four fundamentally different spirits which seem to embrace the human family as they are separated under these four actuating and energizing, disposing or motivating spirits. As a result of contact with God, these four basic spirits divide the human family into twelve divisions, even as the sons of Jacob were twelve in number. Leah, we think, pictures the spirit of self-assertiveness, and all those of mankind who are chiefly actuated by that spirit. This seems to embrace the larger portion of the human race. Zilpah, seems to picture that portion of the race who use wisdom, as they may acquire it, in connection with their self-assertive spirit; for she was a servant of Leah given her by Laban and, therefore, would picture the resultant service of wisdom that these may acquire. Rachel is representative of that meek and lowly spirit that is beautiful in God's sight and that class of the race who are motivated thereby. Bilhah, Rachel's servant, pictures the class of mankind who are fearful, timid, and, therefore, respectful toward God as a result of their lowly and meek estate. Zilpah and Bilhah, being given by Laban to his two daughters as servants represent that some of these two classes of the self-assertive and meek ones would be blessed with wisdom and fear, respectively, in their relationship with God.

These four women bringing forth unto Jacob his twelve sons, all so different that they represent the twelve tribes of Jacob, also represent the twelve different classes of the human family as they will stand before God when he shall have blessed the four basically different classes of the human race in their assuming relationship with him as their caretaker or provider and head. Whenever one of the race takes up consecrated relations with God, his natural spirit will cause him to fall into one of these twelve classifications, and he is in Jacob. But when he finally has his wrestling match with God, as did Jacob, also, when he wrestled all night with the Lord and would not leave him until he had been blessed by him, then he will be in Israel, a prince with God. Jacob wrestling all night with God represents our natural godlike selves attempting to gain salvation through our own efforts; and when we show such determined effort that we will not give up, God must do with us as he did with Jacob, make a cripple of us the rest of our days; for God touched Jacob's hip and threw it out of place and he ever after had to limp when walking, but he received his desired blessing.

Our innate desire is for life and God's approval. This is our desire for which we strive. We strive



eager, the first, to be the Lord's people and quickly assume that relationship with him, are so quickly moved to action that they are unstable as water. They are boiling or effervescent, and not reliable. They have such a zeal for God that they cannot excel, because they, lacking in respect for him, overstep the bounds of respect and proper decorum before God. They are so zealous and self-assertive that they assume his fatherly office; and as Reuben lay with Jacob's concubine, Bilhah, even so this class take to themselves the responsibility of bringing forth God's children unto him, a matter that is highly improper and disrespectful. Since Reuben had lain with Bilhah, Jacob could no longer assume husbandly relations with her; and, therefore, he stated, "My couch is gone." Bilhah, who represents the spirit of timidity and fear, in a certain class of people, could no longer be used by God to bring forth unto him; for it has been subsidized by this overbearing class. The example that this class sets, and their viewpoint of matters, destroys this timid class as amenable to God's influence. How pointedly does the Lord bring this matter of waiting upon him, and the proper association of fear with him to our minds, telling us that he is the only Begetter and that none of us should assume that office but should properly hold him as the head of all authority and power of life! Can we learn our lesson in this regard?

We might make statement of a concrete example of how Reuben does away with Jacob's couch. Jacob's concubine, Bilhah, had brought forth two sons unto Jacob, but when Reuben had lain with Bilhah, Jacob could no longer do so; hence his couch, his privilege of further begetting children through her, was gone. This Reuben class, being so assertive of their quickly gotten confidence and relationship with God as sons, have an effect upon some members of the Bilhah class, of the fearful and timid, to the extent that God can have no relations in a way of making them his children. These meek and timid souls, seeing how they come short and fail so continuously, become completely discouraged when they see these most assertive ones of the Reuben class assume so much of sonship with God and testify as to their accomplishments in the way of godlikeness. Since their example is so discouraging to the fearful ones, and since these become so discouraged that they cannot let God have relations with them, God's "couch" or privileges of bringing them into the relationship of sons unto him is gone.

SIMEON. "And she (Leah) conceived again, and bear a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon." Another division of these self-assertive ones draws upon the Lord's favor because they think that due to their being hated by others they have a right to claim sonship with God; and, when God prospers them, as he does even his enemies, they immediately assume that this is the evidence that they are his children. This is just another form of self-assertiveness. The word "Simeon" means "hearing." This class think their favors from God have come through the fact God hears their prayers. They thus seem to feel that they are some special charge of the Lord because they have been heard of him and because of their having been hated and wronged. A further consideration of this class will come in connection with Levi.

LEVI. "And she (Leah) conceived again, and bear a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi." Here we find this same self-assertive class at it again, but from another angle. This class of people take sonship unto God to themselves because of what they have done for the Lord. They feel that they have done so much for him that he cannot do other than be "joined" unto them; therefore they are his children. It is always self-assertion in one form or another, and never their meeting up with God's approval, spiritually, that gives them a basis for taking sonship unto themselves; therefore, they are joined unto God.

When Jacob took up the case of these two, he united them in one prophecy and called them brethren. He said, "Simeon and Levi are brethren; instruments of cruelty are in their habitation." Marginal rendering states, "Their swords are weapons of violence." Jacob seems to refer to the action of these two when they so severely and deceitfully avenged the humiliation of their sister Dinah, a matter that Jacob said brought him to where he stank in the sight of the people of the land. These Simeon and Levi people are self-assertive to where they take the matter of revenge unto themselves. They do it so deceitfully and unjustly that they make God to stink among the fallen people, among the "Canaanites and the Perizzites." Yes, the name of God has been sorely defamed by the action of his people, in representing him, in their actions toward what they thought were the enemies of God; but who stood better with him than did they. These two classes of people are so self-righteous in their own estimation that they execute judgment, not waiting upon the Lord to do that himself. These two, Simeon

and Levi were spoken of as brethren. It is true they were, for all were brethren. The fact that they were so termed was, doubtless, because they were so similar; yes, so similar that Jacob could speak of the two as one; the things characteristic of the one was also common to the other.

Jacob then continued concerning them: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their selfwill (wantonnness) they digged down a wall." Other translators render this last phrase; "Hamstrung an oxen." These two classes of self-righteous ones, whether it be through prayer and suffering or through works and outward godlikeness, are a cruel lot. They slay, in their influence upon others and in THEIR judgment, all others who are not as they are or think they should be, and this is, up to their standard. They render the ransom work of the Lord Jesus of non-effect through their heartless judgments of others. When an oxen is hamstrung, he is rendered helpless, but not killed. Jesus, the bullock of the anti-typical Atonement Day Sacrifices, is rendered entirely ineffective, to those influenced by them, through the work and spirit of these classes of the self-righteous. So dangerous a matter is this that Jacob prays, "O my soul, come not thou into their secret" -- innermost thoughts and reasonings of their hearts. He further pleads that his honor be not dragged into their assemblies -- where their ideas are voiced. Thus the Lord does not want us to be connected with them in a vital way, even if some of us are of this disposition and tendency. The twelve thousand who are to be sealed from each of these tribes should not become contaminated with such a spirit, even if they are of such natural inclination.

It appears that St. Paul, as Saul, was out of one of these classes; for did he not boast of the many things upon which he thought to meet the divine approval? Did he not take judgment into his own hands and was he not on such a mission of slaying, literally, those who were real men before God when the Lord arrested him upon his way to Damascus? Was he not also "hamstringing" the Lord's work with his teachings? Yes, we must admit that it was so; but his soul was not in their secret, neither did he drag God's honor into their assemblies. While he was doing these things of self-assumed judgment, did he not act so as to make God's name to stink among the godless of the human family?

Jacob then adds; "Cursed be their anger, for it was fierce; and their wrath, for it was cruel." Their anger at those, who did not meet up to their standards of righteousness, even having done all they demanded, was fierce; and their wrath -- their anger in action -- was cruel; for it was due to these that many did suffer, and to this class it is still due, that Christians must suffer; for are not Christians more severe in dealing with their fellow-brethren than the worldling is in his persecution of them? Let us rejoice, nevertheless, that Jacob said that their anger WAS fierce and their wrath WAS cruel; for when they get straightened out it will be a different matter with them. This is set forth as completed when they shall come into their final state of acceptableness for the position of Israelites indeed. Then Jacob, picturing God in his foreknowledge; tells us of the glorious outcome of this tragic state when he says: "I will divide them in Jacob, and disperse them in Israel." These two brethren-classes have been an encouragement one to the other in their evil ways; but when they come into Jacob -- the condition of really awakening unto righteousness, they will not run together any longer, they will be divided. Instead of supporting themselves in their misconceptions they will be dissociated in this respect. And when they come into the Israelitish condition, into the condition where they will be princes with God, possess the first fruit of the spirit, these will be entirely dispersed in respect to their evil ways; for then he will destroy them as they are, by making new creatures out of them. What a hope! what a ray of comfort this gives us for not only these who are soon to be brought out of this Jacob condition into the Israelitish state and become real sons of God as new creatures, but also for all of these two classes, who are still killing men and hamstringing oxen today, and who are still venting their cruel wrath upon the people of God!

JUDAH. "And she (Leah) conceived again, and bare a son: and she said, now will I praise the Lord; therefore she called his name Judah." Here we have another class of these self-assertive ones, but these are in an attitude of praise unto Jehovah. Is this not a remarkable thing that so self-centered a class can get away from themselves sufficiently to have praise for God? And, indeed, the Judah class are remarkable people. Since this portion of the Leah-class of people have, under the administration of God's blessings unto them, come to praise him, Judah represents this particular class of the human family. They seem to be that class of the purely human who have a pretty well balanced nature.

They have self-assertiveness as it is naturally resident in the human, but nothing of this has displaced respect toward God. This respectful attitude that places God first makes all else serve that end without finding it necessary to be whipped into line by trouble. They assert themselves along the line of their higher qualities; namely, in regard to reverence and respect toward their maker. This is an elegant quality and will get the possessor thereof somewhere. There were eight sons credited to Leah, but only one was a Judah.

Jesus was born of the tribe of Judah, and there were also others born of this tribe; but many of them were ignoble and anything but a praise unto God. That Jesus was born from this tribe has nothing to say as to his good inheritance from this tribe, for he received none from his earthly parentage; all that he was at age 30 years being a duplication of or implantation from what he laid down when he became a human being. This statement that Jesus was of this tribe, seems to serve to the end that we might appreciate him as being of this tribe from a human spiritual standpoint; for Jesus was of this tribe from his dispositional or dispositive make-up.

Of Judah, Jacob prophesied, "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." This class are they who can conduct themselves so properly that they are the admiration of all their brethren. Their natural make-up is so properly balanced that they have a large measure of control over themselves, even to the extent that they have their hand in the neck of their enemies, their old nature. To have the hand in the neck of an enemy means, not that the enemy is dead, but that you can, in a large measure, control him; choke him down into submission. Have we not seen just such people? It appears that Brother Russell was one of such; for he always had himself well in hand. His natural self, even from his purely animal make-up as pertaining his appetites and animal desires, he had well in hand. Was he not also praised by all his brethren? Yes, we all bowed ourselves before him. This all was also true of our Lord to a very marked degree.

Next, Jacob said of him, "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 (she) lion; who shall rouse him up?" Here we see that this entire class of people are "lion whelps" -- strong young lions, in the full vigor of their life -- but it is stated that Jesus is the lion out of this tribe of lion whelps. He was the strongest of all these who have such power within themselves and exercise such control over their own bodies and natures. To go up from the prey, has the meaning of having met the enemy and conquered. This was true of Jesus who always conquered self, and it is also largely true of all the other members of this class. When a lion becomes older he becomes cross, and a she lion becomes the fiercest of the entire family, being the mother who protects the young. When they are at ease and resting, every one who knows what is what, greatly fears to arouse them; for they will certainly get the worst of the resultant encounter. Jesus was exceedingly bitter in his denunciations of the hypocrite who aroused him. How he upbraided and castigated the Scribes and Pharisees who aroused his RIGHTEOUS indignation. He had a perfect hatred for all evil; and, therefore, evil was severely dealt with by him. Pastor Russell likewise had an unrelenting hatred for error and hypocrisy and its wilful advocates. This is true of all this class. If they were not of this stripe they would not rule so well over their own bodies, severely discipline them as they do. But they are likewise merciful to the erring. They are well balanced.

Then Jacob added: "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." It seems peculiar that, here in this highly spiritual prophetic setting forth, so highly figurative in its nature, a material prophecy should be injected. We are mindful of what has been brought forth from this verse and have no argument with any one over it, no fault to pick; for we think what has been brought forth therefrom is truth in a way at least. But we think it can be interpreted in harmony with its setting, and we shall offer the following: Judah had no sceptre at this time, and when later on a king was given Israel, Saul, he was of the tribe of Benjamin. One must be given the sceptre before it is to be taken away, and no mention is made of a sceptre being given Judah. David and his son's were of Judah.

The word "sceptre" is often translated "tribe" and is done so in verses 16 and 28 of this chapter. It has the meaning of "a stick for ruling, fighting, or punishing." In pronouncing over Judah that he was

one whom his brethren would respect and that he was a lion's whelp, and that his father's sons should bow before him, Jacob places this "stick" or power to rule in the hands of Judah. This sceptre is not governmental, political; but is a power of natural inherent influence. The word translated "lawgiver" has the meaning of "writing down" or "prescribing law." This class will be tendered obedience and obeisance, because they are so respected by all that their principles become law unto all the rest; thus they are "law givers." These qualities will continue in this class until "he come in as a Shiloh," as Rotherham translates this passage.

This Judah class having lived up to the principles of righteousness so well, while here in the flesh, will have become the idols of the people. When they realize that they are now in the Shiloh kingdom in the resurrection morning or time, they will all be gathered unto them, thinking that it was due to this Judah attitude of righteousness that they have become of this Shiloh kingdom class. But later on they will learn that the Judah state was not the new creature state; nevertheless, they will be greatly benefitted and blessed in gathering themselves unto this state of righteousness; for it will be the stepping stone into the condition wherein they can become real sons of God in the best sense.

But Jacob had still more to say of this remarkable class: "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." First we desire to call to your attention the fact that in this statement we have here a pair of couplets. In the first half of this quotation we have two statements which seem to be related to the two statements in the latter half of the quotation in an explanatory way. We might restate the entire quotation as follows: "Binding his foal unto the vine, he washed his garments in wine; and in binding his colt unto the choice vine, he washed his clothes in the blood of grapes." If we credit order to God's expressions, the above should be the order in which these couplets would be properly grouped or assembled. The interpretation will, doubtless, stamp the seal of truth upon this regrouping.

Before we venture an interpretation let us examine some of the contrasts here brought to our attention. First we have a foal contrasted with the colt of his ass. The ass is an unclean animal and has reference to our animal bodies or natures. Being the domestic burden-bearer would strengthen the idea that it has reference to our physical make-up. Two generations of the ass family seem to be brought to our attention in these two statements; and, therefore, it could be seen to represent our asinine condition in the past and then at a later time, as we shall shortly explain. Next, the vine is contrasted with the choice vine. The Jewish nation was pictured as a vineyard, in parable, by our Lord; whereas, he, speaking of himself, says "I am the true vine." Bringing these two vines into consideration, few will challenge our statement that the choice vine must have reference to Jesus and the things related to him. These vines, we think, have reference to the principles fundamental to these two parabolic vines, and this we shall also dwell upon a little later.

In the second half of this quotation we have other contrasts to consider. There we see garments set opposite to clothes; and wine over against the blood of grapes. Rotherham gives us the word "raiment" for "garment," and the word "mantel" for "clothes." Thus we have the under or foundation clothing brought into contrast with the mantel or outer clothing. Usually the foundation-garments were upon the body all the day long, and the mantel was added when one desired to make a better appearance or go into the streets. Wine, which is the grape juice of a former year, is brought into contrast with the blood of grapes or grape juice. Grape juice ferments very readily, becoming wine; therefore the blood of grapes denotes grape juice of a more recent period than that which is indicated in the use of the word wine. Further, we desire to explain that no one washes any of his clothing in wine or grape juice. Washing is done to make things clean, white; and this could not be attained by the use of grape juice or wine in the place of water; since water would be better and less expensive, why would they not use water if they desired to wash their clothing. The word that is translated "wash" in this text is also translated "full," elsewhere. To full clothes is to shrink them, "fill" up or make smaller the little spaces between the threads, thus making the cloth more serviceable for wear. Grape juice and wine could be used for this purpose as they possess a tannin content which, due to its astringent action would promote the shrinking process.

Now, in Judah binding his foal to the vine, we have presented to us just what these members of the Judah class have been doing in the past. The ass representing the intensely human nature possessed, and the

vine the Jewish law; we see illustrated how they have all tied their sinful natures up to the ten commandments, thinking in this way to attain salvation. But when we join with this its corresponding portion of the latter statement; viz: "he washed his raiment in wine," we have the resultant effect or blessing this tying up to the law has had upon them. The under or foundation garments, representing godlikeness which is fundamental to godliness, has been considerably shrunken since they were immersed in the wine of the old law principles. Our godlikeness gets a good dressing down rather than being increased when we treat it to an examination in the light of the law. And if it does shrink it considerably, it, nevertheless, becomes serviceable; for we get to see that it is not the salvation to us we once thought it would be, even if it is the basis for that salvation, which is found to be in godliness.

Then we are told that Judah bound his ass's colt unto the choice vine, and washed, or shrank, his mantel in the blood of grapes. Since the colt of the ass represents the next generation of the ass family, so we, in our natural state, becoming a little wiser, step over into the next state, the New Testament condition; but still asinine in nature, we expect to write this spirit into our animal nature. The somewhat enlightened old creatures we are, are now bound to the choice vine, to the Gospel arrangement. We see it is not the letter of the law that matters, but that it is the spirit of the law that counts; and being still animal in our conception we, therefore, tie up to this as we see it set forth in the life of Jesus and the New Testament writings. But, does the asinine nature we are pass away or become better in so doing? No, we answer; for there is a certain amount of education necessary to bring us to the proper state, and this is a part of the necessary advancement to that end. This is shown in the washing of the mantel in the blood of grapes, shrinking it, making it serviceable unto the new creature end.

After we have worked with our godlike selves in connection with the standard set before us in the law and found to our enlightenment that we could get nowhere in this way, that our "garments" were shrunken thereby, this experience became of service unto us in that it caused us to look further for our desired progress in the right direction. Obtaining some thoughts regarding the new creature, we saw that it was related to the spirit of that law instead of to its letter, that it was a spirit we had to put on; but we thought that spirit had to have a regenerating effect upon our old flesh; thus we tied up to the New Testament ideals, this new conception of the flesh, we received. In doing so, we immersed our mantel in the blood of grapes, the new doctrine of the New Testament. Jesus said a new commandment give I unto you, that you love one another as I HAVE LOVED YOU. This his people have been endeavoring to do in the flesh; but has any one ever done so in his flesh or strength? We tied our colt of the ass to this vine, but to no effect; nevertheless, it has had its beneficent effects. That effect was that the new conception we had obtained also became shrunken, and, therefore, more serviceable. We learned that we could not get anywhere by tying this unclean, asinine self to even the choice vine; and we also have discovered that a new creature is necessary and that it alone avails before the Lord; and that it amounts to nothing whether the old creature is circumcised or uncircumcised. Gal. 6:15.

These two conditions were brought to our attention in the past as old pigeon and young pigeon righteousness. The tying of the foal unto the vine represents the old pigeon righteousness; whereas, the tying of the colt of the ass unto the choice vine represents the young pigeon righteousness. This latter kind of righteousness is the impressionable kind of righteousness. Yes, it is that kind which can be impressed with true godliness, when it has become educated by tying up to the choice vine. This form of righteousness is termed the first fruit of the spirit, by St. Paul; and this prepares us to receive the second fruit of the spirit, true godliness.

That Judah's eyes are red from wine means that this class is somewhat intoxicated with too much "wine." Proverbs states in 23:29,30, "Who hath redness of eyes? They that tarry long at the wine." These two uses of this word for redness are the only times that it occurs in the Bible. When one does not keep up-to-date in matters of truth he becomes intoxicated, to a degree, with the old truths -- loses clearness of vision -- does not partake enough of the blood of grapes. Grape juice becomes wine in short order, and this class, due to their self-sufficiency, are not up-to-the-minute in spiritual matters. They partake of milk and this can be seen upon their teeth, showing that they drink of the milk of the Word, and that just recently -- and have not yet digested it; have not matured to the place where they can partake of the strong meat of spiritual matters. Fulling their garments in the blood of grapes, shows they progress to where they will have the "young pigeon" righteousness, and will be ready for spiritual

matters in the resurrection morning. In this life, though, they never get farther with the truth than the "milk of the Word." It will be the Lord's pleasure to seal twelve thousand out of this class of Judah, the sealing to take place as soon as they are awakened from the dead, and that awakening will take place as soon as the sealing matter is entirely made ready, and we think it is almost completed.

DAN. At this juncture Leah ceased bearing. Rachel, who was barren, becoming envious of her sister, began to chide with Jacob as if he were at fault, until his anger was kindled against her. But she insisted that he should give her children "or else I die." She then planned a way and placed it into execution-- she gave her maid, Bilhah, unto Jacob to wife--and the desired results, a son, were realized. Rachel named him Dan; for she said, "God hath judged me, and hath also heard my voice, and hath given me a son." Her conception of this "judging" differed from God's, as we shall see.

All these things must be taken into consideration, in studying this son, to realize what class of people he is intended to represent. Rachel represents that class of people who are meek and lowly and, since at this juncture she became envious and took things into her own hands, chiding Jacob for her barren condition, and carried out a plan she had originated in her own mind, we must ascribe these characteristics also to this class of the meek and lowly. And, further, since she took Bilhah into the matter, and Bilhah represents the quality of timidity and fear, we must add the quality of fear also to this complex condition. Thus we have a class of the lowly and meek who cannot wait upon the Lord any longer, and through fear, brought on by envy, take matters into their own hand and act; for they fear if they do not they will "die." They also are somewhat out of sorts with the Lord and have a tendency to blame him for their condition, and he must reprove them.

When this class have come into relationship with God a Dan class is the result. This class, further, considers a blessing of approval from the Lord that which is intended to be a chastisement or correction from him. Letting them have their own way is interpreted by them as his blessing upon them; and Jacob's anger implies reproof instead of blessing and favor from God. Think of what a combination of evil things we have here -- envy, accusation toward God for their condition, fear to the degree where they take things into their own hands, insisting upon results; and, finally, a degree of self-approval assumed, thinking their engineered results were God's approval upon them. This resultant condition is what Dan is intended to represent for our enlightenment. Self-assertion in this class is not natural, but is created by envy and fear. Not having the faith to wait upon the Lord, this portion of the Rachel class become self-assertive through envy and fear.

Jacob has something to say about this class that is not so commendable. He says: "Dan shall judge his people, as one of the tribes of Israel. He shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation O Lord!" That Dan shall judge his people as one of the tribes of Israel shows that the experience of this class will have a good influence upon those who are of like attitude. It will be noted that there were none of the Dan class sealed for the Little Flock. When this class, in restitution, see what this natural disposition has done for their father-class, the Dan class of the past and present, those who had an opportunity to become of the Christ body, it will put them upon their guard. Thus Dan shall judge or correct and discipline his people, those who will have that same disposition.

He shall be a serpent by the way and an adder in the path. A serpent is pictorial of the great enemy Satan. He deceived and led astray our first parents. A serpent is also a symbol of sin and malice. A horse is a symbol of doctrine, teaching, truth. Adam, who was given truth, first received suggestions from Satan, who took the form of a serpent, and then he fell backward when Satan succeeded in injecting his poisonous error into that truth which God gave him. Likewise there are some, even today, who are representatives of Satan in that they are affecting doctrine so as to make those who ride thereon fall backward. The serpent by the way seems to picture those, who from ambush, whisper false doctrines into the ears of those who are trying to make progress in the right direction. The Hebrew word for "serpent," here used, means "to whisper;" and the hissing sound of whispering causes the word to be used for serpent. It is one characteristic of Satan to hide himself and use otherwise pious people to act as his instruments. Fear is a baneful attitude and is very susceptible to this method of Satan. Was it not fear that caused both Adam and Eve to submit to his whispering or hissing temptation?

After Satan has "hissed" from the side of the way, he comes out into ones path and openly attacks his foundation for progress, causing one to fall backward into disaster. Even today there are those of the Lord's people who stealthily deny certain of the Lord's plain truths, and later come out more boldly and attack the truth and thus cause those, who are attempting to make progress in the right direction upon the basis of that truth, to fall backward. Where are all the thousands of the Lord's people who once sat upon the truth and were making some progress toward righteousness? How many of them have fallen back just because some have shyly and slyly whispered poisonous matters into and against the truth into their ears, and later have openly attacked the fundamental doctrines given us by God with the end in view of bringing us home to him. The rider of the white horse with his bow and the rider of the red horse with his short sword, represent these two serpentine conditions that introduce the black horse state and the pale horse condition of entire death where "Hades" follows. Can God seal any of such spirit?

We wonder, sometimes, "who then can be saved?" The Lord answers for us here in the words of Jacob; "I have waited for thy salvation, O Lord." As Adam and Eve did not wait upon the Lord for deliverance from that trial, and neither did Rachel wait, even so have thousands upon thousands ceased to wait upon the Lord. They have feared to wait; and, while being naturally disposed to be meek and humble, fear has stirred them to self-action -- and all that is not of faith is sin -- and Satan has his representatives here on earth, who, in their meek and humble outward appearance, cause the simple of the Lord's little ones to suffer ship-wreck through undermining the truth upon which they thought to ride home, attain salvation. It is apparent that salvation lies in waiting upon the Lord. Therefore, in the words of the prophet, we say; "Wait, Wait, I say, upon the Lord." This setting forth, presented to us here of Dan, should burn into our lives the baneful influence of fear. This Dan class exert a baneful influence upon all who trust in doctrines rather than in the spirit of that doctrine.

NAPHTALI. We have just viewed that class of people who are meek and lowly and who are energized by fear, and who cannot wait upon the Lord; the class who think they will "die" if their expectations are not immediately realized. Now we will examine another class of the meek and lowly who "wrestle" with their fears, a class who use fear rather than those who let fear rule them. We shall find that the results of these two conditions are very dissimilar. "Bilhah, Rachel's maid, conceived again, and bare Jacob a second son. And Rachel said, with great wrestlings have I wrestled with my sister, and I have prevailed; and she called his name Naphtali." The word "Naphtali" has the meaning of "wrestling," and was given to the son because of Rachel's wrestling with her sister. This class of the lowly and fearful are those who wrestle with the objects of their fears instead of being overcome and actuated thereby, and better results are seen to be realized. The various "Leah" classes were having results, and the Rachel class beginning to fear lest they would have none and "die;" now began to wrestle with the objects of their fears. They are not envious, but struggle with the fact that the other classes are being blessed and they not. This is commendable. This class coming into relation with God, becomes the Naphtali class.

Jacob, in prophesying of the future of these twelve sons of his, has some good things to say of Naphtali. Of him he said; "Naphtali is a hind let loose; he giveth goodly words." An hind is the female of the heart or deer family. Of all God's animal creations, we doubt if there is one that surpasses the hart in beauty and grace of body or form. Birds have beautiful plumage, but the deer has the most graceful and beautiful body. It is the personification of grace and the desirable; (Prov. 5:19). Further, the deer is not equipped with fang or sting; it owes its safety to its speed, its victory to flight. The deer is so helpless an animal in the way of fighting to protect its young, that God has marked its fawn to resemble a branch of leaves when it is lying down. It gives off no scent, whatsoever, and wolves will run right past it not knowing it is there. God has also implanted within this little helpless creature a disposition to remain perfectly motionless when its mother is away, even in the presence of ravenous beasts, and therein lies its safety. When a wolf or other beast approaches a hind with her fawn, the hind will run away to draw the animal off after itself, knowing that the fawn's motionless attitude, its protective markings, and its freedom from scent are its best protection. All of this speaks in symbolism of God's care for the members of this tribe who are in relationship with him. It is not a carnivorous animal, but lives upon vegetation; and is included in the clean animals. It does not live by destroying others, neither has it any poison to deposit within the lives of others as has the Dan class.

Since this tribe is called or likened unto a female deer, it gives excellent testimony as to the proper spirit of subordination of them to God. In this respect they are not male in the least. Such a spirit of loyalty and respect for God can be given freedom, and this is pictured in the fact that they are likened unto a hind "let loose." To show that this spirit, wrestling to please God, yet not letting its fear do other than spurn it on toward serving God properly, is highly pleasing unto him, let us remind you that our Lord Jesus is likened unto an hart. Cant. 8:9. The Bible mentions several times about our being given "feet like an hind's feet." This is to show how God will speed us over the way unto the attaining of our ideal in him, for when the deer travel at top speed it seems that they skim over the ground, touching it only at intervals; whereas, the serpent must crawl upon his belly full length upon the ground. We can make swift progress in the right direction and have little contact with earthly matters when we have wrestled unto freedom from this spirit of fearfulness and self-assertiveness, and have attained unto the Ephron or hind condition. Ps. 18:33; Hab. 3:19; 2 Sam. 22:34.

It is told us that Naphtali shall give "goodly words." When this class shall have been sealed with the seal of God, twelve thousand of them, and have been given their position in the bride or church of Christ, they will be of great consolation and advice unto all who are tempted by fear to act in accordance therewith. Actions speaking louder than words, these goodly deeds that they will leave in the memory of those who were associated and acquainted with them while they lived here in the flesh, will speak forth in eloquence, wonderful words of what God loves to honor and assist in the heavenly or spiritual way. Let us be reminded that our fear should be chained without to act and serve us as a watch dog, but never let it get control in our lives and dictate to us what we should do, when, and how. Let us fear, lest a promise being left us of entering into his rest, some of us should seem to come short of it. This is the legitimate office of fear, and we must wrestle to overcome it lest it rule and dictate the disposition of our powers. Let the reader stop here and mark the contrast between the blessings of this hind, Naphtali, in contrast to the experiences of Dan, who was his full brother.

GAD. Doubtless, when Leah saw how Rachel schemed to have credit for bearing a son unto Jacob, she decided to do likewise. She had a maid named Zilpah, which she gave unto Jacob to wife, and the results were that she conceived and bare a son whom Leah called Gad. Notice that Leah and not Zilpah nor Jacob named him. It is this self-assertive, natural spirit that always characterizes its people; God has not sufficient influence to mark them with any thing from him. Leah named this son Gad, for she said, "a troop cometh." The word "Gad" has the meaning of "a troop." Zilpah pictures wisdom; not the wisdom of God; for the self-assertive are not inclined to take the wisdom of God when they have some of that which is called by the same name. Zilpah pictures human wisdom. There are some of the self-assertive ones who have enough sense to reason upon matters, and they reason upon them from their own view and standpoint. They have seen others go shipwreck by blustering into matters, hence they sit down and use their wisdom. They have also beheld others use wisdom and go shipwreck; but they will avoid this by using THEIR wisdom.

Gad, therefore, pictures this class of the self-assertive ones who assert their wisdom in connection with their privileges of life and, having relations with God, they become characterized by that which the word "Gad" brings to our attention. This class, using the mind that is enmity to God, get themselves into much trouble, more trouble than they would have experienced had they left their human reasonings out of the matter; for they are more certain to have trouble when they lean to their own understanding, than if they act upon natural godlike impulses. That Leah named him shows that this class is what they are, due to their natural spirit rather than to the influence of God in their lives; for, since the mind of the flesh, human wisdom, is enmity to God; God cannot bless them as long as they use their own wisdom. There is so much natural spirit acting that it characterizes them.

It is not the new creature that we see pictured in these sons of Jacob; but it is the old nature shown up in its various manifestations and from which God takes to make up the Christ class who will be the medium for the deliverance of the rest of those classes in due time. These do not come from the downright sinner class, but from the class who have some relation with God; for Jacob was their father. All will find it necessary to become of Israel before they can enter into covenant relation with God and have his law written into their lives, and hearts. Since a name is used to designate us or differentiate us from all others, so these names given these sons of Jacob, are descriptive of their differ-



entiating traits. Our differentiating traits come from our spirit and the use of our blessings of life and our powers under the influence of that spirit.

What Leah meant when she called this son by the name Gad is not told us; all she said was "A troop is coming." When the natural spirit, if it is self-assertive, sees what it thinks is success crown its efforts based upon its wisdom, it is rather optimistic. This class think to have wonderful results crown their wise(?) efforts; but the troop of things that come as a result is a troop of troubles. How much trouble the Lord would spare us, if we but took his wisdom into our counsel when we attempt things. How many of the Lord's people really know from a philosophical and practical standpoint that the mind of the flesh is an enemy of God? A moment's consideration of these facts would prevent this "crowding in" of troubles upon them; but selfness must learn by experience, even as fools must, as the old proverb implies; and who is a greater fool than he that sets God and his counsel at naught and uses his own or another's in its stead? Is it any wonder that troubles crowd in upon them when they take the position of an enemy of God? The Hebrew word for troop signifies "to crowd in."

When Jacob told of Gad's experiences for the future, he stated that "a troop shall overcome him, but he shall overcome at the last." When these troubles crowd in upon this class, they will cry unto the Lord for help and deliverance therefrom, but God is too wonderfully good and wise to so treat them. They must eat of the fruit of their own way and be filled with their own devices; yes, they must be overcome by this "troop" of troubles so that they can really appreciate that they are enemies of God in this particular, and that all other ways, except the way of the Lord, are ways that end in death. Pr. 1:26-33. When they shall have fully learned their lesson of self-assertiveness, even though it brings actual death, the Lord will return them therefrom to profit by their mistakes and find that in his wisdom, alone, is life. The prophet speaks of them saying; When they come to their wit's end, then shall they cry unto the Lord, and he will bring them into their desired haven. Psa. 107: 27-30. What wondrous goodness there is in God! waiting long until he can bless them with eternal happiness, which might have been theirs if they had not used their own wisdom to the neglect of that which he offers them. It will be in the end that this Gad class will overcome; for with this class their extremity becomes God's opportunity.

ASHER. A second time did Leah's maid conceive and bear a son unto Jacob to the credit of Leah. This son Leah called Asher; for she exclaimed at his birth, "Happy am I, for the daughters shall call me blessed." The name "Asher" means "happy" or "joy." The words for "Asher," "blessed," and "happy," have the same meaning and are from the same root word. The root word is that which is here translated by the word "blessed." The meaning is "blessed" only by way of deduction, for its real meaning is "to be level," or "straight," or "honest." It is only this class who are honest, or on "the level" who are really happy, or joyful, or who are blessed. Others have nothing tangible or real about which to be happy or upon which as a basis to be blessed.

This son Asher was the second of the two sons of Zilpah at the behest of Leah. There are only two kinds of wisdom; namely, that which comes from self-assertiveness, and that which takes God into consideration--man's wisdom and that of God. The Heavenly Father tells us that man's wisdom is foolishness with him; and man returns the compliment by setting aside God's wisdom as being the height of folly and leans to his own mind and understanding of matters. Since Gad and his "troop of troubles" is the personification of man's wisdom, the only kind that still needs exemplification is the use of God's wisdom; and this we have set forth here in Asher. Leah taking Zilpah, her maid, into consideration in relationship with Jacob, represents the self-assertive of mankind who use the wisdom of God in coming into relationship with God. The results of the union of this class with God gives us the Asher class, a happy class.

Upon this occasion Leah said "Happy am I," or as another translator words it, "In my blessedness." We think, upon the basis of what we have stated above with regard to the meaning of this word "Asher," that we may reconstruct her words into the following statement: "Honest, or upright am I." Any one could say that if he were so related to God that he used his wisdom; but only a member of the Leah class would shout it from the housetops. With this statement she could also say "Happy am I," for it would be equally true, and none other could make such a statement with as much truthful basis as this class. This Asher class are the really happy and blessed ones of the race, and only as others come into a realization of this truth and subscribe to its facts are they happy.

Leah, naming this son shows that she marks him with her self-assertive disposition. She adds to her first statement, "Daughters shall call me blessed." Daughters, being the females of the race, represent those who are female in their disposition toward God. It is this class who shall recognize the truthfulness and the advisability of being inclined the same as Leah was illustrating at this particular time. All, properly subordinate to God, will realize that all others so minded toward God are the blessed ones. This is reflected in the proverb; "Honesty is the best policy." "The wisdom that cometh from above is first pure," is a similar statement from another angle.

Jacob says of Asher, "His bread shall be fat, and he shall yield royal dainties;" or as another translates this phrase; "He yields dainties for a king." Those who come into the Asher relationship with God will, indeed, have "fat bread." God will feed them upon the finest of bread, rich in fatness; for these have the key to the proper understanding of the Lord's Word, and when it is God's time, these will be privileged to eat of its fatness. Honesty is a prime requisite for obtaining truth. These happy people are they who live in the best sense; for they have the real bread of life given them upon the basis of their honesty, that is, those who come into relationship with God as did Zilpah with Jacob. Not only will these have fat bread, but "Out of Asher" this fat bread will be received in an advisory capacity; for their lives will indicate to others how fat bread is to be obtained. And what is more; this class will yield dainties for a king. If the course of these "Asherites" is pursued to its ultimate end it will bring the pursuer unto the station of a king, even as a perfect human being will be considered when he shall have attained unto that condition that he lost in the sin of Father Adam; for all are to be blessed with the same kingly condition that Adam was given by God in his completed condition.

ISSACHAR. The next son born unto Jacob was from Leah. There is a little item of interest recorded between the birth of Asher and Issachar, which seem to have introductory and designating relation to this son, especially as pertains the Issachar class of people. Leah's son, Reuben, had gone into the field and found some mandrakes which he brought to his mother. When Rachel saw them, she asked Leah for some and received a hateful reply in return. She accosted her with the statement that she had taken her husband and now did she desire to take her son's mandrakes also? This illogical statement shows the bitterness and rancor that was embracing Leah's soul. She used every opportunity to inflict her venom upon Rachel. In reply Rachel gave her just what she desired in return for these mandrakes, even though she did not ask or expect it; and, instead of being humbled thereby, she became more determined to have her wish-- take Jacob away from Rachel; for he lived with Rachel even as God dwells with those of a contrite heart-- and told Jacob he must come in unto her that night, not trusting Rachel to live up to her free will bargain.

Have we not here set before us a beautiful(?) sum of the despicable things that characterize self-assertiveness? As a result of this grasping selfish disposition, the son she conceived and bare unto Jacob is pictorially marked thereby. His name was Issachar. She stated that he was a reward or wage from God for having given her maid, Zilpah, unto Jacob to wife. The word "Issachar" has the meaning of "there is reward" or "he brings reward." Here we have bitterness of soul with evil-suspicion, rancor, an unforgiving spirit, envy, and jealousy against her sister asserting itself, and yet so blind to all of this that she thinks God is rewarding her for a good deed toward him. Is it not hard to conceive of such blindness to one's own evil? But when we take into consideration the fact that Leah pictures self-assertiveness we can account for it.

Leah represents that class of the self-assertive who are blind to their own wickedness even though that be possessed in large degree. Their selfishness or self-importance is so marked a trait with them that they are entirely oblivious to their heart's own bitterness, and with all of this take to themselves relationship with God to the degree that they claim, as a reward from him for their imagined good deeds of sacrifice, the blessings he permits to come into their lives when he endeavors to overcome their evil by his goodness unto them. This is animal to the extreme. Having taken up relationship with God, they by faith assume sonship with him, based upon self-assertiveness, and this sonship is pictured by Issachar. This spirit is so animal that the sweet spirit of Rachel, manifested toward her to the degree that she gave her just what she desired, entirely unsolicited, made no impression upon it whatsoever. Is it not hard to see how there is hope for such? But God will get twelve thousand out of such an intensely human animal disposition just as he will out of any other; for is he not the mighty to save?

We think that the words of Jacob are very much in harmony with this spirit here displayed. Jacob said of him, "Issachar is a strong ass, couching down between two burdens:" The word "strong," here used, means "large boned," or "raw-boned" as we would say today. This is the same kind of an ass, the firstling of which must have his neck broken if he be not redeemed by a lamb. So we see the purely human, the intensely animal at that, is here referred to. Such a selfish and bitter spirit as is here pictured in Leah, certainly needs salvation, and if they are not redeemed by the lamb of burnt offering they will be everlastingly destroyed. This ass was an he-ass, the male characteristics of this class again corresponding with the self-assertive spirit which mothered and actuated this class. Being raw-boned seems to present this class as one that lacks in grace and beauty. An ass is not beautiful at his best, but when he is bony he recedes still farther from the ideal of beauty.

To get more strikingly before our minds God's opinion and estimation of this class, let us recall the characterization of Naphtali, given above. He is set forth as a "hind let loose." This hind is the female of the hart family, and being female and the personification of grace and beauty, as well as fleetness of foot, the Issachar class contrast most boldly and uncomplimentary therewith in that they are male -- insubordinate to God -- clumsy, slow-moving, anything but graceful and beautiful -- the personification of the very opposite qualities of the hind. And, whereas; the hind is inoffensive, the ass is oftentimes vicious, and can bite and kick most ferociously. Laziness in the ass contrasts with the great speed and fleetness of the hind let loose.

Of Issachar, Jacob further said: "And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and become a servant unto tribute." Here again the selfish animal traits of this class are brought to our attention. We will venture the statement that the two burdens between which this class couch are represented in the statement "Love God above all, and thy neighbor as thyself." They do not wish to lift either of these because they are so selfish and animal in their nature. They lie down between them instead of attempting to bear either or both of them. When sacrifice is called for, this class absent themselves quickly. It is always a pertinent question with them, "What is there in it for me?" They always make certain of getting theirs, as Leah did with getting Jacob. But when they see that home, or the place of rest, as the word "rest" here used, may be translated, is good; and when they behold the ground that it is pleasant; yes, when this class see that restitution or the blessings of their eternal home, as God has provided for them, and the earth in which they may live, are so ideal, they place their shoulder to the wheel and become a slave to their desire to possess them. They will not do anything for the other party, and to get action out of them, they must see that it is good and pleasant for themselves, and then they become slaves to the cause. They are not sacrificers on the behalf of others, but are looking out for self, first, last, and always; and not until this is seen to be their "reward" will they "turn a tap." This is the asinine in nature and color and life-size.

God will seal out of this Issachar class twelve thousand just as he will out of the other tribes. He is the One who knows how to get "under the skin" of this class and make new creatures out of them; for if he can get their attention he can displace all of self with his Holy Spirit. By letting them pursue their selfish ways unto the end, God will be there and waiting for them when they are ready to turn unto him when they realize that the fruits of selfishness and selfness -- spiritual asininity -- have shown them that death is their only end. Is it not marvelous that such as these rawboned asses of materialism, who will do nothing for another, not even for God, and only for self when they see it is the only way to get rest and peace, can be created new creatures?

ZEBULUN. "And Leah conceived again and bore Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons; and she called his name Zebulun." From this we see that Jacob lived with Rachel. Leah was desirous of taking Jacob away from Rachel, a very unsisterly desire. She endeavored to do this by bringing sons unto him. She thought since she had brought him six; whereas, Rachel had brought him none, she was certain of having Jacob live with her. But she was unaware that men love women for what they are and not for their child-bearing ability. Neither does God love any for what they achieve in their own chosen way. He loves the spirit lying basic to the actions of a person and not the results produced. He will see to results, and it is our concern that we muster the proper spirit. Had Leah brought forth an hundred sons, Jacob always would have loved Rachel; for her face and form were dear to him.

When she gave birth to Levi, her third son, she made a very similar statement, saying, "Now, this time will my husband be joined unto me, because I have born him three sons." Here she says that the Lord hath endued her with a good dowry; "now will my husband dwell with me; because I have born him six sons." How far this class is from having God dwell with them! Could they be farther away from the Lord than they are? To show how far they are from dwelling with God, or God dwelling with them, Jacob says of this class: "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon." One translator states the matter thus: "Zebulun shall dwell at the margin of the sea." The margin of the sea is the extremity of the land. Yes, they are as far away from God as they can be and yet be on earth. And still they think they have the Lord's richest blessing, and that they are fit subjects for God to dwell with. How little such people know of all there is to be known of God and his high ideals of righteousness!

Zebulun was Leah's sixth son, just one less than seven, which would have constituted a complete expression of selfness, a thing God will not allow; for, desiring all to have a hope of life; he prevents total depravity. Six was so near thereto that it calls anarchy to mind as is seen in Zebulun dwelling by the margin of the sea. One so bent on working out his relationship with God by works, as is indicated by six sons, is, indeed, far from the law of God or in subjection to that law. Does he not really dwell at the "margin of the sea?"

In Jacob's prophecy concerning Zebulun so much is stated concerning the sea. The sea is pictorial of the unruly, the anarchistic, that which is in contrast to God and law and order. That these anti-typical Zebulunites were to dwell at the margin of the sea, shows that they are so close to this anarchistic condition that it is only the next step removed therefrom. That they shall be an haven of ships, shows that this anarchically inclined class of mankind will find haven in these Zebulunites. Ships that put out to sea represent those organizations which venture out upon anarchistic ideas and doctrines; namely the socialists and communists and religious organizations independent of God and the Bible. When the winds of trouble blow and these ships--organizations--go to pieces, they will be in the sea of anarchy. There are many such. When they find it necessary to come to port, to get into relationship with God, and his order, they will find a haven in the experiences of this class. To use the mind of the flesh, the mind that constitutes us enemies of God, puts us out at sea in our relation to God. When they remember that this class of Zebulun were such also, they will find consolation and comfort in the fact that twelve thousand of these have been sealed, and when they learn all about their salvation as new creatures, they will have a place to land from their unstable organizations.

It is further stated that Zebulun shall have his border unto Zidon. The word translated "border" has the meaning of "side" or "flank." It is used as a euphemism for the generative parts. This thought, here introduced, comes quite in harmony with what has been set forth above. This word is used elsewhere in the Bible with similar import, and shows us that this class of the Zebulunites will be used to the end of generating better respect for law and order in the anarchistic, not only here on earth, but throughout God's universe; to witness: the angels who left their first estate. The word "Zidon" has the meaning of "fishing," or "catching fish." If the sea has reference to anarchism then the fish in the sea would picture the individuals who are anarchists. These are to be fished for and caught by the Lord, and this class of the anti-typical "Zebulunites" will be the ones he will use to that end. When one has become an out and out anarchist, he has fallen so far from the condition of godlikeness that it is necessary to picture him by some other kind of a creature, and here we find him as a fish rather than a man. A fish, with his freedom, the dark and unfathomable depths into which he goes for retreat, his voracious and cannibalistic means of survival, is, in many ways a pictorial anarchist. These will be fished for by bait and net through the medium of this class until they shall be generated anew on the godlike plane of existence, from whence they may be sealed unto sonship with God in the new creature relationship. Thus Zebulun, with his side or "generative parts" extending unto Zidon, tells us that they will be used to fish for these anarchists that they may be incorporated into God's new creature order.

Leah had now given birth unto all her sons; six of her own, and two by her maid, Zilpah. Bilhah, as the maid of Rachel, had also given birth to two; but Rachel, the wife of Jacob's choice and of his love, had thus far remained barren. What a trial this must have been to her, seeing she had stated her feeling in this regard in the words, "Give me children or else I die." But now it comes her time to bear

her husband a son, and what a son he was! Notwithstanding the fact that Rachel bore him no sons, he loved her just the same. This shows us that God loves us, not for what we do, but for what he sees in us. He will take care of the fruition in due time; all we must see to is to have that proper spirit before him. He did not like Leah, and with all the sons she bore him he liked her no more. Can God like self-assertiveness, even though it is active and carries out its spirit before him? He loves humility and meekness, even though they be material or godlike qualities, because they will bring him new creature sons. While all will find it necessary to come to that meek and humble spirit before they can become new creatures, those of the Rachel spirit need not be broken up entirely before God can bless them, and that is why he loves this spirit. Even though he must rebuke those of the Rachel spirit for their over-anxiousness in desiring to serve him; yet he loves that spirit of Rachel more than the rampant spirit of self-assertiveness as seen in Leah.

When Rachel saw Reuben bring Leah some mandrakes from the field, she asked her for some of these mandrakes, and was rebuffed for so doing. Leah showed forth an envious, vindictive, and hateful spirit towards her sister; whereas, Rachel extended her the very desire of her heart, and that without even a hint at such a thing upon the part of Leah. Rachel in no way returned unto her sister the same kind of treatment she had received from her. Her offer of Jacob, the object of Leah's envy and jealousy, was made to Leah freely, and unasked for, showing forth Rachel's forgiving and inoffensive sweet spirit even though she had born Jacob no son. Rachel was willing that Leah continue to bear Jacob sons.

Mandrakes are spoken of by the Jews, as "love apples." The Hebrew word has this as its root meaning; for this root word from which the word "mandrake" comes means "to boil," "to love." The Arabs refer to the mandrake as the Devil's apple, due to the fact that it excites to voluptuousness. It is aphrodisiac in its nature. Doubtless, Rachel knew something of this, and it was probably with this idea in mind that she desired these mandrakes. She desired so greatly to bring forth sons unto Jacob, that she was using every means to effect that end; for she cared not to live if she could not do that; yet she knew she had Jacob's love forever. After Leah had brought forth her last son, the Bible tells us, the Lord remembered Rachel and hearkened unto her, and she conceived and bore a son. This desire within her heart was her prayer to God, and the desire for the mandrakes was merely an outward expression of that desire.

Just as God always allows the exploitation of that which is undesirable before he permits a measure of success to that which he approves and desires, and that for the testing of his people as well as for the exhibition of the fruits of that which is undesirable; even so he permitted Leah to have all her children before he blessed Rachel with her first son. As it is stated that God saw that Leah was hated and Rachel loved, therefore he opened Leah's womb; just so God saw that, if he should not first permit self-assertiveness to have full display of itself before blessing the meek and humble spirit, the fruits of selfness would never be fully displayed, and the perfection and completeness of a new creature could not be assured without this display to show up the beauty of the right spirit in contrast therewith. He wished to use this Leah spirit to the end that it might serve his cause in a wonderful way, and to have manifested his displeasure upon it from the beginning would have thwarted his design, and he never could have educated his people in its fruitfulness and vanity. But now he will turn the tables in this matter. While the Lord supported the Leah spirit with a measure of success, he supported the spirit of Rachel with the love of Jacob, and we know this was intense. Even so God has been upholding the meek and lowly with a manifestation of his love for them while he has been encouraging the self-assertive ones by permitting them material success. But in the end he will bless this class of lowly ones, and how great will be that blessing! It is certainly worth waiting for.

We must not take this picture into consideration from a chronological point of view altogether; for it is not intended that it be so considered, at least from the standpoint from which we are now viewing it. It is our opinion that these two classes have existed side by side all the way down through the age, and that they represent the different classes of people down through the age from which God has selected the members of his church. The Rachel class are they of his people who seemed to have had no success, outwardly, while the Leah class, apparently, have carried away the honors. Notwithstanding all this the Lord remembered Rachel; yes, they were in his mind all the time. While all these classes have existed all the way down through the Age, it is our thought that the Joseph class are prominent now, even as the John class are in the preponderance at this end of the Age.

**JOSEPH.** When Rachel had born her son she stated, "God hath taken away my reproach. And she called his name Joseph; and said, the Lord add to me another son." The word "Joseph" has the meaning of adding." Other translators make her say "The Lord is adding to me a son," which seems to be the proper translation when the facts of the matter are taken into consideration and the word tense of the Hebrew. The lowly, when they see their reproach being lifted, and see the "adding" of the Lord's blessing unto them, acknowledge that it is God adding; and not their own doings that merit their blessing, as is always the case with the Leah class of assertive ones. This word "adding" seems to have the idea of unceasing blessings. The Lord will continue to add to this class until he shall have conferred upon them all that there is possible of bestowal.

Rachel here represents that class of the lowly, of a broken and contrite spirit who wait upon the Lord. The mandrakes she secured and doubtless used show how this class do all they can to please God. Yet, when success comes, they attribute it all to God, even as did Rachel. The sweet spirit void of all bitterness and backbiting, yea, even extending blessings that call for self-abnegation and self-sacrifice, is present with this class, as Rachel pictured. Joseph represents that same class when God recognizes them and blesses them, as he is now doing.

When Jacob came to the name of Joseph, second from the end of the list, he had nothing but good to say about him, and to prophesy concerning him for the future. All the love Jacob had for Rachel, and all that he had for Joseph seemed to gush forth upon this one in a glorious flood of blessing. Of him Jacob said, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." Another scrupulous translator states the matter thus: "Joseph is a branch of a fruit tree, a branch of a fruit tree by a well, whose twigs stretch over the wall." A fruit tree planted by a well would yield its fruit constantly and in good measure and of good quality. This fruit tree is Jesus Christ, and of this composite body in the flesh, the Joseph class is a branch. We know that Jesus is a fruitful tree, and the Joseph class will be a branch in him yielding much and good fruit. The well, by which they are pictured as being planted, is the well of truth, and the branches stretching over the wall, picture how the influence of this class will reach out and bring blessings of truth to those who are on the outside of this wall, to those who are in their natural and fallen state. Being planted on this side of the wall shows that they will bring blessings to those who are in relationship with God and truth even as a perfect human would be, when in the Israel-of-God class. It is indeed a precious truth that this class shall have much of comfort and consolation even for the fallen of the race, and the fruits they will yield will be the firstfruits of the spirit; for Joseph is pictured as that class who are being sealed with the seal of the living God.

Then it is stated that "The archers have sorely grieved him, and shot at him, and hated him." Those who ride upon the white horse of truth and have bows (and errors) which they shoot into the righteous, are the archers here referred to. Leah treated Rachel that way in respect to the mandrakes; and so it has always been the experience of the Joseph class to be so treated. Just at this writing we are in receipt of two issues of a so-called truth magazine, in which the editor uses, practically the entire magazine for two issues to examine into things with which he, palpably shows forth, is not in the least acquainted. He shoots his "errors" of judgment and criticism and ignorance into the St. Joseph, Mo. Ecclesia and its elder and is grossly guilty of just what he charges them with committing. So the Joseph class have been treated all along, and particularly now when they are more in evidence and God is showing them some favor. It was his brethren who mistreated Joseph and shot arrows of envy and jealousy and hatred into him, and so it is today, spiritually speaking.

But did this harm or thwart Joseph in attaining that which God had for him? Neither will the arrows of spiritual archers have any effect upon the Joseph class of this time and age. Jacob tells of this also, for he says further; "But his bow abode in strength, and the arms of his hands (the power upon which his action and dexterity were based) were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel.)" The defence weapon, with which the Joseph class were to overcome their enemies, was abiding; it was not ineffective; for the strength behind their power was from the Lord, the God who so successfully defended Jacob. Leeser translates this latter sentence as follows: "From there thou becamest the shepherd, the stone of Israel." The Joseph class had not man's word with which to reply to these archers but God's Word; and their faithfulness in this regard gave them to become the shepherd, the strong one in Israel. Yes, they will be the ones who will be used of the Lord

for shepherding and great blessings unto their brethren, Israelites. The mighty power of the Mighty God of Jacob will be the power behind this class to accomplish for his people.

Jacob then continues in the words: "Even by the God of thy Father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb." Here the Lord refers to himself as the God of Jacob and also as the Almighty. As the God of Jacob he presents himself as the faithful and watchful and careful One over his loved ones; and as the Almighty, he presents himself as the great Creator and Sustainer of all his subjects. Such an One was to be the blesser of the Joseph class, and we ask, "Can they want for anything with such a blesser?" Not only will the Joseph class be "helped" to be overcomers as new creatures, but the Almighty will reward them with the divine nature as a result. His blessings were to be from heaven above, and from the deep that lieth under. This signifies that they are to be richly blessed with spiritual things from above, and also from the deep that lieth beneath -- the permission of evil, the "roaring deep," as the Hebrew signifies, of the anarchistic reign of sin and selfness. This class will also serve to bring to God the beings in heaven as well as the sinners from sin and condemnation, from the anarchism of selfness and selfishness. Their blessings are to be of the breast and of the womb, signifying they are to be used to bring the milk of the Word with its consolation and comfort as well as to promote the begetting of their brethren unto the new creature condition, after God shall first have blessed them with the same blessings of breast and womb. Who shall not need these blessings of breast and womb? What a privilege it will be to administer these joys unto all, from the heavenly unto the dwellers of the depths of anarchy and sin! While "Zebulun" will dwell at the seashore and be used of God to fish for the sinful anarchist, Joseph will be used to bring the spiritual anarchist, who is ruled by his own spirit of godlikeness, under the rule of godliness.

Jacob then tells Joseph that "the blessings of thy father have prevailed above the blessing of my progenitors, unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Other very reliable translators render this verse quite differently. We will offer a composite translation which we think is true to the original thought, and the reader may judge as to its truthfulness and harmony with the rest of the plan of God and the Bible. "The blessings of thy father have excelled the blessings of the ancient mountain, the charm of the age-abiding hills." Joseph's father, Jacob, here seems to represent God, as love. The ancient mountain, material things picturing power and stability, seem to represent God, before he had the privilege of displaying his wonderful love side; and the charm of the age-abiding hills, the beauty of the future condition which will be eternal, makes reference to the same things in the future, restitution for instance. Love, with its blessings of spiritual things, far transcending all this material blessing, "excels" all this. We can see this thought, also, in the statement given us by the Authorized version -- contrasting the blessings of his father with those of the progenitors of his father -- for power and wisdom and justice were love's progenitors, all preceded love in its privilege of bestowing its spirit, its blessings. "They," he promises, "shall be upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren."

The head of Joseph would call attention to the intelligence of Joseph, for the organs of intelligence lie in the head. This Joseph class will get all the blessings out of these wonderful provisions and planings of God, past, present, and future, to the extent that they will have an intelligent grasp upon these matters. What a wonderful blessing this will be! We are now privileged to enter into this blessing, and how joyous it is! The crown of the head is that which lies upon the very top of the head, and pictures the uppermost faculties of our brain. Phrenologically considering this matter we find the crowning organ of the entire brain, reverence, also so located. Grouped about this faculty are benevolence, spirituality, hope, conscientiousness -- love for righteousness -- and determination -- the power behind these faculties to place them into action. Now these blessings will also come upon these organs of the mind, and so veneration for God, benevolence, spirituality, and conscientiousness will be blessed with this blessing from God, and what will be the result other than a new creature, fully matured? These latter blessings of spirituality or the new creature blessings, are to be upon the crown of the head of him that was separate from his brethren. Yes, this class are separate, sanctified from among all the other human beings; and it is resultant in these wonderful blessings that they are so separate from them.

What an array of wonderful blessings shall be the joys of this Joseph class! Is there anything left unsaid or not promised these loved ones? It seems that everything is lavished upon them, even to where they are sated with the abundance. God has nothing to withhold from such as these and he opens the windows of heaven and pours out upon them more than they can hold. That these blessings shall be upon "the head of Joseph, and upon the crown of the head of him that was separate from his brethren," seems to tell us that the earthly or material phase of these many blessings shall be upon this Joseph class, and that the spiritual effects or fruitage thereof shall be upon that which crowns the experiences of this class, their new creature condition; for it is to be upon the crown of the head of the one who was separate -- consecrated, or sanctified -- from his brethren. Joseph was singled out and set apart from all the rest as the particular instrument of God for the blessing of the rest.

Let us take note of the twin aspect of the blessings that are spoken upon this Joseph class. First: he was to be inside of the wall, planted by the well, and was to extend his fruit-bearing branches over the wall. Second: he was to be helped by the God of his father, and was to be blessed by the Almighty. Third: he was to be blessed by blessings -- the choicest things -- of heaven above, and blessings of the "roaring depth" that lieth beneath. Fourth: blessings of the breast -- food, doctrinal things -- and blessings of the womb -- things pertaining to life itself, spiritual things. Fifth: he was to receive blessings of his father in contrast to blessings from the ancient mountain and the ever lasting hills. Sixth and Seventh: these were to be upon the head of Joseph, and upon the crown of the head of the one separate from his brethren. Here we have two contrasts: the head with the crown of the head; and Joseph with him that was separate from his brethren: blessings material and spiritual.

**BENJAMIN.** Rachel, later on, gave birth to another son, whom she called Benoni; but whom Jacob called Benjamin. This is the only son whom Jacob named. It was in giving birth to this son that Rachel died; for she was in hard labor at his birth; and, dying just as he was born, called him "son of my pain;" for such is the meaning of Benoni. While she was in her death agony the midwife gave her the consolation that she would also have this son. Rachel here pictures the same spirit as when she gave birth to Joseph, only in this case other conditions and circumstances cause this spirit to eventuate in another class of people. The meek and lowly, those of contrite heart, divide themselves into only two classes; namely, those who maintain this sweet attitude under trial and those who lose it. The former are the Joseph class; whereas, the latter are of the Benjamin class. At times this humble and meek spirit is beset by sufferings and sorrows so great that it cannot stand up under them all and hence it dies. These are the Benoni or Benjamin class. There are some of these rightly disposed ones who enter into relationship with the Lord's blessings: but, due to one thing and another they have so much trouble and sorrow that they lose their proper disposition and manifest themselves in an altogether different spirit than was formerly characteristic of them.

We know when pain and suffering cause a proper spirit to give way there is nothing gentle and beautiful nor useful and conducive to either godlikeness or godliness brought into exhibition. Regardless of what all may say, even though it may be some good Bible student that tells us, that pain and suffering produce patience, the sum of all graces cheerfully manifested, we still gainsay such statements, even though they may seem to have a Scriptural basis; for we know the entire Scriptural scheme is against such teaching and that the Holy Spirit comes from God and is not generated within us by such destroying influences. We will see in Benjamin what trial does for one who is naturally of a spirit God loves. These graces of patience will be "worked out" of the human heart if the Holy Spirit is within, and patience will be manifested upon the foundation of these irritating experiences; not from them but from the spirit of God in the heart, acting in spite of the suffering or irritation. This Benjamin class are they who, humanly speaking, fall down under trials and sufferings.

Whereas Rachel called him Benoni -- son of my pain -- Jacob called him Benjamin -- son of my right hand. This class, who are pictured by Benjamin, are to be saved and brought into sonship to God by the great power of God. In their own spirit they are a failure; but, when they are extended the power of God, they are strengthened through that power and are sons of that power of God. God loves the meek and lowly spirit, not because it will cause one to overcome in his trials, but he loves it because it is meek and lowly enough to get the power he has to bestow and through this can become a new creature. The old things are not to be incorporated in the make-up of a new creature, and so God has no use for



them, even though they act perfectly. If one can get God's power into his heart, and learns to love his spirit, it matters not to God what the old spirit may result in, when actions are to be considered; for, when that proper power of God to do rightly comes into ones heart and that one has a body that is righteously inclined and powered, God knows that his ideals will be fully attained in that ones life. There should be oceans of comfort in Benjamin for all who are of his cast of disposition and experiences, and that is why God has sealed twelve thousand out of this tribe.

Benjamin, who was Jacob's last son, was born just a little way before he came unto Ephrath; and there Rachel, his mother, died and was buried. Ephrath is the same as Bethlehem. The meaning of Ephrath is "Fruitfulness," and that of Bethlehem is "house of bread." Rachel, in this instance, represents this class of the meek and lowly who are pregnant with a hope of some standing with God, but when that hope is about to be realized they have a "blow-up" and die to all their material or godlike hopes; their spirit fails, "just a little way before he came unto Ephrath" -- fruitfulness. They thought they were about at the place where they would realize the fruitfulness of their efforts when, in their "blow-up" their spirit gives way. Thus they think they are a "blow-up" as a result of their sorrows and trials -- a Benoni -- whereas, God realizes they are just where he can manifest his power through them, and thus they become a Benjamin. It was at Bethlehem that Jesus was born, and here they are at "the house of bread," just where they have that upon which they might live by getting the power of God out of that "bread of life that came down from heaven." Thus they, too, may be born new creatures through that power.

Jacob pronounced a blessing upon Benjamin; but, just as what we have seen above is uncomplimentary to him, even so this blessing is likewise nothing to his praise. He said of Benjamin: "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." A wolf is a vicious animal, a ravenous one. There is nothing of the domestic in him. Even what little is in the blood of the famed German Police dog, manifests itself, often, with dire results. When this class of the meek and lowly lose this mothering spirit, there is manifested nothing but the beastly within them. As we have said before that tribulation "works out" patience, if there is that spirit in the heart; it is equally true that it also "works out" just what is in that animal or beastly soul, if that mothering spirit is dead. Therefore the sufferings and trials will bring forth the beastly that is within us when our better selves are dead -- inactive or "off the job." It has been said truthfully, to the effect, that if you SCRATCH your husband you will find a cave man, and under the skin of your wife dwells the cave woman. Yes, our natural good disposition is only skin deep; and, when this skin is abraded, the beast that is in us is manifested. This is the kind of beings we are when we lose our godlike spirit. Thus this Benjamin class are wolfish in their disposition due to their having lost their good(?) spirit of meekness and humility, with its gentleness.

In the morning this Benjamin class will devour the prey. Yes, when any one falls into their clutches or their maw, he will be devoured. The fierceness of their wrath is uncontrollable, since their mothering spirit has died and has then no influence in their lives. Under such a trial one will wound his best friend, and rue it ever after. But this is only in the morning; for by the time evening has come this ravenous disposition will have passed away and he is entirely differently disposed toward those with whom he would fight and contend; for when evening comes he will divide the spoil with the same ones. When a wolf will divide the spoil with a lamb, there is no more wolf there. Such a wolf is a different kind of something; yes, he is a human being of godlike spirit, for there are no creatures in the lower animal world who are so unselfishly inclined as to do that. They may abandon their spoil when they have glutted themselves thereon; but none has ever divided its spoil with another. Even so this depraved animal self will be displaced from these members of the Benjamin class and they will be sacrificers on the behalf of others when the evening of that day has come to pass. We tarry to ask; "How can a wolf be so transformed as to be human?" The answer is: "Only by the power of the right hand of God" -- becoming a Benjamin. There is only one power that will forever overcome the purely animal and that is the power of the Holy Spirit of God -- his greatest power. They will also divide the spoil in that day of salvation with every other one who will come their way. Thus, this class who were devoured by their wolfish nature will become impressed with the spirit of God through seeing this class gain it as spoil from the day of salvation. Who would ever have expected to find so much of God revealed in the Jesus part of the Jesus Christ? What a glorious revelation this revelation of Jesus Christ is, this revelation of himself that God gave unto him to give unto his servants.

When we see what different classes of people the Lord can use, and out of whom he can seal twelve thousand of each class, for the new creature condition, should it not be encouraging to all mankind and cause them to lift up their heads and rejoice and receive the necessary encouragement to attain unto that favor of God which he has for them? This all goes to show that we have interpreted the Scriptures aright when we set forth from them that the old man, and all that he is, is no part of the new creature; that if God can get the attention and the hearty co-operation of an intelligent individual, he can seal him with his Holy Spirit, thus making unto himself a new creature son.

It is our opinion that each of these sons portrays a certain class of people, and while some of us may find ourselves pestered with some of the characteristics of several tribes; we, doubtless, shall find our ruling qualities depicted under one of these classes. If we find some of our detestableness set forth under several, we can know that these will be no bar to our attaining the sealed condition if we will but become of Israel -- truly consecrated unto God. We further express the opinion that the Joseph class is the prominent one of this time of the church's experiences. From the Apostles' standpoint we feel that the John characteristics are seen in this same class. While we are privileged to draw our measure of consolation from these thoughts and pictures, the world of mankind will be especially blessed by them; for we think that God, in his love and pity, has especially planned this mountain of consolation for their particular benefit. They need it; whereas, we have come this far without the knowledge incorporated therein; nevertheless, it reveals God unto us most gloriously.

It will be noted that these twelve sons are grouped differently here in Revelation than they are in the Genesis account. We will call two marked differences to your attention: Judah is moved from fourth place into first, and Joseph changes place with Benjamin for the last position. You will have noted that Judah and Joseph are the ones of whom Jacob had the most and the best things to say. Judah the chief son of Leah, and Joseph the firstborn of Rachel seem to represent the best of these two spirits of selfassertiveness and of humility and meekness. All the self-assertive ones will find it required of them to come to the condition wherein they are a praise unto God before they can come into any real relationship with him. Since all his brethren praised Judah, it is evident they appreciated what he represented. Thus is seen that all self-assertive ones will praise and, therefore, become loyal to him; and if they praise what he is or represents, it is evident that thus being their "lawgiver," they will emulate him; gradually become of the Judah disposition -- his spirit will rule, "sceptre" over them. Then all these, as well as all the other classes of people, will find it required of them to become of the Joseph spirit if they are to become new creatures at all. Therefore we find such all inclusive blessings promised the Joseph class; whereas, none whatsoever was promised any other, not even to Judah.

This Judah class seem to picture the old pigeon righteousness, and the Joseph class, that pictured in the young pigeon. When they shall have attained unto this condition of assimilable righteousness, then they may be sealed by the seal of God, the Holy Spirit; and become of the dove class -- new creatures in every sense of that word. But, while they become awake unto the better spirit of Joseph, they will not be of his tribe; for their natural disposition will remain as it was from the first. Their becoming like Joseph is merely an intelligent grasp of what God's ideal for them is and a heart desire to that end; and, with this heart desire, they will still be of their old natural disposition; for restitution is still a matter of the future. This has reference to the Little Flock at the present time and to none other.

It will be noted that the mother, in each instance, represented the spirit of self-assertiveness or the right spirit of humility and meekness, the spirit of self-abnegation -- self-denial. These with their attendant spirits of wisdom and fear, under God's blessings in a material way, gave birth to the twelve classes of people of which the human family is made up. As fallen humans they are pictured in the spirits of these women before they have relationship with Jacob, who represents God. When they have blessings from God they become related unto him and are of Jacob. We are pictured by them when we are justified, and the world will be represented by them in restitution. It is out of this relationship to God that he will choose those who will become new creature sons of himself. All must first become related to God by justification through faith, as is now the case; or else they must become related to him through actual justification upon the basis of works upon the foundation of faith as in the Millennium. None will be chosen from any other condition, for all must become Israelites to be sealed by God for this condition of sonship.

Judah, whom all his brethren shall praise, represents the acme of self-assertiveness. Praising this condition shows that they will all strive for it and attain it. But while they must all attain this perfect godlike state, there is something still superior to this, and this is the Joseph condition. Many of these sons were pictured by animals, and that of the unclean variety, the lion, the ass, the serpent, and the wolf; others are set forth as cruel and fierce, and anarchistic, as well as intensely selfwilled; yet Joseph is never criticized in an adverse way, neither is he pictured as an animal or rather a beast. While to Judah much is stated that is good and promising, yet to Joseph all the promises in their fulness are given, showing that unless the others come into this self-abnegating attitude of self-denial, there are no blessings for them. Each of these tribes will have to come up from the station it holds, natively, through those above it until finally the Joseph station is attained. Then the blessings are to be given them as they are set forth as prepared and to be bestowed upon Joseph. Joseph was a branch of the fruitful tree within the wall, and he gave fruit to those within that wall, and he also "stretched" his twigs over the wall to those without.

Another difference between this listing of the tribes of Israel and that given in Genesis is that in the Genesis account Dan is included; whereas, he is left out of the Revelation record; and in his place is substituted Manasseh, a son of Joseph. As you will remember, Dan was a serpent in the bush, an adder in the path, who bit the heels of the horse so that its rider fell backward. God does not wish to give any of this disposition encouragement, hence Dan has none sealed out of his tribe. Of such none can be used in the Little Flock. The word "Manasseh" has the meaning of "causing to forget." To forget means to "get" something "for" to displace that which is in the mind. We forget when we have something else in our mind than the thing to be remembered. When we "get" something else in our mind "for" a thing, we have not that thing in the mind, hence it is forgotten. God does not forget as we do, that is through inability to retain in the mind; he forgets when he has something better to hold in his mind than that which is displaced from his attention or consideration.

This Dan class can have no part in the Kingdom unless they make some radical changes and cause God to get something better in his mind than what Dan is characterized as representing and doing. If these individuals can "CAUSE" God to "GET" something better in his mind "FOR" what their Dan characteristics have placed there to their discredit, then they are of the Manasseh tribe. Manasseh was a son of Joseph, and a grandson of Rachel. He was the next generation in this Rachel line, being begotten by Joseph, showing that they must be inspired to this better life by the example of this ideal class and accepted by Jacob as his son to head a tribe. Thus this regenerated class are accepted as an entirely different class of his people. He, therefore, calls the same class of people to mind that Dan does, those of a Rachel spirit. God loves those who cause him to GET something good in his mind FOR the evils they once registered with him. Therefore, we find Manasseh substituted for Dan in the twelve tribes of Israel. He represents those of the Dan class who reform most completely and attain the favor of God. God is glad to seal out of this class just as many as out of the other tribes of Israel.

In some pictures, not to be injected into this one, but which we mention so as to clear our position before those who may think it is a part of that which we are here presenting, Joseph represents the Little Flock, the Christ; whereas, Benjamin pictures the Great Company. Since Joseph was Rachel's first born and Benjamin her last, and she dying at his birth, Joseph beautifully represents the Christ class, and Benjamin, or rather Benoni -- the son of her pain, the tribulation saints, set forth in picture the Great Company who are those tribulation saints and who come into existence when their mother covenant ceases to operate. But all this is a separate picture in this grand art gallery and should be viewed in its proper frame and not as a part of this panorama. Joseph is placed last in this listing of Revelation, according to the oldest manuscript, and this would exclude this picture here.

Before we go on to view more of the wonderful things set forth in this book of the Revelation of Jesus Christ, which is a revelation of God, let us turn back to view this sublime spectacle, this exhibition of true godliness as it has been manifested toward the church, and which will likewise be tendered all the rest of God's intelligent creatures in due time. To give us this glorious picture of love, acting and submitting, God had to use two characters to represent himself; for, since man is only godlike at his best, he cannot display godliness. God, therefore, used Laban and Jacob, and later himself with Jacob, to represent him, to give us this picture in proper significance.

Jacob's hatred for Leah and his dwelling with Rachel does not represent God's attitude toward those of a self-assertive spirit, and so it had to be complemented by God's statement of his attitude toward Leah, in that he saw that she was hated and, therefore, he gave her favor in child-bearing; whereas, he had to cause Rachel to be barren. Such self-abnegating love as this shows forth in God for those whom he by nature hates, and yet blesses with the thoughts of his wisdom and care for them is, indeed, heart rejoicing to say the least. What a spirit of self-abnegation this implants within ones heart as one peacefully contemplates this aspect of the greatness of God, whether one locates himself within the Leah or in the Rachel class of the human family matters not; for the vision is so sublime that it will force itself into ones heart if only meditative consideration be extended it.

All of Leah's children, the self-assertive by nature, are referred to in an uncomplimentary way. Reuben seduced his father's concubine. Simeon and Levi, whose swords were weapons of violence, slew a man in their anger and hamstringed an oxen. Judah, the best of them all, had a nature that was compared to an ass, and eyes that were red from wine. Issachar was likened to a lazy, raw-boned ass who would do nothing for another unless he saw reward, of enticing worth and size, first; and then he became a slave to tribute, not a willing servant to righteousness. Zebulun was so far removed from human society that he was at the margin of the sea, practically an anarchist toward everything related to God. The two sons of Leah's maid, Zilpah, were named by Leah, and were, therefore, of her regime, related to her spirit of self-assertiveness. Gad, using his own wisdom, got himself into so much trouble that the Lord had to let him be overcome by it before he could be brought into respectful attention toward him and be saved in the end. Asher, although self-assertive by nature, is that class who use the Lord's wisdom; and, here for the first time, are there good results forecast. He is the markedly honest of the self-assertive, those who espouse the principle of righteousness; he will bring forth fat bread for all, and dainties for those who will become kings in the end.

Under the scheming of Rachel, her maid, Bilhah was given to Jacob to wife, and a Dan was the result. Dan was likened unto a "snake in the grass," and also to a defiant adder in the path, whose bite caused disaster to those related to the Lord in a degree at least. This is the most loathsome of all creatures, and personifies Satan himself. This same procedure being repeated brought forth Naphtali; but Bilhah in this case represents not fear of God, but fear for him, respect and reverence for him. Nothing uncomplimentary of Naphtali is spoken, but he is represented by an animal, nevertheless. If we were to choose our companions with whom we were to fellowship, would we choose such as these who have been listed foregoing? Would we pick out for our associates the asinine, the serpentlike, or even a deer, beautiful and graceful as it may be; or would we choose an adulterer; or a violent, heartless one, a murderer and a deceitful person; or would we choose one like Gad, a conceited person always getting into "a peck of trouble?" We might, nevertheless, find a degree of fellowship with one who was honest and upright, but when it is proclaimed from the housetop, as it seemed in this case it was, fellowship of the desired kind would largely be wanting. It has been with just such as these God has had to associate all the Gospel Age through, not that he might derive anything from them in so doing, but that he might bring them to a condition where he might share with them his joys and his nature; yea, share all that he is with them. Is this not unfathomable love waiting long and entirely setting itself aside from all else to be enjoyed, so that it may finally be a blessing unto such unworthy ones, so that through them he might finally bring his spirit unto even the basest of these human, animal beings fallen deeply into sin?

The Lord tells us to wait upon him for salvation. God is waiting long upon us that he might get us to the place where he might bless us. We must wait upon him because he is waiting upon us to arrive at the place where he can give us salvation. While we are waiting upon him to relieve us of our "few" detestable things, he is waiting upon us until we shall permit him to relieve us of our animal dispositions in their various beastly manifestations so that he may give us all that is himself. When we think of how we are so loathsome unto him, by nature, so animal in our every thought and act and spirit, as he has in these tribes informed us we are toward him and before him, we can begin to get some little revelation of the love of God. Is it not the marvel of all marvels that we shall be finally sealed, twelve thousand out of each of such animal dispositions as we really are? It is no marvel at all when we understand love, for it is love that does it, and it is love that is that marvel of all marvels; it is this that is being revealed unto us herein.

Rachel then bore her two sons unto Jacob. Joseph was her first born. God used nothing animal, nothing offensive to set him forth unto us as he looked upon him. The broken and contrite spirit that Rachel pictures has put the animal out of consideration, and her waiting attitude pictures the fact that our being is but for God, in his way, and at his time, through which to manifest himself. Such a class does Joseph picture when they come into relationship with God. Every promise was made unto him, and as his life testifies, he was to be the blesser and deliverer of his brethren. When we see that which Jehovah loves and seeks within us, how it causes us to hate what we are that is contrary to that lovely spirit, and how our hearts yearn for that contriteness of spirit that God loves!

Rachel's second son, Benjamin, pictures this same class of the lowly and contrite ones; but they "fly off the handle" very easily; and, when this sweet submissive spirit is destroyed by sufferings of one kind or another, they become wolfish. A wolf's weapon is his mouth, and these can use their mouths to tear our hearts -- the Hebrew word for "ravin" meaning "to tear to pieces" -- and do these, in such fits of anger feel the same way disposed toward God as they do toward us? Yes, it is true that it is that way, but God knows that before the sun goes down they will divide their all with him, and so he even dwells with these. Does this sweet, tolerant, and long-suffering spirit with its desire to extend forgiveness, and which is extended before it is verbally asked by us, not cause our hearts to overrun with joy and love for him who is love in its most sublime grandeur and glory? This sweet spirit of God makes of them a Benjamin out of a Benoni, and it will do the same for all of us, make real sons of God out of us as we tarry to receive this most benign influence. When we come into relationship with these Benoni-Benamins ravining like a wolf, let us fellowship them as we know God is fellowshiping them. He loves them none the less for their "blow-ups," and neither do we through the view we have of God as he loves and continues to bless them. We bid you tarry here until your heart is full of this glory of God, and come back often to be replenished as you dwell in these leaky, or earthen vessels. This is what the new creature eats and where he lives.

Since there were no spiritual promises or blessings given to any other than to Joseph, it is apparent that all must become of the Joseph class before they may receive these spiritual things of the new creature, receive the blessings of God upon the crown of the head of him that was separate from his brethren. When Benjamin is not "off the handle" he is a Joseph. All the rest will have to become of Joseph finally to be at the wedding supper. Thus all will be sealed with this seal of the living God. We become of Joseph, not by changing our natural disposition, but by loving the spirit he represents, and when God sees we hate our animal selves and love what we see Joseph pictures, then we are considered as being in the Joseph condition or class. Be not surprised if the old animal self at times rises into action. In your heart and mind immediately become a Joseph and your sealing will continue unto a completion.

Judah was the law-giver of his brethren, the one who wielded the sceptre over all of them. This was so by their choice. Thus they will have, first, to come into the "Judah" condition, and this is also accomplished by loving what he represents. Let this praiseworthy condition become your law and desire and let it rule "septre" in your life. It is in this condition that all become educated as to the futility of all things animal or material, even as Judah tied his foal unto the vine and washed his raiment, foundation clothing, in wine: and also tied his ass's colt unto the choice vine, and washed his mantel in the blood of grapes, the life of Jesus suffered here for us. Even though he had the milk of the word in his mouth and fed upon it, he could not get its spirit out of it, for he was drunken with some of those old "wine" doctrines, which prevented him having clearness of vision. But when this old human spirit, this old animal disposition is completely broken down, and contrition of heart takes its place, then "Judah" will become of "Joseph." Thus all will become of Joseph after having become of Judah. In this way twelve thousand will be sealed out of each of the twelve tribes of Israel, Manasseh being substituted for Dan.

That God sealed twelve thousand out of each tribe is also very consoling unto us and should be so unto all in due time. If he is taken into consideration, it is as possible to seal twelve thousand out of "Levi," "Simeon," "Gad," and "Issachar," as it is to do so out of "Judah." And this can be as easily accomplished as sealing of that number out of "Joseph." Thus partiality on the part of God is also dismissed from our possible fear. We feel, too, that when we shall know as we are known we shall see that each of these twelve thousand out of each tribe will be a different case in itself from all the rest of that "tribe." If there can be twelve thousand variations in each of these tribe-conditions we feel

that the entire scope of variations of each particular "tribe" is entirely covered in this way; therefore each and everyone in each of these anti-typical tribes of the human family, as they come into their time for salvation, will have every possible encouragement prepared for them, so that every feeble knee and every fainting heart may be strengthened, and their sealing unto sonship with God in the new creature condition will be a demonstrated possibility, if they will but submit intelligently unto these things purchased for them at the price of suffering, self-abnegation and sacrifice on the part of God. Where is there another God like unto our God, the Great Jehovah, the only God of Love?

7:9 AND 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 IN WHITE ROBES, AND PALMS IN THEIR HANDS; After John had seen the Little Flock of 144,000 sealed out of the twelve tribes of Israel, he was then shown the Great Company, a company so large that no man could state the number, nor did any man (Greek, no one) number, know the number. For, since they are a by-product from the Little Flock, being the unfaithful of all the called-out ones, they would of necessity be out of all the tribes from which the Little Flock is called and chosen. Not having been faithful unto their covenant, these cannot be permitted to be seated with the Father in his throne; therefore they are before the throne, and before the Lamb.

This Great Company are seen to be clothed in white robes, not garments of white. The garments of white are given only to the overcomer, the white robes are given to those who are faithful in righteousness unto death; hence their white robes. Under the fifth seal John saw the ones who had been killed for the Word of God, and for the testimony which they held, and when they cried for vengeance for their inflicted sufferings, they were told to wait until the rest of their brethren, who were to be killed as they had been, should be killed. These are members of the Christ body, they were not yet overcomers, so as to be given white garments; but were faithful unto death and so were given white robes. The Great Company at this stage are not overcomers; but must be faithful in righteousness unto death, and here they are pictured in the resurrection state, clothed in white robes. These white robes, as we have set forth foregoing, are accredited righteousness, and will give them righteous bodies in the resurrection. Thus this class will be raised in the perfect bodies of the spirit nature. They also have palm branches, indicative of the fact that they have gotten the victory over sin and unrighteousness.

7:10 AND THEY CRY WITH A LOUD VOICE, SAYING, SALVATION TO OUR GOD UPON THE THRONE AND UNTO THE LAMB. It will not be with loud audible crying that this statement will be fulfilled, but their lives and salvation will be a striking testimony that will testify to these facts. Their unworthiness for salvation will testify that it is due to God that they are saved and not to their own deeds nor to their serving spirit that it has been effected. It is also due to the salvation that came through the lamb, Christ and the church, that they are saved; therefore, they testify to that fact also. This salvation is not to the new creature condition, but from sin unto righteousness -- not the righteousness of love, but merely a freeing from the condemnation of justice.

7:11-12 AND ALL THE ANGELS STOOD ROUND ABOUT THE THRONE, AND ABOUT THE ELDERS AND THE FOUR BEINGS, AND FELL BEFORE THE THRONE ON THEIR FACES, AND WORSHIPPED GOD, SAYING, AMEN; BLESSING, AND WISDOM, AND THANKSGIVING, AND HONOR, AND POWER, AND MIGHT BE UNTO OUR GOD FOREVER AND EVER. AMEN. These angels seem to represent the heavenly messengers of God who witness the salvation of the Little Flock and Great Company and attribute to God blessing and wisdom, and thanksgiving and honor, and power and might. There may be included herein the Ancient Worthy class in due time, and all who become heralds of this grace of God for salvation. When these angels see this salvation of this unworthy Great Company, they will certainly get an enhanced view of God and his unspeakable love, they will receive a deeper revelation of love and, therefore, of God. It will be noted that they stood round about the throne and the elders and the four living ones and are thus seen to be in harmony with the throne, but less related thereto than the church and the attributes of God. They are in the next circle out from the throne. Thus worshipping God tells us of their being new creatures also.

7:13 AND ONE OF THE ELDERS ANSWERED, SAYING UNTO ME, WHAT ARE THESE WHICH ARE ARRAYED IN WHITE ROBES? AND WHENCE CAME THEY? It was the elder that raised the question as to who these were who were arrayed in white robes, and so we find that St. John, here in his Revelation

account, brings this matter clearly and pointedly to our attention. While the Great Company is mentioned in many places in a veiled way, it is in this book alone that they are concisely brought to our attention. Until we got this light upon them, through Brother Russell, the Great Company was an unknown part of God's great plan of salvation. Now we know who they are and from whence they are come. The Apostle John is that elder.

**7:14 AND I SAID UNTO HIM, MY LORD, THOU KNOWEST. AND HE SAID, THESE ARE THEY WHICH CAME OUT OF GREAT TRIBULATION, AND HAVE WASHED THEIR ROBES, AND MADE THEM WHITE IN THE BLOOD OF THE LAMB.** John ventured no guesses, but ascribed all his intelligence in the matter as coming from the elder. And how does it become us to guess when we have the Word of Truth to inform us on all these points? The book of Revelation gives us the concise statement on this matter of the Great Company, telling us that they are the class who come out of great tribulation. What would we know of this company and their experiences were it not for the truth given us by St. John upon this matter? We all formerly thought that the martyrs were certain of a position in the highest heaven, and that those who suffered most were to be given the highest places; but, since St. John has opened our eyes in this regard, we see, that of the fifty odd millions who suffered martyrdom, there would not be place for all in the Little Flock of one hundred forty and four thousand. Suffering never makes a new creature, any more than does tribulation make patience.

This large number are they who have made a consecration unto God and failed to carry it out. They did not make God sufficiently strong in their lives to sacrifice as they had covenanted to do. They did not sense the will of God, for they were too self-assertive rather than meek and humble to come to him and learn what his will for them was. Therefore they are very much alive when the time dawns for their sacrificing to be over. Hence God must destroy what they covenanted to sacrifice unto him. It is the great tribulation that destroys this unsacrificed portion of their lives. It is not that they wash their robes white in the tribulation in the way of expiation through suffering, but it is destruction of their unsacrificed lives that is accomplished in the tribulation. They washed their robes, they "whitened" them, in the blood of the Lamb. They were given a righteous standing in Jesus; but, due to their carelessness, they soiled this; and in the blood of the lamb this soil can be removed, since there is no wilfulness in their neglect. We are justified fully, given a white robe, when we have made a complete consecration of ourselves unto God. We soil our robes when we fail to carry out that consecration, and these spotted garments are made white again when this consecration is again made full. The Great Company will bring their consecration up to completeness when they realize that their indolence along this line has cost them their privilege of being in the body of Christ and almost lost for them their entire all. This cleansing of robes is possible through the ransom.

**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 KNOWETH THEM.** It appears that the great sin that has caused this class to lose this high honor is nothing other than such lack of respect for God that they thought the salvation of their brethren and the world depended upon their faithfulness in serving them with the means of salvation. As soon as they heard what little truth they received, they rushed into service instead of hearing further of the truth. Such flagrant and blatant disrespect for God cannot be entrusted with anything akin to divine responsibility. Having shown their faithfulness in the way of serving, and having demonstrated their lack of respect for God and unwise use of blessings, they are the servants of the throne, but not sharers in its powers. They shall serve him continuously -- day and night -- in his temple (the church class in whom the Lord will dwell) in that his spirit will be in them in its fulness. Serving in this temple means that they will serve him in the things that this church class will have with which the rest are to be blessed. He that sitteth in the throne knoweth them; he certainly makes no mistakes; he places them in no improper position in regard to eternal things.

**7:16 THEY SHALL NOT HUNGER, NEITHER THIRST ANY MORE; NEITHER SHALL THE SUN LIGHT ON THEM, NOR ANY HEAT.** This Great Company of the Lord's people have hungered and thirsted, even when some of them were in the midst of plenty. They would not taste and see that the Lord is good, because they had their minds made up as to what the food of the Lord was; and even when they realized that they were starving and thirsting for what they thought they should have they would not trust God to keep them in his salvation. They are a contradiction of moods and sentiments, and this all because

they trusted themselves, rather than God, to take care of themselves. But when they shall have gotten acquainted with God as they then will, and as they now could have done, had they respected him sufficiently, they will hunger and thirst no more; for he (God) satisfieth the longing soul and filleth the hungry soul with goodness. The thought in the expression "the sun shall not light upon them," is that they shall suffer no more persecution as a result of espousing the cause of Christ. To show that this is the thought the next phrase states "nor ANY heat." So it is in the sense of heat -- persecution -- that the sun shall not fall upon them. Their sufferings are forever over.

7:17 FOR THE LAMB WHICH IS IN THE MIDST OF THE THRONE SHALL FEED THEM, AND SHALL LEAD THEM UNTO FOUNTAINS OF WATERS OF LIFE. Notice that this is to be a future blessing upon this class after they have come through the great tribulation and shall have cleansed their robes. This Great Company of the disrespectful of this age will be led to the fountains of waters of life after they are brought to their position before the throne. Even here in the end of this age, when the wedding supper is being served so wonderfully, this class of the disrespectful cannot be led to these fountains of the waters of life. But then they shall be fully prepared to drink of these waters of life and live as new creatures forever. Their hunger shall be no more, for the Lamb shall feed them; and they shall thirst no more for they shall be led to the fountains of living waters. These fountains of waters of life are the members of the church from whom the Great Company will get their water of life, as they view them, historically, related to God. Jno. 7:38. This is what the lamb shall do for them.

AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES. That this class will have tear-stained cheeks there is no doubt; for they will have just emerged from the great time of trouble, and those who were not in the so-called great time of trouble, had their own trouble during their life time. As a person brings forth tears when his sorrow is intense, they are not to be considered a result of that sorrow, but are to be seen as a manifestation of that grief. God will never wipe away the results of the grief of this Great Company, but he will cause them to cease manifesting grief. Some people think this Great Company will always be in sorrow because of their having lost out with respect to the high calling which they were called to attain. We do not share this thought. We believe that God will so bless them in wiping this manifestation of sorrow from their eyes that they will never manifest any more sorrow in this regard; in fact they will never be sorrowful, their blessings realized, being so much greater than they could ask of God. If God does this we can rest assured it will be effective.

But these tears are wiped from their eyes, not from their cheeks. Tears in the eyes indicate present sorrow. This Great Company will have sorrow even after all their trouble and sufferings are past. What are they crying about then, remorse? We think not, as the above paragraph sets forth. Their present crying, we venture explanation, is due to the same condition as was ours, and to remove which, God gave us the oil of joy. Yes, their only sorrow will be because of their being destitute of godliness. That glorious spirit they have come to see so richly displayed by God that they desire it also. This mourning in Zion can be removed only by the oil of joy. This, God does for them.

## CHAPTER EIGHT

8:1 AND WHEN HE HAD OPENED THE SEVENTH SEAL, THERE WAS SILENCE IN HEAVEN ABOUT THE SPACE OF HALF AN HOUR. The program for the great time of trouble seems to be somewhat drawn out. As we shall see in our studies, later in this book, the two ends of heaven shall roll together and unite with temporal government, unified. This will produce the persecuting element for the Great Company, and it will hurry them into the eternal condition, where they shall be blessed and led unto the springs of living waters, where they shall hunger and thirst no more. In this persecuting period they will demonstrate their loyalty unto God even unto death; and, remaining faithful unto the Lord, they will wash their robes white in the blood of the lamb.

When this phase of God's plan is over, then will come the time for this unified religious order to receive its judgment; and it will be destroyed by the same ones who were made to support it. This will be during the one hour that the ten kings shall reign with the beast and it is over this unified governmental arrangement that the "woman" shall have exercised her influence. But when she shall have



made herself stinking in the nostrils of common men in the way she will have dictated the destruction of the Great Company, they will rise up and destroy her; and it will be, doubtless, during this first "half of this hour" that she will go down. Then the second half of this period, here called an hour, will be silent in the way of religious dogma or dictation; for there will be no heavenly -- religious -- element left to assert its belief or its power. Rev. 19:16.

Since the seals have to do with the development of the false religious systems, as we have seen during the preceding six; so we find the seventh seal brings us to the end of this evil religious order. God will use them as long as they can be used in the furtherance of his plan; but, when he has no more good for them to accomplish under his beneficent foreknowledge and supervision, then he will humble their proud look and break their bow. He will destroy these evil religious systems only when they can be used to no further good end. Now follows, in the Scriptural narrative up to and including the eleventh chapter, things intimately related to and associated with this seventh seal and the silence in heaven for the half hour.

8:2 AND I SAW THE SEVEN ANGELS WHICH STOOD BEFORE GOD; AND TO THEM WERE GIVEN SEVEN TRUMPETS. These seven angels are the seven agencies that will foster and propagate the seven trumpet messages. These seven trumpets are seven movements and their dictum that must come to entirely free the earth and its people from the enslavement seen under the seals. These trumpets have been designated "bugle-blasts of liberty." There is so much from which to free mankind, especially that portion known as Christendom, that it takes much blowing upon these trumpets to get them into real liberty. When these benighted people hear one blast and attain a degree of freedom they think that is all there is for them to possess in the way of liberty, and so they settle down and become fixed at that point; but there are seven of these blasts to which they must respond before they are delivered into real liberty. This freeing of the people is a progressive matter, and each trumpet calls them into more freedom; the seventh calls them into the freedom that will make them free forever, if they will explore all their privileges under it and attain all the freedom God has for them.

When mankind is fully freed unto all the freedom that these seven trumpets will afford them, then God will begin to bestow upon them the blessings he has provided for them; and this, we shall see, is nothing other than the new creature condition. This blessing is set forth in its application unto the church now, in the following verse. While the first six trumpets deliver from much, chiefly from man-made organizations and systems and their errors, the last trumpet is the trumpet of truth and delivers from all errors and misconceptions and prepares one for the spiritual blessings which are received out of, and on the basis of, the truth. Thus the white horse condition of the beginning will be their blessing as it is ours now. While the truth was restored to us through Brother Russell, it seems to be on the wane; and today, in no sense of the word, enjoys the popularity it once did. Even the so-called truth people have let much of this truth slip from them, and the red horse condition is here again; and the black horse condition would come into existence soon if time would go on long enough. In fact, as we shall later show, when we arrive at the proper place, these seven trumpets have two blastings-forth. The one seems to be a preparatory work for the other. The first seems to be a tuning up of the trumpets and the second will be the world-wide and eternal blasting-forth of their glorious messages that have so wonderfully thrilled us with hope and joy, and were the doorway of our entrance into the things spiritual which we now so much enjoy. This program will be set forth as it comes up in the progressive study of this book; we only mention it here to harmonize what we are about to bring forth with the facts in the case and the hope the Bible holds forth unto us.

8:3 AND ANOTHER ANGEL CAME AND STOOD AT THE ALTAR, HAVING A GOLDEN CENSER; AND THERE WAS GIVEN UNTO HIM MUCH INCENSE. Here the seven trumpeting angels are simply mentioned and the angel with the incense is fully depicted as to his office and work; then the narrative reverts to the seven angels with their trumpets and these are fully delineated. The statements of the seven angels with their trumpets are mentioned here so briefly, merely to introduce and lead up to the angel with the censer. These seven messages of freedom are nothing other than God's means of preparing for this greater work which is here pictured in the incense offering, and only those who have the liberty that comes from the proper use of these trumpet messages and blessings will be prepared for this greatest of all blessings. As the saints, those now living on earth, have been prepared here at this time, by the blessings of these seven liberty-blasts, and are receiving the blessings of this angel, with the

censer, into their hearts; so those asleep in death will get the blessings of those trumpets, which they have not as yet received, immediately upon their awakening; and then will enter into this incense blessing. When all will have been sealed with the seal of the living God; the work will then commence upon the Great Company; and after that upon the world of mankind. And just as these all will have received the liberty of the seven trumpet messages before their incense blessing, even so will the world of mankind be delivered from all their slavery and bondage in a somewhat different way; and then they may enter into the same joys of incense offering. The seventh trumpet has finished its work upon the saints here upon earth, but it has not yet commenced to affect the world of mankind. Since these could not be delivered by enlightenment, not being disposed to learn by instruction, the great time of trouble will destroy these enslaving institutions and their dogma, thus preparing them for the wonderful blessings of freedom indeed, which will be given them in this seventh trumpet when it shall blast forth its pure message of truth -- the literal fulfilment of what we are now receiving through faith.

The censer is the vessel from which incense is to be offered up to God. Without such a censer there could be no privilege or opportunity to offer incense. It appears, then, that the censer represents God's blessing to the extent where one may offer this incense. In the tabernacle service Aaron offered incense after the bullock was sacrificed, but since he pictured Jesus Christ, the head of Christ, and the body is to offer this incense at this end of the age, an angel is pictured as functioning to that end, thereby calling attention to things happening at this time. That this incense is offered, pictures the fact that the sacrifice of the anti-typical goat of the Lord has been finished -- the church of Christ have all died unto the will of the Lord and the "hides" and "horns" and "hoofs" and "carcasses" are things burning without the camp. Some of the remaining coals of fire from off the brazen altar are used as a basis for the incense offering now being consummated upon the golden altar, which stands just before the vail into the Most Holy.

These burning coals of fire from off the brazen altar were unconsumed particles from the sacrifice made thereon. There is one thing that has remained of our old justified selves that has not been consumed. Our wills, our reputations, our lives, our earthly hopes and ambitions, yes, everything but this one element of our old selves has been sacrificed and consumed, but this has remained until now to be used as a basis for this incense offering. We had not presented it due to misconceptions, or probably, more properly stating the matter, God has not revealed this item to be consumed or devoted until now, as he saw it would serve as the basis for this incense offering. This thing that still remains to be consumed or sacrificed or devoted to God in harmony with his will and upon the basis of which the incense is to be made to ascend unto God, is our human godlikeness. But some one asks, "Are we to sacrifice this, and is this to be destroyed? Is this not to be a part of the new creature, this righteousness that we have developed and worked with for so many years now?" Our answer is that since it is a part of the old man, it must be set aside as a part of "the whole thing;" for, when one becomes a new creature, the Bible informs us that old things must be sidetracked, and all things must be new things; and these must come out from God. While the personality of the individual is transferred to the new creature from the old, this personality is only the memory and effect that our experiences have had upon us, and is only a characterization resulting from the way our phrenological organs are associated and related to one another making us the individuals we are. This, God wishes to use hereafter, for the permission of evil would be worse than nothing if we did not retain a memory of our experiences therein.

This natural inherent godlikeness must pass away as a part of the old man. It must be displaced by or used to acquire godliness, and only as it is so used can godliness be attained. As the angel placed this golden censer upon the golden altar, and gradually sprinkled or sifted the incense through his fingers upon the coals of fire contained in that censer -- causing a sweet odor to arise unto God; even so the incense of righteousness, peace, and joy in the Holy Spirit will arise as a sweet odor unto God, when it is brought into contact with our devoted godlikeness, which is our exalted privilege and blessing from the Lord -- the golden censer. What a sweet smell this must be unto God to see our old godlikeness, which is but as filthy rags before him, pass aside; and in its place, see arising from our hearts the perfume of godliness!

This angel is that instrumentality God is using to bring this incense of godliness to the attention of his Little Flock at this time. While we have our own private opinion as to who this instrument is, it

would not serve any good purpose to express our opinion here. Do you, dear reader, know what this incense is? and have you received it since the last trumpet has freed you from all things from which the truth makes free, so that you may be free indeed? If you know that you have received it, you also know through what channel you have received it; and thus God has blessed you through this angel; and we need not express our opinion. If God has not pointed this angel out to you in this way, what would our opinion amount to? We hope you would not take our word on such a matter.

To this angel was given much incense after he came and stood by the altar. This instrument of the Lord's using must have come to the place where he could be used in this capacity. The incense was kept in the Holy; and, doubtless, right near by the golden altar; for God told Moses to prepare it and place it in the Tabernacle before the vail, where he would talk with him. We judge, then, that this angel must have come so close to the Lord that, in his feelings after the Lord, endeavoring to find him, God could give him the incense; yes, he came and stood at the altar; and he had that with which he could serve to the end of making an incense offering, the golden censer -- God's blessing to that end. God gave this angel "much incense." What a profound statement this is! What an unthinkable blessing it is! What an unimaginable glory is here referred to! What heavenly manna is here presented unto his saints! This "much incense" is nothing other than a complete revelation of the spirit of God. That it is "much incense" all will agree who have received from God through this chosen instrument.

**THAT HE SHOULD OFFER IT WITH THE PRAYERS OF ALL SAINTS UPON THE GOLDEN ALTAR BEFORE THE THRONE.** In the Greek text there appears no word for the word "with" in our English version in the phrase "with the prayers of all the saints." The dative case, which is here used, is chiefly translated with the prepositions "to" or "for." It may also be translated to denote agency or means, but not as the sentence is here constructed. But, pray tell us, how can this angel offer this incense with the prayers of all the saints upon the golden altar? Did not each saint have access to God during the age? Were his prayers not taken cognizance of by God? Is it Scriptural to think and teach that all these prayers of all the saints have been unanswered until now, and only now are they being offered, and that with this incense? If they have not been offered up to God before this, what good would their offering at this time accomplish? Where would this angel obtain all these prayers that he might offer them up with this incense? Sanctified reason cannot accept any such translation as being truth; and so we set it aside, and offer in its stead the following:

**THAT HE SHOULD OFFER IT (THE MUCH INCENSE) FOR (IN ANSWER TO) THE PRAYERS OF ALL THE SAINTS UPON THE GOLDEN ALTAR.** The saints, all the way down through the age, have been praying for the Holy Spirit. God has heard their prayers and has promised to answer them; but until now it has not been God's time to answer that universal prayer of the saints. Since the answer to this prayer lies in the reception of the righteousness and peace and joy in the Holy Spirit, pictured in the incense, we can see that this incense being offered for the prayers of all the saints is nothing other than God using this angel to answer these prayers in that he is using this angel to bring forth from his Word the things of the Holy Spirit. When one has joy in God, or in the spirit of God, he has the Holy Spirit; the peace and righteousness in that spirit are fundamental to the joy therein. See Studies Four and Five of Series One for details in this matter. Now, since God has about completed this full exhibition of his Holy Spirit, he can, for the first time, answer these prayers of his saints.

God tells us that he gives not the Spirit by measure. (See Diaglott John. 3:34). It is evident, then, that he gives it all or not at all. We who are conversant with this spirit of God know that it is not divisible. It remains, then, that the Holy Spirit will not be given until it can be given in its entirety. Now, since the spirit is on display in its entirety, it is being given his people. Therefore the seal of the Living God is here, and this angel is being given the "much incense."

This answering of these prayers by giving the Saints this anti-typical incense is another setting forth of the same blessing that is referred to in the sealing of the saints in their forehead. As 144,000 were sealed, even so all these saints are to be given the spirit of God in the form of the real incense. The fact that most of them lie in the sleep of death does not vitiate this statement nor militate against it. The saints, now here in the flesh, will get this incense blessing first; and then, when they have about finished receiving it, the sleeping ones will be raised and they too will receive it; and thus

all will be ushered into the Most Holy together. In this way, disregarding a few years, all will make this incense offering together. The Lord's goat class is a unit in this matter of the incense, even as the typical goat was offered before the incense offering was made; for all that was done with the bullock was to be repeated with the goat. All these died with their godlikeness unconsumed, not devoted; and all will have to use their unconsumed godlikeness as a basis for getting this Holy Spirit of godliness and making it ascend up into the presence of God before they shall be privileged entrance into his Holy presence and be accepted as his sons, indeed.

The golden altar, standing within the Holy of the Tabernacle, represents the church (entire) offering their incense up unto God. This enigmatic statement, that the angel offered the incense for the prayers of all the saints upon the golden altar, is now easy to understand, since this angel is honored to be the Lord's instrument to bring forth these spiritual things, which will be given to all the saints still in the flesh, and also to the sleeping ones upon their awakening. Thus, this completed church, the golden altar, will send up to God that which is a sweet smell in his nostrils, a manifestation of godliness, that for which they have all prayed; and that which God is now giving unto them through this angel in answer to their prayers.

Since the golden altar was in the Holy, before the vail, and pictured, as Brother Russell stated, the entire church offering up incense unto God; and, since the saints, as the altar, will offer up to God their incense before they go into the Most Holy, into God's presence where they cannot enter without this incense preceding them; it must be apparent, to all so believing, that when the sleeping saints awaken from death they will still be in the Holy, on this side of that vail. If this were not so, how could they be pictured as the altar offering this incense before going into God's presence? That they have offered this incense during their past lifetime must be rejected, as a fact; for we have not offered incense before now, because the goat was entirely sacrificed before the incense was to be offered, qualifying its representatives for entrance into the Most Holy. And we find further corroboration of this statement in the fact that this angel received no incense until after the seven trumpets had sounded.

If we see this picture, given us here in Revelation, of the angel "giving," as the literal Greek states it, the incense upon the altar, all is clear. The angel did not offer it, it was the altar (the entire church) offering it. The angel simply brought the coals of fire in the censer and placed it upon the altar, and "gave" the incense upon the altar, upon the coals of fire, leaving the altar to make the offering unto God. Thus, this servant of God gives the church the coals of fire in that he calls to their attention the unsacrificed godlikeness that remains to be consumed; showing them how, upon the basis of this godlikeness, as it is now being consumed as a part of their all, they may cause a sweet odor to ascend up to God, in that they manifest in their hearts the godliness of the Holy Spirit. This is done in Series One of these studies. The raw incense given upon the altar pictures the understanding that this servant of God is privileged to give to the church, as is found especially in Series Two; and when the entire church receive these two elements of anti-typical incense-offering-- the censer with its coals of fire, and the raw incense-- they will make this acceptable and pleasing sacrifice or offering unto God.

Right in this connection, let us mark the point here given us, that this incense was for the prayers of ALL the saints. If we are not willing to assent to the statement that the altar represents all the church, all the saints, then we must admit that the angel must be offering it for them, instead of to them; and this would be a lot of inconceivable, unscriptural, and meaningless nonsense. How could one angel offer incense for the entire 144,000 saints? What good would it do them for him to offer it for them? What would God get out of such a vicarious incense offering? But when we see that God uses this instrument of his to give the altar, the entire church, that which all have been praying for; and then they, upon this basis of intelligently understanding this entire matter relating to godlikeness and godliness, make an offering of this which he is pleased to receive from them, the entire matter becomes wonderfully beautiful, luminous, and satisfying to both God and the saints. Now we know enough about God to know that everything we must do in relation to our salvation unto the new creature condition must be upon the basis of hearty service based upon an intelligent understanding, and that it is individual and not collective in its presentation to God, even though it is collective as to time. If this incense and its censer of coals of fire are to be given unto all the saints as an answer to their prayers, then it must be evident that all will get it in the "Holy" before they go into the "Most Holy;"

for here is where the golden altar was situated. Incense was not given before the sacrificing upon the brazen altar was over; therefore none of the entire church could have received the incense previously.

Before we became spiritual or "in the spirit," as St. Paul states the matter, Rom. 8:9; we made material interpretations of all these typical matters. The second veil was the material death; the Most Holy was the divine nature; etc. Now we see that these things are to be spiritually discerned. The Most Holy is the matured new creature condition; and the second veil represents the dying in the Lord, which dying must be entered into before we may experience the blessedness that is promised those who so "die in the Lord." The first veil represents dying to our own wills, and the second, dying to our godlikeness as a means of salvation and thus dying in the Lord. The sacrifice on the brazen altar placed us in the Holy (were not the dead seen to be under the brazen altar) whereas, the sacrifice upon the golden altar places us within the Most Holy. When the sleeping saints will be awakened, which we think will be very soon, probably within this year of 1936, although they will possess divine bodies, they will still be in the material condition, not having as yet received the Holy Spirit "in" their hearts, even though it has been "with" them. John 14:17. Then all will be sealed, even as this is here again pictured in the entire number receiving the incense to offer unto God. To prove that the sleeping saints will not be raised from the dead into the presence of the Lord, St. Paul tells us that they will be raised first, and then we shall, "at the same time with them," be caught away for a meeting of the Lord in the air. I Thess. 4:16,17; 3:13.

It means nothing to God that some will have divine bodies while we still have the human, for the new creature condition is the only thing that has any consideration with him. It is this that he desires to impress upon us; and, therefore, the holy is used to picture this progressive condition that leads unto the new creature state. We have seen in our study of the seven churches, foregoing, that Jesus promised to come unto all but one, and we have ventured our reason for his not advising them of that fact. Now, it stands to reason, that if he is coming unto them they cannot be where he is, nor in the same condition he is. If they should be raised in the completed new creature state, would he be required to come unto them? Would they not be coming unto him? The fact that the reward of each church was to be given subsequent to their awakening and upon condition of their overcoming, shows us that they would not yet have attained the new creature condition. If our Lord and head is in that Most Holy condition and promises to come to these sleeping saints, it is evident that they are not awakened within this Most Holy condition; therefore they will be found in the Holy condition, assembled together as the golden altar, ready to send forth the incense offering as they receive the golden censer and the coals it contains together with the incense.

While it is stated that the High Priest was to do with the Lord's goat just as he had done with the bullock, no mention is made of offering incense with the blood of the Lord's goat. But here in this chapter of Revelation we find it pictured and all the necessary detail of that offering. Since the incense offering was to be made before the blood could be taken into the Most Holy, into God's presence, and offered to justice; and the one whose humanity was represented by that blood could come into the Divine presence, the incense offering must be delayed until the entire church shall have completed their earthly career of sacrificing. Now, since this is practically an accomplished matter, we see that the incense is being given to the church, the golden altar, so that they may send up to God that smoke of sweet perfume which guarantees their entrance into his presence and into his new creature family forever.

This golden altar was before the throne, and was described as being placed in the tabernacle before the ark of the covenant covered with the veil. It is not stated so as to give the idea of two separate compartments, but as one with a veil covering the ark. (Ex. 40:3) Thus God wishes us to conceive of our relations with him, the material mind preventing us from seeing him even though we are in his presence. This seeing him is not looking upon his glorious person, but seeing him as the exemplification of love in its every wonderful grace. This veil is taken off of our eyes when we offer this incense; or in other words, as we receive from him, through this angel, the understanding of godlikeness and of godliness, and incorporate these into our relationship with him, the veil is removed and we see him as he is, spiritually discerning him. We have been too material in our interpretation of these things which God has given us for spiritual enlightenment. As Jesus saw God's person before he became man, yet never saw him as love; so the sleeping saints, when raised in divine bodies, will not be able to see

him as love until they become new creatures and have this second vail removed by dying to godlikeness and becoming godly by dying in God in their incense offering.

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. The words "which came" are not found in the Greek text, and the word "with" does not occur either; and what we said about this expression foregoing applies in this instance as well. The following is the Diaglott translation of the Greek text: "And the smoke of the perfumes went up for the prayers of the saints, out of the hand of the angel, in the presence of God." But this gives us an inconsistent statement, for the smoke did not ascend from out of the hand of the one giving incense; for the golden altar was there to hold the censer, and not the hands of the angel, the one giving the incense upon the altar; thus the altar did the offering of incense smoke. Now follows what we think truly represents the Greek text, and which is in harmony with reason and facts: "And the smoke of the incense (that given) for the prayers of the saints, (which was) out of the hand of the angel, went up in the presence of God." We do not contend for anything, we are simply submitting these things to you for your choice. Here seems to be set forth this entire new creature matter consummated, and we think it will not be long until it shall be experienced; in fact, we think the placing of this censer with its coals of fire upon the altar has already commenced, and that the incense has already been sifted upon these coals for some time past; and that soon the sleeping saints will be raised into this picture likewise.

The incense offering, then, represents the things of God's Holy Spirit being manifested in our hearts before God, upon the basis of our godlikeness, which is now devoted to God to that end, and which is his will for us in its regard.

While we are on this subject, there is a matter of some importance which we have refrained from presenting to our readers until now. We hope that all who have followed these studies closely up to this point will be able to understand our position herein; that we are not trying to tear down, but only trying to get upon a proper foundation so as to build a suitable structure unto God's glory and praise, to the end that all may be finally blessed in God's way and time. Other than this we have no motive or purpose nor do we desire to have any being. God is our judge.

Error has no sanctifying influence; for we are to be sanctified by the truth. Any error that we have in our structural make-up has, then, no sanctifying influence upon us to the end God has in view for us. But this is not all -- no sanctifying influence -- it really has a detrimental effect; for a little leaven has a tendency to leaven the entire lump. The Jews were told to remove all leaven from their homes at the Passover time; and to accomplish this they moved everything; and a most thorough house-cleaning was the result. We are now at this anti-typical Passover time, and it behooves us to remove all error from our minds; for it not only prevents friendly truths from entering; but ferments what truth we might have. Therefore we should remove all that is error; all that is called to our attention as being unscriptural; all that is inharmonious with truth as we have been shown it by God through his Word. If we have any error, and some truth related to that subject is presented to our minds for food, there is a clashing of error and truth; and there can be no proper digestion and assimilation of that truth unto our new creature make-up; there is always a degree of uncertainty and instability. God desires to establish, strengthen, and settle us; and to this end we must seek out and remove all "leaven;" for "whosoever eateth leavened bread . . . . shall be cut off from Israel." Ex. 12:15.

Those of the Lord's true ones of this day realize that in the last seven years we have been blessed beyond bounds, far beyond that which we had ever thought possible or expected. We contrast our recent or present blessings with those we enjoyed under the former rain of truth, the early rain, and they contrast as materialism does with spirituality, as godlikeness with godliness, as darkness with light, and as man with God. Have we overstated this contrast? Is not every one of these contrasts based upon the Word of God? Since this, then, is the truth upon the matter, are we not living in a far more blessed and important time than has ever been experienced upon this old earth before?

We are living in the time when Jesus has the privilege of telling his people the many things he promised to tell them which they could not hear at that time; nor have they ever been prepared to hear these

things before now; for they are given us upon the basis of truth, and until the truth was received, as we have been given it through Brother Russell, we could not hear these many things. But you have now, and are still hearing them today, are you not? God promised us that we should be blessed with faithful Abraham, and God was to be his exceeding and great reward. Have you been given this reward? When did you receive it? Was it prior to the last seven years? or has it been within these last seven years?

Has not God, in rewarding you, given you himself, love? Has he not thus given you his own substance? Has he not taken up his abode within your heart and come in with all his goods? The word translated "goods" in Matt. 24:47; has the meaning of "substance" and is so translated by one of the most scrupulous translators, Rotherham. It is our thought that this verse has found its fulfilment in these last seven years. Let us discuss, or rather examine some of the things set forth here in this portion of the account of Matthew. This has had its fulfilment either in times past, under Brother Russell, or else it is having it today. If it has been fulfilled in the past, then there is nothing to all that we have received today; we have been following "cunningly devised fables;" for Pastor Russell has been made ruler over "ALL HIS SUBSTANCE" and there could be nothing remaining for this time.

Matt. 24:45 propounds a question: "Who then is the faithful and prudent servant, whom his master has placed over his household to give them food in due season?" The fact that this is placed as a question would lead us to surmise that it would be a deep question, and that only his own people would be able to answer it. If it has been answered in the past, why is it placed in question form? God has a special reason for placing this statement in the form of a question. Only the real household will know; because they will have the answer to this question in their receiving the food the Lord has to give to them through this servant. If you think you have received these "goods of him" in the literal truths received in the early rain, then the latter rain has not brought to you what it has to us.

This verse also tells us, as many of the manuscripts bring it to us, that this servant was set over the household before Jesus came. If this coming was that of 1874, we have no evidence that Brother Russell was so set previous to that date; and if it refers to his coming as bridegroom, Pastor Russell was not here when that took place. But two very early manuscripts state the matter to the effect that this appointment over the household would be a future matter. If this is the correct interpretation, we shall see that it does not fit Brother Russell; for this coming, as we shall show later on, has reference to our Lord's coming as bridegroom, a matter that has been fulfilled only recently. The work under Brother Russell is referred to in verse 31 of this 24th chapter of Matthew.

The next verse also informs us that this servant was giving forth this food, was "thus employed," when the Lord came. "Happy that servant, whom his master, on coming, shall find thus employed." If this coming has reference to the year 1874, we ask, "Was Brother Russell giving food to the Lord's household before or at that time?" Does he not tell us that he received from Brother Barbour, and that Barbour was the one who was giving forth the truth at that time, and that he did not receive the Lord's blessing to give forth truth until a few years later? If we will but think calmly of what Brother Russell told us of these early days of the harvest period we shall have the answer to these questions. He tells us he assisted all he could but did not get into control until somewhere between 1878 to 1881.

Verse 47 tells us that the Lord will appoint this one ruler over all his possessions, substance. This has been interpreted to mean that Pastor Russell was given the sole supervision of the truth. But since this is the case, doctrinally considered, is not the spiritual aspect of the truth the REAL thing? Does not St. John say, "The spirit is the truth," which is equal to saying that the spiritual things are the only real things? When one has once sounded the depth of the spiritual, all doctrinal matters are so superficial that the truthfulness of the Apostle's statement, above, is apparent with force and conviction.

Often the Greek uses the expression "the things" to cover what we have all along thought was here referred to by the phrase "his goods." But the word here used in the Greek has specific meaning. It is made up of two words with the meanings of "under," and "the beginning." Literally translated it would bring us the thought of something that was "underneath, fundamental, from the beginning." Liddell and Scott set its meaning forth as "the beginning, the first cause." It is apparent, therefore, that the kind of goods that are here referred to are the things that lie fundamental to or at the beginning of all things

related to God. This we must all concede is nothing other than his Holy Spirit. Love has been basic to the entire plan of God and all things related thereto. Was Pastor Russell the one who was privileged to open up godliness unto you? Did he show you the difference between love and lovelikeness? Did he give you to understand what a new creature is? Nevertheless we must concede that he was the one who gave us that line of truth out of which we have been privileged in the last years to obtain the Holy Spirit. It seems to be plainly manifest, then, to the ones who have been blessed with these spiritual things in recent years that "his substance," the things fundamental to all things, can be nothing other than the goods of love, the things of the Holy Spirit.

We set forth, then, these facts upon which we seek for the truth of this Scripture; namely, (1) that this servant was giving forth food to the household at the coming of the Lord; (2) that this food was not doctrinal truth, which is not real food for the household; it is only milk for babes; (3) and that this coming of the Lord has reference to his coming as bridegroom. Brother Russell was giving forth no "food" when the Lord came, even if we take this coming to be that of 1874 and let the word food mean doctrinal matters. Neither was he given the privilege to bring forth real spiritual food. This food is brought forth now as the incense, upon the basis of which entrance into God's family is to be gained, and which is given after the seventh trumpet has been our blessing, which trumpet Brother Russell had in his control. The sealing of the entire 144,000 will take place after this seventh trumpet has been blown, and this sealing is another picture of this food that has been given to the household since the Lord came as bridegroom. The coming of the Lord here referred to is his coming as bridegroom, which matter will be discussed presently. With these truths we must seek for this Scripture's fulfilment.

Linked up with this matter of the faithful and wise servant is the statement made regarding "that evil servant," the one who should be deposed when his Lord should come and find him unfaithful. His coming is presented to us as being in a day when that evil servant would not expect him, and at an hour of which he is not aware, and cut him asunder, and appoint him a portion with the hypocrites. Thus we see that the faithful and wise servant as well as that evil one will both be here at the same time, at the Lord's coming, and the one will be placed over all his Lord's goods WHEN HE COMES; whereas, the other one will be cut off from his favor WHEN HE COMES, even though he knows it not as is indicated by the expression, "shall have come." Both must be here when the Lord comes.

Now to show when this coming would take place, and to prove that it would be when the Lord comes as bridegroom, let us read the next verse, the first verse of chapter 25. The Greek text starts thus: "Then will the kingdom of heaven be likened unto ten virgins who ..... went out to meet the bridegroom." To what time does this word "then" have reference? If we credit God the proper use of words, and ascribe order unto him and his Word, we must conclude that it is to the very time just referred to preceding, when the Lord came and honored and advanced the faithful and wise servant, and also deposed the evil servant. All know that he did not come as bridegroom in 1874, for the bride was not ready at that time. It is our thought that our Lord did come as bridegroom at the time when the Jubilee period opened, September 28, 1924. From that time and on he began preparations for the wedding supper, and we are now in the seventh year of that wedding supper.

If you are unable to recall the statements made in the article entitled "The Anti-typical Jubilee," and you will refer again thereto, you will note we recorded there that on that convention occasion one brother was serving up to the brethren of the household of God, spiritual things, things fundamental to spiritual matters, as they were beginning to dawn at that time; whereas, the President of the Society was casting reflections upon these very things, belittling his brethren, smiting them, if you please. And it is our thought that there the one brother was honored by the Lord with greater privileges in a spiritual way when the Lord came and found him "thus employed;" while the other brother was cut off and was there appointed a portion with the hypocrites. Since that time that latter brother has been drunken with ideas of service, and from the tenor of his writings all can see that he has been smiting all who are inclined in the least toward spiritual matters. This brother also expecting the Lord in the year 1925, and seeing nothing at that time, discarded all chronology, equal to saying "My Lord delays."

If this is a proper interpretation of Scripture, it takes no glory away from Brother Russell; for he was a wise and faithful servant, indeed. Far be it that we should attempt such a thing. But what God



has recorded, that is what we wish to bow to and accept, believe and teach. If God has placed this emphasis upon the present phase of his work, it is necessary to our appreciation of that work and its acceptance that we believe what he has given us regarding it. If we attribute these things to another work, we have not all that God has for us in regard to this work; and can we say that we need not what he has given us in relationship thereto? God is establishing, strengthening, and settling us; and we shall need all the Scriptures he gives us to that end. We need not try and figure out who this servant is; all that is necessary is to realize that it is now being fulfilled, and emphasizes this spiritual phase of his program. All of it is God's work and to him belongs all the glory, honor, and praise. Our portion is to get what God has for us at this time. Let us see to it that we do not come short of all his blessings by letting preconceived ideas stand in the doorway of our minds and hearts.

**8:5 AND THE ANGEL TOOK THE CENSER, AND FILLED IT WITH FIRE OF THE ALTAR.** When the work of serving this incense to the entire church is finished, or otherwise stated: when the entire revelation of the Holy Spirit has been given by the Lord; or in other words: when the sealing of the 144,000 shall have been completed; then another work remains to be accomplished; and, when this shall have been PROVIDED for, it appears that the work of the church is done here in the flesh. This same angel will function in this last work toward the Great Company and also to the world of mankind as he serves in connection with the incense giving; for he has been made ruler over all the Lord's goods. This favor and blessing of the Lord to serve to this end seems to be pictured in that it was in the same censer, used for the incense offering, that the fire from off the altar was placed for this work.

Should we desire to view this censer from a more concrete standpoint, we may see it as the writings God is using to this end of sealing his saints, those seven series of studies which are being sent you, of which this is the last series. Has not God presented to you, brought to your attention in these writing or studies, that portion of your consecrated all which remained unconsumed, and which is to be the basis for your incense offering? Are you not also receiving in these same studies the incense for your incense offering, placed therein by the Lord through that same angel? (The incense was placed in the censer upon the coals of fire, out of the hands, mental powers, of that angel.) Is this blessing, together with the knowledge represented in the censer, not golden? And, just as this censer or these writings function toward the church now, even so will they function to bring the fire of the altar and to scatter it throughout the earth, when this incense offering is entirely completed. At this distance it appears that this will be the case. The Great Company will do the scattering.

In a discussion of the chapters beginning with the twelfth and ending with the eighteenth, and especially the last two, it appears something will, of necessity, be said that may function as is here stated. The three fires of the Atonement Day picture one and the same thing viewed from three different angles. That which burned without the camp is pictorial of how the church has appeared unto the Christian world. This so-called Christian world has viewed them as so much offal, and viewing them as such did all it could to dispose of this "garbage;" and has been rather successful, as it thinks. But while this has been going on, the fat of this sacrifice was being burned on the brazen altar within the court. This fire that consumed the fat represents the same experiences, but viewed from the standpoint from which God looks upon the matter; to him it is a sacrifice of loving devotion, demonstrating that their wills are entirely subjected unto his in this matter of suffering and sacrifice. Filling the censer with this fire seems to picture that the present series, this discussion of Revelation, will be full of an exposition of the sufferings of the church; calling to the attention of all, who is responsible therefor. The word translated "filled," in this connection, is from the Greek word which means to "swell out," filled so full that it bulges therefrom.

As we expect to treat this matter more in detail in our examination of it when it shall again present itself later on, we will merely state here that the Great Company will be the instrument through which this censer with its fire will be cast into the earth; for the church will be taken home, apparently, very soon after this incense offering is completed; for this blood cannot be avenged until the earthly career of this entire number is a matter of history. Pastor Russell brought forth much of this, and thought it was to be accomplished in his day and through his work; but the setting forth of these same matters as they are presented to us in this book is what, it appears, the Lord will use to accomplish the work. Justice demands the sufferings of the church be avenged.

AND CAST IT INTO THE EARTH; AND THERE WERE THUNDERINGS, AND VOICES, AND LIGHTNINGS, AND AN EARTHQUAKE. Under the fifth seal we saw that the souls underneath this altar, slain because of the Word of God and the testimony which they held, were crying out to know when their blood should be avenged; and they were told that it would not be until they and their brethren, who should be slain as they had been, should be completed. Here we see that the completion of all is pictured in the incense offering they make as the altar, the last thing to be done before entrance into the Most Holy is made; and thus the vengeance required is immediately to follow, and this is set forth here in the censer filled with fire from off this altar being cast into the earth producing the thunderings, and voices, and lightnings, and the final earthquake with which this old order will pass away.

Since this is dealing with future matters, we cannot speak in detail. It seems clear that in a general way what we have set forth above is in full harmony with the Scriptural declaration; and if not, what do these things mean? We think added light upon this program is given us in 2 Thess. 1:7,8; when St. Paul, as the representative of those who have finished their earthly affliction, assumed the spokesmanship for that class and states: "So also to you the afflicted, a rest together with us, at the revelation of Jesus Christ from heaven with the angels of his power, in a flame of fire, dispensing retributive justice to those not knowing God (the word 'knowing' is the proper translation of the Greek word here used), and to those not being obedient to the glad tidings of our Lord Jesus."

It will be noted that there is to be rest -- "relaxation," from restraint, "liberty" from restraint, as the Greek word is rendered in Acts 24:23 -- for us with the sleeping saints, who shall have been awakened at that time, when the Lord will dispense retributive justice upon those who do not know God after the truth has been so lavishly spread over the earth, and upon those who have not been obedient to the gospel of Jesus after having had the truth. These have not been obedient to the spirit in that truth. Here are depicted the Christian world of mankind in general and the Great Company in particular. The world of mankind will receive the great time of trouble to destroy those things which have prevented them from receiving the truth, knowing God; whereas, the Great Company will receive their tribulation, because the sacrificing spirit of the truth has not received their obedient response in faithfulness in sacrificing as they have covenanted to do; the spirit of the truth has not been obeyed by them. Their unsacrificed selves must be destroyed.

Those of the church in the death state will be awakened and the remaining saints here on earth will be spared this fiery experience because the truth has borne proper fruit in their lives. The angel used to bring the incense to the church, for their final sacrifice, will be the one who will be used to cast this censer full of fire of the altar into the earth bringing this retributive justice into active operation in respect to the world -- churchianity, governments and politicians, and big business together with their enemy, the common people. The Great Company, pictured in the three Hebrews who were thrown into the fiery furnace because they would not fall down and worship the golden image of the king's set-up, who have not been obedient to the truth they have, will be cast into the furnace of their affliction. They will recognize the truthfulness of these things here set forth, and espouse this cause as of the Lord, and thus manifest their faithfulness by hurling this censer with its fire into the earth. The Bible shows how they as the foolish virgins will awaken to their neglect of the bridegroom message when it is too late, and they will demonstrate their faithfulness upon this basis of truth; for they went off to buy of the same oil with which the wise were well supplied.

Associated with this casting of the censer into the earth were thunderings, voices, lightnings, and an earthquake. Thunderings are heavenly voices. These sonorous tones from heaven seem to picture the decrees from God's throne. Heathen are all afraid of thunder, but the Christians know what it is and are not frightened thereby. When the Lord shall have completed his church, he will snatch them away in a moment, in a twinkling of an eye to be forever with the Lord. And we are told that this will be a voice out of the throne saying "It is done." This will be a heavenly voice, thundering, and will variously effect the people; the Great Company alone being able to interpret this thundering to their great chagrin and sorrow. The voices that will follow seem to be the discussions that will arise as these members of the Great Company continue to broadcast this fire from off the altar, pointing the accusing finger at the unholy union of church and state. The lightnings then being experienced will be the communistic masses as they see what this Great Company have said about churchianity to be the

unvarnished truth. And when they become sufficiently enlightened by experiencing what has been told them by this class, seeing the statements really carried into effect by united churchianity, they will rise up and overthrow the existing order in a great world revolution, the earthquake of this statement.

**8:6 AND THE SEVEN ANGELS WHICH HAD THE SEVEN TRUMPETS PREPARED THEMSELVES TO SOUND.** After giving us the brief statement of the seven angels, introductory to the angel with the incense for all the saints, we are now taken back for an examination of these seven angels with their trumpets to see how they are related to this incense offering -- the final blessing of God for his people. We are told in the above citation that the seven angels "prepared" themselves to sound. We wish to examine into the significance of this statement before proceeding. We can best accomplish this by mentioning matters relative to the last, the seventh trumpet. In Rev. 10:7; the statement is made: "But in the days of the voice -- literal Greek -- of the seventh angel, when he may be about to trumpet, the secret of God should be finished." It is apparent from this statement that the secret of God, the Church of Christ, is to be finished before the seventh trumpet sounds forth its message. It is also to be seen therefrom that this Christ is to be finished in the days of the voice of the seventh angel. We must conclude from this statement, then, that the voice of this seventh angel, Pastor Russell, is the form of the seventh trumpet in which it is given to the church at this time, and that when it goes forth in the next age it will be the seventh trumpet. A trumpet's blast commands much more attention than a voice. The voice of this seventh angel has been heard by but a few, even though it was heralded forth world wide; but when the message he gave is trumpeted forth in the next age, it will command attention from all. The message, as it went forth during the lifetime of the Pastor, was only a preparatory tuning up, as we may speak of it, for its exhibitory blasting forth when it will be addressed to the world.

Just so, we think, all these angels will have a preparatory sounding forth of their messages before they are to blast their liberating tones to the world of mankind. And, just as the church received the blessings of the seventh message before it is to sound forth to the world in commanding tones; just so, we think, each of these angels has a message for the church before their messages are blasted forth to the world of mankind. Since six of these have given their messages before now when the seventh angel gives his, the world has received nothing substantial from them, even as it has not received anything of value from the seventh; even the Bible Students seem to have profited but little from this seventh angel's message. This prior giving of their messages, we think, is their preparatory stage; blasting forth will take place when the world is prepared for what the Lord has for them in these messages.

We saw, under the opening of the first seal, the truth in its purity, pictured as a white horse; and we saw a rider upon it having a bow with which he shot errors into the people, and conquered them. Then under the second seal we saw the horse was red; sinful things of error had crept into the truth. The third horse was black; all truth about displaced. Then came the pale, ghastly green horse, signifying that truth was dead as respects this system which had conquered the people through these "Nicolaitanes." Error had done all it could with the truth and its adherents, as we saw in the experiences of the first four stages of the true church. Since this had been permitted to its limit reformation was in order, and these reformation movements came in the form of these angels with their trumpets. But these reformation movements have now all been brought forth and the real saints are the only ones who have been benefitted thereby. To prove that this is the case we will here tell you what we expect to set forth, later on; and that is there will be another union of all these religious bodies, which have come into existence from this original iniquitous system, through these angels of reformation as a by-product, with this old mother of harlots; and truth will again be trodden down into the mire.

**8:7 AND THE FIRST SOUNDED.** While this first angel has lived and given out his message, he has sounded his trumpet, but the message has not yet had its trumpeting effect; even as it states in the same language that the "seventh angel sounded" when as yet he has only spoken his message; and the sounding is still a matter of the future; for the things stated under that seventh trumpet are still future of realization. When we get to the examination of this last one we shall see that this is the case.

Martin Luther was this first angel. He was the first reformer, the first one who was used of God to undo the evils of this man of sin. While the real people of God have the benefits of his reformation, the rest of the world has nothing substantial therefrom. His message of reformation was the very

foundation of all relationship with God. He brought back to us justification by faith, without which we cannot even have approach toward God. This reformation message destroyed, for those who are the Lord's true people, "the abomination that makes desolate," the doctrine of the Mass; and gave them the most vital truth, the continual sacrifice for our sins, and justification by faith upon that basis. The Mass is called "the abomination that maketh desolate," because it does away with the continual sacrifice for our sins. The Mass is the daily crucifying of the body of Jesus, in the loaf, the Roman church setting forth that Jesus could die only for past sins, and his sacrifice is not effective for our daily sins. What a wonderful blessing this trumpet message is to us! But what does it mean to the rest of the Christian world? anything really substantial?

AND THERE FOLLOWED HAIL AND FIRE MINGLED WITH BLOOD, AND THEY WERE CAST UPON THE EARTH. Hail is truth -- water -- in hard rigid form -- realization. This hail is to be seen in the denunciation of Luther against the clergy and the nobility, who were hand in glove with each other. This took form in outbreaks of the common people against these classes. The following we quote from the Encyclopedia Britannica: "There gradually developed a group of radicals who were convinced that Luther had not the courage of his convictions. They proposed to abolish the idolatry of the Mass and all other outward signs of what they deemed the old superstition.... More radical demands came from the working classes in the towns. The articles of Heilbronn demanded that the property of the church be confiscated and used for the community; clergy and nobility alike were to be deprived of all their privileges, so that they could no longer oppress the poor man. The more violent renewed the cry that the parsons must be slain. Hundreds of castles and monasteries were destroyed by the frantic peasantry, and some of the nobles were murdered with shocking cruelty."

Fire pictures strife and war, and blood symbolizes death, and these were mingled and cast upon the earth. From the same authority we quote again: "The peasant movements which had caused so much anxiety at the diet of Augsburg in 1518, culminated in the Peasant Revolt in which the common man, both in country and town, rose in the name of God's justice to avenge long-standing wrongs and establish his rights. Luther was by no means directly responsible for the civil war which followed, but he had certainly contributed to stir up the ancient discontent.... Luther, who believed that the peasants were trying to cloak their dreadful sins with excuses from the Gospel, exhorted the government to put down the insurrection. 'Have no pity on the poor folk; stab, smite, throttle, who can.' The German rulers took Luther's advice with terrible literalness, and avenged themselves upon the peasants, whose lot was apparently worse afterwards than before." Thus is to be seen that this trumpet was no blessing unto these materially minded people, but it will be some day.

AND THE THIRD PART OF THE EARTH WAS BURNT UP. The Roman Empire was made up of three principle divisions; namely, the Germanic, the English, and the French. The Germanic part was chiefly affected in this matter. Germany was burnt up as far as being good soil for further advancing the papal cause. The common people were through with the papal order and its beneficent(?) reign over them.

AND THE THIRD PART OF THE TREES WAS BURNT UP, AND ALL GREEN GRASS WAS BURNT UP. Those great ones arising out of the earth, under whose spreading greatness the common people found shelter from the heat of the Roman gospel sun, also passed out of existence. These priests were killed off and made to cease their priestly office. Thus these religious leaders were burnt up as being useful to the Roman Catholic church. The green grass, the lowest form of vegetable life coming out of the earth, picturing the common people, was also burnt up. These people became burnt up as far as contributing anything further to the Roman church. "All the grass" has reference to these lower elements of society throughout Europe who were not susceptible to the Roman religion any longer.

The true people of the Lord heard the voice of Martin Luther and were blessed by the Lord through him. They were freed from papal bondage and from this terrible devastating doctrine of the Mass and could come into favor with God as a result of their new light upon justification; but those who engaged in the "hail" and the "fire-mingled-with-blood" feature, received nothing substantial therefrom; they even fared worse afterwards than before. It is evident that they did not hear the voice of this angel, but when they awaken in the next age they will hear it as a trumpet message. Then it will bring them the freedom that this light has meant for the people of God. We trust that these facts, so pointedly

marking the fulfilment of this symbolic language in which this trumpet message is given us, will locate this first angel and his message so accurately, that we can readily see the rest of these trumpet messages as they follow from this one on to the last.

**8:8 AND THE SECOND SOUNDED.** The second angel was Henry VIII, King of England. Henry VIII was a subject of the pope, fully under his control, believing that the pope was the successor of St. Peter; and that, therefore, he had the blessing of Apostolic succession. He believed that the popes were God's representatives, and that they were such by divine ordination. The divine right of the clergy was the item of truth that was now to be blasted, exploded. The clergy have always attempted to exalt themselves over the people as rulers; whereas, Jesus said they should be their servants. It is true that the Apostles had the right to confer the blessing of the Holy Spirit, in the form it was then possessed, by laying their hands upon an individual; but it is to be seen from the Bible record that those so blessed by the laying on of hands could not pass the blessing on to others. Here it stopped, and even money could not purchase this power; for it was God's to dispense and not man's. But the pope laid claim to that power. This claim was exploded in the following way:

Henry VIII was tired of his spouse. She had not brought him an heir to his throne; and, in casting his eyes about, he saw the beautiful Anne Boleyn. He desired to divorce his wife and marry this new found soulmate. His entreaties to the pope to absolve the marriage bond, under which he was, proved of no avail. He finally took matters in his own hand and set his Catherine aside and married Anne Boleyn. Since this made a breach between himself and the pope, he founded the Anglican church with himself as the head; and dealt severely with any one disputing his authority and office as head thereof. Thus the Episcopal church was born. In this way was exploded the doctrine of the divine right of the pope and the apostolic succession of the clergy. Against all this the pope thundered to no avail. All who looked could see his claims were unfounded.

**AND AS IT WERE A GREAT MOUNTAIN BURNING WITH FIRE WAS CAST INTO THE SEA.** The British part of the Roman order was, indeed, a great mountain, kingdom. The consternation and excitement that this deflection of Henry VIII caused, brought the fire which is here referred to as characterizing this kingdom as it was cast into the sea. One can imagine what trouble and bloodshed was experienced by this heretofore loyal Catholic government and nation as it was wrested from the pope and all its adherents forced into another religious order with a new spiritual head, and such an one as he was. Since the pope was he who issued the law of the day and time, and since this entire kingdom had gone contrary thereto, the papal view of it was that this entire kingdom was cast into anarchy--defiance to the law and order of God himself. Not only was this the view of the pope but of the entire Catholic world of that time.

**AND THE THIRD PART OF THE SEA BECAME BLOOD.** Since England was a third of the great nations under the control of the papacy, all of which were in much the same condition, but still restrained; we can see how a third part of this sea of restless humans, that became blood, is the English part. This entire English nation became of no use to the papal arrangement henceforth. Not only was it useless unto them but it became a stench in their nostrils. When water becomes blood it is absolutely useless for the purpose for which it was originally intended. It putrifies and causes offense to the eye, nose, and the entire system. It was just so with this English nation before the face of the Roman hierarchy; they were worse than useless.

**8:9 AND THE THIRD PART OF THE CREATURES WHICH WERE IN THE SEA, AND HAD LIFE, DIED; AND A THIRD PART OF THE SHIPS WAS DESTROYED.** Should the sea actually become blood, all the living creatures dwelling therein would die. The pope excommunicated this entire English nation, and thus they became dead unto the Roman church. Those who had life were those who had enough backbone and discernment to awaken to this great farce that had been foisted upon them for so long a time. These were the live ones; they were also the ones who died in the estimation of the papacy. The others who were dead to all argument and enlightenment upon this question brought out by Henry VIII were really the ones who had no life. These remained Catholic -- dead.

A ship is a human organization of materials that moves about upon the sea. Its existence lies in the fact that it must keep the sea out of itself. These ships are the independent movements that are no

part of the government and which are above the masses in general, and they must exist by keeping the mass spirit out of their organizations. At this time there were such independent organizations throughout Europe, but those in England fared poorly for they were made to disband and support the new English church, and any who did not or spoke contrary, suffered; some even being burned at the stake. Wycliffe was the most prominent of the independent ones. Since the English part of these "ships" was destroyed it constituted a third part of them, yet not a third of the entire number.

8:10 AND THE THIRD ANGEL SOUNDED. John Calvin, as a reformer, had a greater influence upon the people of his day than did Martin Luther. Luther and his reforms gave rise to the Lutheran Church; whereas, Calvin's followers formed the Reform Church. Calvin is called; "Incontestibly Luther's superior." Calvinism was allied with Episcopalianism; gave rise to Puritan theology; was largely taken over by Congregationalism; produced Presbyterians, and made Calvinistic Baptists and Methodists. His greatest work, "Institutes of the Christian Religion," is spoken of as "The masterpiece of Protestant Theology." It has been translated into practically all the important languages of Europe. The historian Morley says, "To omit Calvin from the forces of Western Evolution is to read history with one eye shut." He concludes with: "Calvinism saved Europe. Where Calvinism has come, creeds and confessions have arisen." Calvin repudiated the claim of the church to come between the soul and God.

The following quotation we copy from the Encyclopedia of Religions: "On the other hand, the view of Schweizer, which finds the contrast between the Lutheran and the Reform Churches in the fact that the former was 'anti-Judaic' in its protest against the theory of work-righteousness in the Church of Rome, and the latter 'anti-pagan' in its protest against all creature-worship and idolatry as corruptions of pure Christianity, is too wide. Schweizer came nearer the mark when he defined the theological principles of the Reformed Churches as 'the consciousness.... of the absolute dependence of man upon God alone in all that pertains to the religious life and the salvation of the soul.'" "Calvin's work, Institutes of the Christian Religion, was a comprehensive treatise of the various doctrines of the Protestant Church, a thing that had never before been attempted." Calvin was a great force in the Protestant world. Luther made a spectacular stand against the papacy, a remarkable thing for his time; but Calvin set forth the reformation doctrines. It is plainly to be seen, then, that Calvin's blessings of enlightenment were a great step forward upon the basis of these two preceding trumpet messages, bringing the soul to God without any human intermediaries, a thing few appreciate even today.

AND THERE FELL A GREAT STAR FROM HEAVEN BURNING AS IT WERE A LAMP. Calvin was educated for the priesthood of the Catholic Church and was at one time given a benefice. He was, therefore, a star in the Catholic or Roman heavens of his day; but when he fell from that place to earth, as they esteemed him as having done, he filled this designation of him. That he was as a lamp in his descent is attested in what has been set forth in the two preceding paragraphs. His treating and outlining the doctrines of Protestantism made him a great light, and as a reformer he ranked above all of his contemporaries, blasting forth no uncertain tones of freedom from papacy's bondage of darkness. His stand for no intermediaries between God and man in the form of human beings in any office whatsoever, was a wonderful stroke to strike the shackles of Satanic slavery from off the dupes of Romanism. He certainly was a lamp falling to earth -- to all who were outside of the Roman Catholic heaven of that time.

AND IT FELL UPON THE THIRD PART OF THE RIVERS, AND UPON THE FOUNTAINS OF WATERS. Calvin was a Frenchman. His writings so greatly incensed the French that he had to flee the country. The rivers are "peoples." The various peoples of France are the "rivers" upon which this lamp fell. But while it fell upon the third part of the rivers, it did not fall upon the third part of the fountains of waters -- it fell upon all of them. It affected Episcopalians, Baptists, Methodists, Congregationalists, Puritans, and effected the Presbyterians. Thus it fell upon the sources of religious teachings.

8:11 AND THE NAME OF THE STAR IS CALLED WORMWOOD. Among all the doctrinal expositions which Calvin made, he also became the exponent of the doctrine of election. He advocated this with such literalness that all men were either elected to heavenly bliss or predestinated to eternal torment. It is said of him that he was extreme in his views upon this doctrine. Calvin and this kind of arbitrary election are synonymous, and as it is a bitterness of the worst kind so his name is associated with that same bitterness. The name Calvin means bitterness to Christian people in general due to this fact.

AND THE THIRD OF THE WATERS BECAME WORMWOOD; AND MANY MEN DIED OF THE WATERS BECAUSE THEY WERE MADE BITTER. By injecting this unthinkable doctrine into what is called Calvinism, it became bitter. There were up to that time the waters of Episcopalianism, Lutheranism, and Calvinism. This latter third part of these waters became bitter by this doctrine being associated with it. The men who died were those of independent thought, who, when they tasted of this bitter concoction of doctrines, died to all such subhuman nonsense and lost all respect for the Bible and its teachings, because the water was made bitter by this unscriptural admixture.

We wish to make a statement regarding Calvin which, it seems; is not universally known, and which places him in a much better light before our eyes. He is credited with being the one who invented the Satanic method by which Servetus was destroyed -- burning him to death by placing the fiery material at some distance from his body so that he literally roasted to death throughout a period of several hours. While Calvin caused the arrest of Servetus, "It was the council that took the trial out of his hands and assigned Servetus to the flames. Calvin admitted the justice of the capital sentence, but did his best to induce the council to substitute a milder form of execution. 'It is to him, notwithstanding,' says Billeit, 'that men have always imputed the guilt of the funeral pile which he wished had never been reared.'" (En. Relig.) We are glad to make this statement to undo what we can of what we have been guilty of doing -- misrepresenting him, even though it was done from misinformation upon the subject -- and hereby apologize to Brother Calvin. We would not be surprised to find John Calvin at the wedding supper when we arrive over there.

8:12 AND THE FOURTH ANGEL SOUNDED. A reformer by the name of Munzer inaugurated the Anabaptist movement. The name "Anabaptist" means "rebaptizers." They did not believe in the baptism of infants. Any one who desired to associate with them must be baptized, even though he had been baptized in infancy. They thought that believers alone were eligible for baptism, and that the ceremony of baptism was only an outward manifestation of a faith within. It is said of them "they reformed the reformers," for Luther and the rest of them believed in infant baptism. To bring forth this light upon baptism was a decided step forward from the darkness and formality of the Roman belief, even a step away from the other reformers. It threw new light upon who were members of the real Church, and that they were intelligent believers and not those who had been ceremonially baptized and thus became members of the church. "Despairing of bringing the State Church to this standard, they set up a new church on this model, thereby bringing schism into the Protestant ranks." They set forth that each church was independent of all others but that all were knit together in faith and love, alone. They chose their preachers by a vote of the members, disdaining state and church dignitaries' authorization. Discipline was exercised by a vote of the church and not by its ecclesiastics. The theology of Luther, Zwingli, and Calvin was opposed as being unscriptural. The Lord's supper was a memorial, in their understanding, which was contrary to the Catholic and Lutheran idea. From this brief resume of the Anabaptist doctrine it is apparent they blew no uncertain trumpet of liberty, not only from the extreme darkness of the Roman Church, but proclaimed great liberty from the other reformers of that time.

AND THE THIRD PART OF THE SUN WAS SMITTEN. The sun is the brightest light we have. It is the light of day. The sun of this day of reformation was the Gospel light of the reformers. But as it is stated of these Anabaptists that they reformed the reformers, so we can see how the light of the reformers was smitten, for their light was not all true light. They had brought along with them, as they came forth from the formalism of the old Roman Church, much of its form and meaningless ceremony. Among these many things was infant baptism, the separateness of the clergy class from the rest of the church, the authority of this clergy class over the church, the efficacy of the Lord's Supper as a medium for the forgiveness of sins, or its relation thereto; and the unity of the different congregations as the one organization of the Lord. When these Anabaptists opposed all of this they smote the reformation light, the sun which had recently arisen out of the night of Romanism. The Anabaptist movement, being among the Germanic people -- the Germans, the Austrians, the Swiss, and the Dutch -- was among the third part of the Holy Roman Empire as it existed at that time. Thus, in that the reformation was reformed among this Germanic third, the third part of the reformation sun was smitten.

AND THE THIRD PART OF THE MOON (WAS SMITTEN). As the Gospel light is compared to the sun, so the law dispensation with all its formalities is set forth as the moon. The law was a shadow or

type of the spiritual or Gospel matter. Just so the Roman Church is an organization of formalities. It is formalism to the last word; the spirit of real light is entirely absent therefrom. It is so remarkably this that it is a perfect counterfeit of that which is real Gospel light. There is no light in it unless one sees it as a counterfeit of the real, receiving from it a reflection of the Gospel sun. Roman Catholic formalism is as good a counterfeit of the Gospel, as the Law is its type. When these formalities of baptism of infants, and of the Lord's Supper (the Mass,) and of the divine right of the clergy class and the subjection of the church to its ecclesiastics were emphasized by the Anabaptists, the Roman order was also smitten; for it lost its prestige in the minds of all who saw the reasonableness and Scripturalness of their contentions. And since this was the case in the Germanic countries, it is apparent that a third of the moon was smitten.

**AND THE THIRD PART OF THE STARS (WERE SMITTEN).** Stars are heavenly placed luminaries. The Scriptural firmament of that time was composed of the Catholic and Protestant churches. The stars were the church dignitaries of these two divisions of the heavens, the ones set in positions to give forth light. But when the Anabaptists published their views of the Bible, that we are all brethren and that one is our master, Christ, these stars were smitten. These Anabaptists taught that the leaders in the churches were chosen by the congregation, and were deposed in like manner, setting forth that they were nothing other than members of the church, and subject to the vote of the members; and that the members disciplined them and any one else who needed such discipline. Thus these divinely ordained (?) ecclesiastical stars were smitten. And since this reform movement was among the Germanic peoples, a third of these stars were smitten by this teaching.

**SO THAT THE THIRD PART OF THEM WAS DARKENED.** The Germans and their related people, made up a third of the Roman Empire. When their clergy or heavenly stars were smitten they lost their enlightening influence in the Germanic countries; and thus the third part of the religious leaders of the Catholic and Protestant heavens were darkened, ceased to have enlightening influence over the people.

**AND THE DAY SHONE NOT FOR A THIRD PART OF IT.** The sun, with its light, makes the day; for God made the sun to rule the day. When the reformation sun was smitten in a third part of it, it could not give its light in that third; therefore, that third of the day was darkened; yes, the reformation light was set at naught in the German part of the Roman Empire, because of this Anabaptist movement, in the minds of those accepting their Bible teachings, and finally because of their trumpet blasting, it will be so for all who hear their trumpeting.

**AND THE NIGHT LIKEWISE.** And God made the moon to rule the night. If the formalistic set-up of the Roman Church is the moon, in contrast to the light of the reformers, which is the sun; then the people who are ruled by such formalism in religious matters are in the night time. Was not the time during which this church ruled rightly termed "the dark ages?" When these German supporters heard what these Anabaptists had to say about the clergy being imposters and hypocrites: that the popes, cardinals, bishops, and priests were false ecclesiastics and shepherds; their influence over them began to be shaken, and thus the third of the night did not shine, lost its effect over this part of the Roman world. These historical facts, here set forth, are all found in The Encyclopedia of Religions and fit in well with these symbolic prophecies.

A brief resume of these four trumpets, we think, would not be amiss here. In the first trumpet the only true foundation for relationship with God was uncovered. The doctrinal rubbish centering about the doctrine of the Mass was cleared away, and the Christian could get his footing again upon the doctrine of the ransom as the basis of having relationship with God. Justification by faith in the finished work of Jesus was again restored to the people of God instead of having that which was an abomination that made desolate all that was holy. This was the blessing God had for us in the work of Luther.

Henry VIII did nothing in the way of leaving us any literature that is enlightening. His self-will, obstinate, self-assertive way caused him to defy the papacy and carry through his ideas which were contrary to that self-styled God on earth, the pope; and in spite of all his condemnations upon Henry this apostate king fared none the worse, thus showing all that the papal claims for being God's vice-gerent upon earth, and all his bulls and denunciations and excommunications were only just so many empty claims



with nothing substantial behind them. The apostolic succession which is claimed by this church was shown to be a mere myth, and nothing real, in fact. Thus this system had boldly stamped across its entire face the word "COUNTERFEIT." This was another huge shackle struck from those who were seeking liberty from that which the seals show had come upon the erstwhile pure church of God.

Calvin came next with his liberty bringing service toward the people of God. This "angel" blew his trumpet until all that was between God and the human soul was removed, and man was brought back into relationship with the heavenly without anything human being intermediary thereto. While Calvin emphasized some things that were unscriptural, or rather misinterpreted some doctrines that were Scriptural, it was not time for all truth to be brought back; hence, the fundamental things were the things that were being brought back to the church, so that a proper foundation would be given for the later blessings. Calvin exercised a very broad influence and did much good in the above mentioned way.

The Anabaptists nobly continued this search after truth and relationship with God. Baptism was set forth in a far more reasonable way than even the other reformers had seen it. The Lord's Supper was divested of all the taint that had been given it by the Roman Church with its erroneous setting forth in the way of the Mass. The clergy were robbed of all their self-acquired dignity and importance, and were placed back where Jesus placed them when he told them that they were only servants of the church and not its lords. The potent error that the church, made up of its many ecclesias, is the church of God or his "organization," an error still rampantly manifest amongst those who have forgotten what God gave us away back there in this fourth trumpet message, was thoroughly exposed. Each ecclesia was an organization in itself and united with other such ecclesias only through the bonds of love and faith. These four trumpets gave forth this wonderful foundation for truth and relationship with God. They had removed very much of the error that papacy, "the mystery of iniquity," had brought during the first four stages of the church, and they were quite ready now for the truth originally given.

8:13 AND I BEHELD, AND HEARD AN EAGLE FLYING THROUGH THE MIDST OF HEAVEN, SAYING WITH A LOUD VOICE, WOE, WOE, WOE, TO THE INHABITERS OF THE EARTH BY REASON OF THE OTHER VOICES OF THE THREE ANGELS YET TO SOUND. There is a great deal of difference between the phrase "midst of heaven" and "midheaven." The latter one is the proper rendering of the Greek text. "Midheaven" represents a condition, and "midst of heaven" a place. This eagle flying through midheaven represents one of the Lord's keen-sighted ones who had the privilege of being in the Lord's favor and who announced to all the rest in midheaven, in the material-spiritual condition, that the VOICES of the last three angels about to trumpet would be three woes upon the inhabitants of the earth.

To our knowledge and understanding, there has never been another who has set forth what the three last trumpets are, and who also set forth the facts that they were to be the woes upon the people of earth. We, therefore, can see no other solution of this symbolic statement than that the compiler of the Revelation section of "The Finished Mystery," is the eagle who, through the prominence given that work, said with a loud voice, that the VOICES of the last three angels about to trumpet are to be three woes upon mankind, or the Christendom portion of it. While these three angels have sent forth their messages, the woe features thereof are yet to be experienced, and this is what this angel announced.

This book being circulated chiefly among Bible Students, fulfilled the statement "flying in midheaven." This compiler was spiritually inclined in his disposition, yet only materially so; as were all of the great mass of Bible Students at that time. But since the dictum of their "presiding elder" has placed a ban upon character "development" (?) the larger portion of them have thrown all spirituality to the winds, and are now upon the earth and are no longer even materially spiritual, in midheaven. Lest the reader should have forgotten what it means to be materially spiritual-minded, let us remind him that this spirituality is due to the disposition that is given him, through his phrenological organs, to be concerned in regard to the qualities of love. Spiritual spirituality is that condition that is inspired within our HEARTS by fellowship with God in his display of love as it is in him. This spirituality results in godliness; whereas, the former gives us only godlikeness.

Let us here again mark the statement in the original text, "The VOICES of the three angels ABOUT to TRUMPET" (Greek). There is evidently something awry in this verse, as most manuscripts make it read

the "voices of the trumpet of the three angels." These last three angels each have their own trumpet. Seemingly, the correct rendering is "the remaining voices of the three angels about to sound (Greek "trumpet"). Here again the voices of these angels are referred to in contrast to their "trumpeting." While they have prepared themselves to sound, the real sons of God are the only ones who have received the effects of their messages up to this time. They will sound or blast forth, when in the next age, mankind looks back and gets the blessings God has prepared for them in the things wrought in their day.

## CHAPTER NINE

9:1 AND THE FIFTH ANGEL SOUNDED, AND I SAW A STAR FALL FROM HEAVEN UNTO THE EARTH. The fifth angel appears to have been John Wesley, founder of Methodism. He was ordained a priest in the Anglican Church, but fell from this position, in the heavens of that time, to the earth, as it appeared in the eyes of his former religious associates; for whenever one leaves an established religious order he is going wrong in their estimation, being lost, becoming worldly minded, losing out as regards heaven. John Wesley was a sincere minded man, and was not in sympathy with the formalism of the Episcopal Church; and, because of his rigid rules of personal practice, he and his associates were termed Methodists. They had method in their religion rather than form.

The Wesleyan movement was a reform influence within the Episcopal or Anglican Church. The Episcopalians lay somewhat a claim upon Wesley and feel quite motherly unto the Methodists. When these Methodists unite into one they will be the strongest Protestant body, and being so closely related to the Church of England, who will head the Protestant Image of the beast, will play a great part in the near future in religious matters. This Anglican Church was too formalistic for Wesley, and he wished to awaken his brethren unto spirituality--sincerity in things pious. His rearing in formalistic religion made him very methodical in these matters; therefore he went about his spirituality with much method, hence the name Methodist. It appears that the trumpet that Wesley blew was that of liberty from formalism. The Anglican Church left the Catholic but took along much of the formalism of worship that that church practices. Wesley saw the emptiness of such forms, and awakened to the fact that there was something in religion other than form. The typical things in the Bible caused the material-minded worshippers to incorporate all this form into their worship. Now it was time to awaken the Lord's people to something more wholesome than formalism, and Wesley succeeded admirably in this.

AND TO HIM WAS GIVEN THE KEY TO THE PIT OF THE ABYSS. The expression, "pit of the abyss," is found nowhere else in the Bible. Elsewhere the word abyss is used by itself. Thinking of the term from a material viewpoint, it is difficult to imagine a pit being associated with a bottomless abyss; for these terms seem to be synonymous to a degree. The word translated "pit" in this connection, has the meaning of "a hole dug for water." This word is used when it says Jesus talked with the Samaritan woman at the pit or "well." Since this is the usage of this word "pit" we draw the conclusion that the pit to which this angel was given the key, has reference to the store-house of religious dogma over which Wesley exercised stewardship.

This pit belonged to the abyss and was, therefore, the source of religious teachings that were associated with the abyss. The word "abyss" has the literal meaning of "depthless" or without having depth. Since depth is the distance from the top to the bottom, and since there is no depth to an "abyss," it is evident that the abyss is a bottomless pit. Such an abyss, having no bottom, has also no foundation or support. Wesley was, therefore, given the key to the religious store-house which has no support or foundation. When the Bible teachings and those of Methodism are properly understood, this designation will appear to be very proper. Wesley had the key to a religious arrangement that had no Scriptural foundation. While free grace is their core doctrine, it is not the doctrine that is set forth in the Bible, but is based upon that which has no foundation in fact nor in truth.

Wesley was ordained a deacon in the Church of England in 1725. He became a priest in that Church in 1728. From 1725 to 1738, "thirteen years (ten years of which time he was a priest), he sought peace by prayer, tears, and difficult and tragic experiences (making hardships and privations for himself to that end). And on May 24, 1738 entered into a true evangelical experience of divine love."

It is for the reader to judge for himself whether the above interpretation of the "key to the well of the abyss" which was given to Wesley, is proper. Quotation above is from Encyclopedia of Religions, the parenthetical interpolations are ours.

9:2 AND HE OPENED THE PIT OF THE ABYSS, AND THERE AROSE A SMOKE OVER THE PIT, AS THE SMOKE OF A GREAT FURNACE. Smoke is always obscuring; it represents the same as clouds do, and that is mystery, the unperceivable; the difference is that clouds are, apparently, not earth-born; smoke always arises from the earth. This smoke that arose over the pit when the angel opened it represents the beclouding effect that the setting forth of Wesley had upon religious matters. That this was quite intense and of great proportions is attested by the fact that it is described as the smoke arising from a great furnace. One has said that "Methodism was no ordinary smudge," and to this we heartily assent.

AND THE SUN AND THE AIR WERE DARKENED BY REASON OF THE SMOKE OF THE PIT. The sun was the Gospel light of that time. Wesley's movement darkened this light. The formalism of the English church was also darkened by the intensity of the Wesleyan method of spirituality. Methodism was, in reality, a reformation among the people within the Church of England; and being such, it darkened the air, the Episcopal order of things. The Holy Club, a name given to the Wesleyan original movement, was referred to as "being more religious than the Church of that day." This statement shows that his movement darkened the air of that time.

Methodism has stamped itself upon present day Protestantism most effectually. Not only has it taken form out of religion quite effectively, but has stamped itself upon the methods it has inaugurated. This has been in a way that has been "darkening by reason of the smoke of the pit," for even today does its effect becloud the Gospel light as well as all religious atmosphere. Wesley's thirteen years of intently seeking after peace (being a deacon for three years of that time and a priest the other ten years) really beclouds religious matters in this regard for every one endeavoring by intelligence to come into this relationship with God. One would naturally conclude that if so pious a man took thirteen years to get peace with God how are these conversions brought about that are so easily and quickly made? How can sinners come in any shorter period than it took such a pious man as Wesley? If he obtained this "evangelical experience" only after bringing hardships and privations upon himself, is it necessary for the rest of us to do likewise? Is this beclouding? and how about the other preachers?

Giving May 24th 1738, that particular day after thirteen years of seeking, as the day when he entered into this "evangelical experience of divine love," makes Christians of today look for something very singular to happen unto them to mark their acceptance by God as his child. This "evangelical experience" is the stamp Methodism has placed upon all Protestant sects of today; for do not their evangelists, as well as those who evangelize all sects, in their great meetings, operate along the same lines? Did not all Protestant sects join in the Billy Sunday revival meetings, which were truly Methodist in origin and nature? This "evangelical experience," manifests itself to some as a "holy wind," to others as a "great light," and to still others as an "inner voice." It may be experience in almost any form, and appears to be nothing other than some sinister influence that comes from somewhere else than from God, Jesus, or the Holy Spirit. Methodism has laid this foundation and the Pentecostal People, the Holy Rollers, the Church of God, and who knows how many other sects, have built thereon.

This smoke which arose out of this "pit" or well of the bottomless pit, or "abyss," and has beclouded all things Biblical or religious, is this method of "getting the power." This so-called "evangelical experience," is something entirely unscriptural to the informed and intelligent Bible student; but to the unlearned in the Word there seems to be a basis for all this in the reception of the Holy Spirit at the time of Pentecost. To all who have grasped the truth intelligently, as it has been given by Pastor Russell, we need not make any explanation of this matter. Since it is clearly to be seen how this so-called "evangelical experience" of Wesley (the crux and core of Methodism) has become the basis of so much of religious endeavor of today, and this Methodist method of conversion has been adopted by practically all Protestant sects of this time, it is also clearly to be seen how the VOICE of this fifth angel has become a woe to mankind. They are not yet aware of their woeful condition at this time, but will awaken unto it in the not far distant future. Wesley's trumpet was not "free grace;" for the Catholics, the Episcopalians, the Lutherans, the Baptists, and many others preach this doctrine

as strongly as do the Methodists. Wesley was the apostle of the informal and of the methodical. He introduced the "evangelical experience" which was to be received after proper striving with the Holy Spirit(?) This was nothing other than an experience given by his Satanic Majesty.

9:3 AND THERE CAME OUT OF THE SMOKE LOCUSTS UPON THE EARTH. In 1789 Wesley made the statement: "I declare once more that I live and die a member of the Church of England, and none who regard my judgment and advice will ever separate from it." That he still held this belief when he died in 1791 seems to be prima facie evidence that Wesley received the key to the "well of the abyss." Still they date the beginning of the Methodist movement in the year 1738. Wesley did not endeavor to reform the Church of England, he simply wished to stir them up morally, by the methodical way which he had determined upon for his own life. He organized "societies" or "bands" so as to examine into the lives of his followers, and also to give each a better chance to be "methodically" supervised by the leader of that particular band. Once during each quarter Wesley would examine them himself, and to the approved in earnestness and faithfulness he gave tickets to that effect.

It is our thought that these "bands" or "societies" are the individual locusts which came out of this smoke that hovered about the well. Having thoroughly darkened the spirituality of his church associates, these "bands" were the result, coming forth in an endeavor to bless the rest of those who were not so enlightened(?) by this beclouding smoke from the "well." A locust is a voracious feeder upon vegetation, and this Wesleyan movement was with the thought in mind of converting all to this particular method of religious morality, who were possible food for them.

AND UNTO THEM WAS GIVEN POWER AS THE SCORPIONS OF THE EARTH HAVE POWER. The scorpion has a very threatening appearance, and some of them grow until they are a foot in length. They make a threatening rush at a person, and in this attitude lies much of their power. They have a sting that oftentimes proves fatal, especially to the weak or sickly; and this gives power to their threatening attack. This sting is in the tip of the tail, which is held aloft when they attack. These "bands" that came out of Wesley's "smoke" threatened the people with dire results if they did not accept their method of holiness. Being insignificant, even as the scorpion is small, they make an impression upon the people with the threatening way in which they presented their dogma.

9:4 AND IT WAS COMMANDED THEM THAT THEY SHOULD NOT HURT THE GRASS OF THE EARTH, NEITHER ANY TREE; BUT THOSE MEN WHO HAVE NOT THE SEAL OF GOD IN THEIR FOREHEAD. The word "command" is an improper setting forth of the Greek word here used. The word really implies only a "breaking of silence," a "putting forth of words." From this we would conclude that it was a mere statement made that these locusts would not harm any grass, etc. Grass, being so plentiful and so much in abundance as well as of such a low form of vegetation, pictures the common people, those of so fallen a nature that they are not to be hurt by the hell-fire doctrine being proclaimed. The "locusts," with their threatening attitude, could not influence these men.

The trees which were not to be hurt by the locusts represent the religious leaders of that time. These priests in the Church of England were not alarmed at the dictum put forth by these "bands" for to them they were merely a laughing stock with their highly methodical rules and ordinances by which salvation was to be achieved. As we have stated above, there was no reform work of the state church achieved, and Wesley died a member of that same church.

The men who had not the seal of God in their foreheads were the only ones who were hurt by these locusts. Now we know that the angel with this seal had not yet ascended from the sun-rising and consequently the one hundred forty and four thousand had not yet been sealed. Jesus was the only one who had been sealed with this seal of God. But as we have thought in the past that all of God's true people were thus sealed, even so did the Episcopalians of that day think. To them, all good church members in the English Church were sealed in their foreheads with God's seal. It was these religiously inclined people who were not so sealed, in their estimation, that these "bands" or locusts sought especially to inoculate with their venom.

9:5 AND TO THEM IT WAS GIVEN THAT THEY SHOULD NOT KILL THEM, BUT THAT THEY SHOULD BE TORMENTED FIVE MONTHS. These locusts or "bands" did not teach the people that death was the wages of sin, but that eternal torment was the state of the unsaved in the hereafter. In 1738, May 24th, the Methodist movement had its beginning, when Wesley, after fighting this eternal torment idea for himself, entered into a "true evangelical experience of divine love." From that time until Pastor Russell began to preach the true love of God in 1888 is just one hundred fifty years during which the people of Christendom have been tormented by this malevolent and pernicious doctrine. Five months are just one hundred fifty days, and a day for a year makes the period just one hundred fifty years. It has been truthfully said, "Pastor Russell put out the fires of hell." He put so much "water" upon this evil doctrine that it has lost all its torment. That is for the present.

Those who possess Pastor Russell's Reprints of the Watch Tower will find, by turning to the issue of February 15, 1888, that at that time he published in the Tower his first settings-forth on the "Hell" question. "What Say the Scriptures About Hell" was the title of the article. In the discussion of the hell doctrine the parable of Lazarus and the Rich Man is treated. Thus, just one hundred fifty years after Wesley took up his work actively did Pastor Russell pour out this flood of "water" upon this tormenting question. Since then no more tormenting with this scorpion sting and its poison is possible, unless one desires to be so tormented.

AND THEIR TORMENT WAS AS THE TORMENT OF A SCORPION, WHEN IT STRIKETH A MAN. The scorpion's venom rarely causes death, unless it be an exceptionally large specimen that strikes one. But its wound is very painful, causing much suffering of a burning sensation. Scorpions infest dark and dry places. Only where there is darkness and lack of the moisture of truth can this doctrine of eternal torment make its habitat.

9:6 AND IN THOSE DAYS SHALL MEN SEEK DEATH, AND SHALL NOT FIND IT. How gladly would those, who were "stung" by this terrible religious arrangement, have welcomed the truth upon the matter of the wages of sin! How cheerfully would they have accepted the statement that death and not eternal torment is the wages of sin! They would seek to be dead rather than to live forever in conscious torment, eternal in duration. But there was no one to give them this Bible statement upon the matter, for the "well of the abyss" was that from which they were being indoctrinated, and not from the Bible. Everybody that was religious in those days believed this God-dishonoring doctrine; only the "grass" of that day did not accept such nonsense, for it was independent of all religious thought.

9:7 AND THE LIKENESSES OF THE LOCUSTS WERE LIKE UNTO HORSES PREPARED FOR BATTLE. Horses are prepared for battle by training. Order, discipline, and method is the preparation they receive. The "bands," which later on took the form of Methodist societies or congregations, were thoroughly trained in their methods of righteousness. If any one was not thoroughly imbued with this "smoke" from the well of the abyss, he was eliminated. Wesley was a strict disciplinarian, one who could school and train self unto almost anything, and he visited these "bands" regularly to see that they were all "prepared" for the battle against free thought and anything other than he thought they should believe and teach. These "bands" were small, numbering only about twelve members, so that each individual might be more thoroughly "prepared" to function as was expected of him.

AND ON THEIR HEADS WERE, AS IT WERE, CROWNS LIKE GOLD. It appeared unto the people of that day just as it appears unto so many of today, that these religious endeavors are of divine sanction and right. People, who do not know God, think that such sanctimonious people certainly must have God's blessing. How could so many millions of good Methodist people be wrong? Certainly they are under the right and power of God. But note that the crowns were LIKE gold and NOT gold.

AND THEIR FACES WERE AS THE FACES OF MEN. Man's face is a symbol of love. Those who know not what love really is, those who judge love by what they see, and know not love as it is to be known in God, see and judge these "bands" as actuated by love.

9:8 AND THEY HAD HAIR AS THE HAIR OF WOMEN. A woman's hair is given her as a covering, to show her subjection to her husband. The long hair of a woman is left untrimmed to signify this in

contrast to the short hair of man. As woman is subject to man so should the Christian be subject unto God. Such appearances of love and such appearances of divine rule over them was associated in the minds with appearances of proper subjection of these "bands" unto God. They, and all, thought they were doing nothing other than just what God would have them do. They had the appearance of being properly related and subordinated unto God.

**AND THEIR TEETH WERE AS THE TEETH OF LIONS.** The lion has powerful jaws and his teeth are built to correspond thereto. The Lion can chew up almost anything that has life. Bones are no deterrents to him appropriating his kill; for his strong teeth and powerful jaws will crunch the largest bones as if they were not there. Just so it was with these so-called Christians. They could chew up and swallow the greatest bones of nonsense and error that lay fundamental to their activity and belief as though it were all only good doctrinal food.

**9:9 AND THEY HAD BREASTPLATES, AS IT WERE BREASTPLATES OF IRON.** The breastplate was worn to protect the heart especially. The Bible speaks of the breastplate of righteousness. This breastplate includes all the righteousness we can muster and then the righteousness of Christ to make it complete. Wesley did not seem to have much faith in the righteousness of Christ, which is so freely extended unto us; for it is stated of him that for thirteen years he sought peace through tears and prayer before he attained it, and all this time he was a deacon and a priest in the Church of England. A breastplate so attained, certainly should be an iron one. Yes, these early Methodists manufactured their own breastplates, and when once fashioned they were certainly impenetrable ones "as it were." When one had once received the "evangelical experience" he was absolutely proof against any truth from the Bible entering his heart; he was sealed by Satan against all truth. Satan furnished this breastplate.

**AND THE SOUNDS OF THEIR WINGS WERE AS THE SOUND OF CHARIOTS OF MANY HORSES RUNNING TO BATTLE.** When the locust wishes to ascend into the air he uses his wings. When these early Methodists wished to ascend into spirituality "get the spirit" as they termed it, the noise was something extraordinary. Their shoutings could be heard for a great distance. A chariot is a noisy vehicle when used upon a smooth road; but when running across rough fields, as was necessary in battle, the noise was intensified greatly. If one has ever heard a Holy Roller meeting he has a small sample of what took place and what these early Methodists, "Free Methodists" sounded like at one of their camp meetings, when they ascended into the "spiritual."

**9:10 AND THEY HAD TAILS LIKE UNTO SCORPIONS, AND STINGS; AND IN THEIR TAILS WAS THEIR POWER TO HURT MEN FIVE MONTHS.** A congregation of these Methodists had a minister over them. But the congregation was broken up into classes or "bands." Over each of these bands there was placed a class leader. He was commissioned to keep after the members with all the intensity of interest and application to his task that was in him. He had the members report on their progress each week, and continually held aloft before them, as the scorpion does his tail, this sting of torment, if they were in the least lax of their privileges. He was the tail that pumped the poison into the ones who had not "the seal of God in their foreheads." Whenever he had scared the members into sufficient faithfulness they were sealed by God, and the torment poison he was always threateningly holding aloft was not injurious unto these faithful ones. As the minister was the head, even so these class leaders were the tail. It was by thus holding this poison continually aloft, threatening all with it, that they tormented the people for one hundred fifty years.

**9:11 THEY HAVE THEIR KING, THE ANGEL OF THE ABYSS, WHOSE NAME IN THE HEBREW TONGUE IS ABADDON, BUT IN THE GREEK TONGUE HATH HIS NAME APOLLYON.** The significance of these two names is the same; namely, "destroyer." The marked characteristic of the locust is that it is a destroyer of all things green; and this disposition is natural to these anti-typical locusts for they have a king over them who is also a destroyer. The destruction wrought by these locusts is that they deprive man of his manliness and make of him nothing other than a shrunken-minded individual who has lost all respect for his Creator. When their work upon man has had its effect, he is no longer possible material for God to use in his new creature department until the great time of trouble and restitution shall have wrought their beneficent work upon him. Being given the name of their king in both the Hebrew and Greek languages, leaves no doubt or uncertainty as to who he is.

9:12 ONE WOE IS PAST; AND, BEHOLD, THERE COME TWO MORE WOES. This trumpet, which should have been a step away from darkness, became a woe unto all who have been influenced by it; for this smoke is in the minds and hearts of the people. But there are two more woes to come, and we shall now study the second woe.

9:13 AFTER THESE THINGS THE SIXTH ANGEL SOUNDED. This sixth angel appears to be the Evangelical Alliance movement. This movement was started in London in the year 1846. It is seen today in the form of the Ministerial Alliance, or in the Federal Council of Churches of Christ. The former being a local branch of the latter, which is a national organization; whereas, the Evangelical Alliance is the international form of the same thing. This is the truth in effect, if not organically.

AND I HEARD A VOICE FROM THE GOLDEN ALTAR WHICH IS BEFORE GOD. As we have set forth foregoing, the golden altar is a symbol of the church, which is before God, in that he has them in his favor and his face is turned toward them. The voice from this golden altar seems to represent that this individual would be a member of this church. William Miller, it appears, was that voice. He was a Baptist, but became a very devout and careful Bible student, noting what the Lord had to reveal to his church at that time. His followers, later on, organized themselves into the Adventists in their several different branches. Seeing the prophecy of the 2300 days unto the cleansing of the sanctuary coming to an end in 1846, and not fully understanding it, thought it foretold the second advent of Christ, and so proclaimed the matter, which ended in the disappointment of many, and seemed to be God's method of cleansing out this class of unworthy.

9:14 SAYING UNTO THE SIXTH ANGEL WHICH HAD THE TRUMPET. Mr. Miller never had the privilege of addressing the Evangelical Alliance. He spoke to them through the influence of his teachings. He was God's instrument for cleansing the sanctuary, and he cleansed it by calling attention to these remaining four basic errors of Churchianity. His voice called to this religious order, causing them to organize and do certain things in fulfilment of this prophecy. Whenever God sends forth truth it seems to be a word to the Adversary to get busy with his errors. It is in this way Brother Miller spoke to this sixth angel.

LOOSE THE FOUR ANGELS WHICH ARE BOUND IN THE GREAT RIVER EUPHRATES. The Euphrates river is the stream upon which the great city of Babylon was built. The waters upon which the woman sits, are nations and peoples and tongues, explains the Revelator, a little further on. Thus it is to be seen that the river Euphrates represents the peoples of Christendom who support the Babylon of today, and also the same system in the day of the applicability of this prophecy.

An angel is anything used as a bearer of information or a tenderer of service along that line; it may be animate or inanimate. The four angels, here referred to, seem to represent four doctrines which were common to, and which were bound up in, the minds of the people of Babylon at that time, and which are largely so today. These doctrines are four errors so common to the Christian people that they are, seemingly, a part of all religious beliefs of Christendom. These errors were drunk in by them with, as is often said, their mother's milk. In fact they had been so long believed and taught that they were never questioned as being anything other than truths of the Bible.

These four doctrines are: (1) "The unity of the Godhead and the Trinity of the persons therein." (2) "The incarnation of the Son of God." By this is meant that Jesus did not become flesh, but was merely God clothed in a flesh body -- a god-man, a divine man, a spiritual monstrosity that is absolutely foreign to God's arrangements. (3) "The immortality of the soul, the resurrection of the body, . . . and the eternal punishment (torment) of the wicked." (4) "The divine institution of the Christian ministry." The other five doctrines set forth in their doctrinal articles of faith we can heartily subscribe to. We will list them also: "The divine inspiration, authority, and sufficiency of the Holy Scriptures." "The right and duty of private judgment in the interpretation of the Holy Scriptures." "The utter depravity of human nature in consequence of the fall." "The justification of the sinner by faith alone." "The work of the Holy Spirit in conversion and sanctification." These nine embody their entire setting forth. It is apparent that the four errors we have listed first, foregoing, are the cardinal errors of Churchianity today; and we, therefore, appreciate them as the "four angels bound at the river Euphrates." The rest of this discussion we think will fully verify this fact.

9:15 AND THE FOUR ANGELS WERE LOOSED. As long as these errors were imbibed with "mother's milk," becoming an unquestioned part of man's religious make-up, he was not held responsible to so large a degree as when they were brought out into the open and thoroughly discussed. When Brother Miller searched the Bible and proclaimed them as errors, his exposition of them caused the ministers of the day to defend them, and thus they were loosed, brought out into the open. The Evangelical Alliance was a movement for safety; for in union there is strength. When the Devil saw that his stronghold was being attacked, he immediately got busy in having his people present a united front to the truth. When he could show that practically all Protestants were a united body, and all supporting these doctrinal settings-forth, that should be enough to show that little Mr. Miller was wrong.

WHICH WERE PREPARED FOR THE HOUR AND MONTH AND YEAR FOR TO SLAY THE THIRD PART OF MEN. The word "prepared," here used in the Greek text, has the significant meaning of "being internally constructed," in contrast to another word which might have been used, which has the meaning of "externally equipped." Yes, these errors are so prepared within themselves that they will serve to the end of slaying the third part of men. When these four cardinal errors are believed, a man is dead entirely to truth, for this little leaven will leaven the entire religious mass for any one. They destroy God, and Christ, and reason, and hope, and love, and peace, and joy out of ones life; and leave one dead indeed, as far as obtaining the truth and its blessings are concerned.

As a solution to "the hour and month and year," we offer the following: Since it was then that the third of men would be slain, these time designations seem to have reference to the time when this slaying would take place. We know that during the "hour" when the ten horns shall reign with the beast, a great slaying of manhood will take place; for at that time we expect to see church and state united and Babylon will be seen doing her worst in this regard. These errors will be made a standard for religious worship, and all not submitting to the slaying of their manhood by subscribing thereto may, it appears, be bodily slain at that hour.

Then we have the prophecies of the forty and two months, and the three and one-half years. Both these time features set the date when a period of slaying of manhood would take place. During these periods of forty and two months, and three and one-half years, which are the same time, run synchronously, no one was slain; for all were dead, so to speak. But in the year 1799 A.D., the time when the Bible was freed from all its restrictions as they had been placed upon it during the Dark Ages, the year marked out by both these month and year prophecies, the work of slaying began, for missionary enterprises began everywhere and the third of men began to be slain.

Not only has this slaying of the third part of men been going on since this grandest of all periods of religious freedom has been ushered in by the month and year prophecy, which we have set forth above; but the hour time of slaying is also here marked; for this will be the most disreputable time in all earth's history; for it will be immediately after God shall have flooded the world with the light of truth, and also after he has opened up the spiritual things of his truth. These four cardinal errors are so constructed that they will becloud this truth and its spirit if one is not devoted entirely to God. It will be noted that the definite article "the" is used with the word "hour" in contrast to its omission with the words "month" and "year." Thus is seen that the marked time for slaying will be in "the hour." This will be Churchianity's last stand, and backed up by governmental power, she will make herself be respected and will enforce her doctrinal decrees upon practically all.

Christendom is divided into three parts -- Catholics (Roman and Greek), Protestants, and unbelievers. The Catholics are so unenlightened and so in slavery to their dogma and clergy, that they are dead to all truth. The Protestants have made a strike for liberty, and have declared for freedom of thought as one article of the Evangelical Alliance's declaration of faith states. They are those who were alive in a sense and are the ones who are slain by these errors -- had their reason and manhood prostituted by these "four angels." The unbelievers are those who remain alive, continue to use the reason and manhood given them, and which has never been placed subsidiary to Satan and his benighted servants. The third part who are slain are the unbelievers who are converted to Protestantism by subscribing to these four doctrines; thus they become as dead as the Catholics for God's use and purpose.



9:16 AND THE NUMBER OF THE ARMY OF THE HORSEMEN WERE TWO HUNDRED THOUSAND THOUSAND: AND I HEARD THE NUMBER OF THEM. Horsemen are they who go to battle riding upon horses. Some translators call these horsemen "cavalry" -- warriors upon horses. The Bible uses horses to represent doctrines. Horses are a very good means for getting somewhere, and when used in war they are a good means for treading under foot, slaying, those who are not riding upon such horses. With sabers and horsehoofs millions upon millions have been killed in wars of the past. The horsemen of this vision are all who espouse the cause of these four false doctrines; and, upon them as a means, seek to ride down the reason and manhood of the rest of mankind not afflicted with such doctrines; thus killing them as men of independent thought and reason. Two hundred thousand thousand equals two hundred million, and this is approximately the number of Protestants in the world, or it may more closely approximate that number when "the hour" arrives. The fact that religious statistics corroborate this number very closely, seems to be in line with the statement that John makes when he says "I heard the number of them."

9:17 AND THUS I SAW THE HORSES IN THE VISION, AND THEM THAT SAT UPON THEM, HAVING BREASTPLATES OF FIRE, AND JACINTH, AND BRIMSTONE. Those sitting upon the horses, having the breastplates, are the individuals who are propagating the doctrines, even as the horsemen guide and urge the horses into action. The breastplate is a piece of equipment for protecting the vital organs of its wearer. To slay one of these, as such, one must pierce this breastplate of his doctrinal protection. This doctrinal protection that Satan has provided for him is made up of the four cardinal errors above referred to. The fire representing the eternal torment error, the sulphur the intensification of that thought, and the jacinth, being of a blue color, seems to represent the sulphur, burning. When Satan can get this interposed between one of his servants and the truth presented to him, he is safe from any truth entering his vitals.

AND THE HEADS OF THE HORSES WERE AS THE HEADS OF LIONS. The most imposing thing about a lion is his head. This is mammoth in appearance. A horse with a lion's head would look far more ferocious than with its own head. These doctrines are ferocious in their appearance. Satan, being the old lion that roareth, going up and down in the earth, seeking whom he may devour, is the spirit and brains of these false doctrines; he is the head of them all. He is the prime mover of them all.

AND OUT OF THEIR MOUTHS ISSUED FIRE AND SMOKE AND BRIMSTONE. The statement of these doctrines was effective to the end that it was tormenting, confusing and destructive. The fire seems to represent the torment induced; the smoke calls the confusion they produce to the mind; and the brimstone tells us they are destructive in nature. Nothing can live in the presence of fire and brimstone. The doctrine of eternal torment is seen represented in the fire; the doctrine of immortality of the soul is associated with the torment idea, making it eternal in its suffering. The doctrine of the trinity and of the divine-man Jesus are confusing in the extreme. The teaching that the clergy are of divine institution is destructive, taking man away from God and placing fallen man in God's place. Thus it alienates man from God, and there is nothing more destructive; for life comes from God alone, and no man can supplant God in this regard without destroying the one separated from that only source of life.

9:18 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. Above it is stated that this third part of men were killed by the four angels being loosed. Here it is shown that it was by the effect of the fire, smoke, and brimstone that came out of the mouths of these horses that this third part of the men were killed. We see that these errors are called plagues, and truly they are such; for this trumpet is called the second woe. This third part of men is the Protestant part of Christendom, the unbelievers who became dead by becoming Protestants. So as to not be misunderstood in this matter, the repetition is made stating that it is by the fire, and the smoke, and the brimstone that came out of the mouths of the horses (doctrines) that this third part of the men was killed.

9:19 FOR THE POWER OF THE HORSES IS IN THEIR MOUTHS. If these doctrines were not continually preached, they would be forgotten. The creeds are but little known; but it is the preaching of these things and holding them before the minds of the church-going public that gives them what power they have. If they would cease to be announced, they would soon die of neglect; for there is no truth in them to keep them alive.

AND IN THEIR TAILS; FOR THEIR TAILS WERE LIKE UNTO SERPENTS, AND HAD HEADS, AND WITH THEM THEY DID HURT. As the tail is the member that is carried about behind the horse and follows it everywhere, inseparably attached thereto, so these doctrines have adherent followers also. These are the lay or supply-ministers, class-leaders, missionaries, and other assistants of the clergy who are almost inseparably connected with these doctrines. The horse's tail seems to be supplied it, and used solely for chasing flies off the horse, and if you have been near when that tail is in action and had its hair strike your face, you will know that with them they do hurt. When a fly -- an irritating bit of truth -- annoys such a doctrinal horse, one of these adherent followers -- caudal appendages -- immediately gets into action to defend the doctrine from such irritation, and if they strike you in so doing you will know they can do injury to your feelings. These "tails" do harm to the simple.

But these tails are like serpents, and have heads, and with these they do hurt. Since Satan is the father of all these doctrines, those who ardently espouse them imbibe his spirit therefrom, and it is that Satanic spirit that causes them to hurt all who come within reach of their activity when chasing "flies." Having heads like serpents shows us that these ardent defenders of Satan's doctrines have not their own heads, neither have they the head of Christ; but Satan, that old Serpent, he is their head. Is it any wonder that they do injury -- damage the cause of truth and hurt its advocates and defenders?

9:20 AND THE REST OF THE MEN WHICH WERE NOT KILLED BY THESE THEIR 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. The rest of the men who live in Christendom, who did not lose their manhood by succumbing to these terrifying doctrines have not changed their ways. They remain worshippers of demons, as Spiritualists, New Thought Advocates, Christian Scientists, Theosophists, and all religious healing cults, Communists, Anarchists and other radicals not amenable to these unbelievable doctrines. And as lodge members and members of other religio-secret societies and clubs they did not cease to worship their idols of gold, silver, brass, stone and wood. That these idols can neither see, hear, nor walk shows that they are not real, but man-made idols -- standards and ideals of righteousness and moral activity that do not emanate from the Lord's Word.

9:21 NEITHER REPENTED THEM OF THEIR MURDERS, NOR OF THEIR SORCERIES, NOR OF THEIR WICKEDNESS, NOR OF THEIR THEFTS. All this snorting and cavorting of these horses, with their terrifying appearances, and with the fire, smoke, and brimstone coming out of their mouths, had no effect upon these. The murders, sorceries, wickedness, and thefts even became more marked and numerous. Those who have been terrified into discontinuing these practices are still such at heart, and those not so terrified are still practicing these evils as they always have, and with more activity and intensity, if such be possible. Error never sanctified and never will.

Since we have now taken up the fifth and sixth trumpets or the first and second woes, we will briefly review them. The first four trumpets delivered from much, yet we find that there were other things from which the Lord's people needed deliverance. The Catholic Church was highly formal in its services. We find that the Lutheran religion also retained much of this form of worship; and, when we examine its child, the Church of England, we find another bad case of the same over abundance of ritual. It was from this formalism that Wesley was used to deliver the Lord's people. It was not Wesley's intelligent conception of the truth along these lines that caused him to be the one to deliver us, but it was his reaction toward it that brought us the blessing God intended for us. Having this matter of rituals shown up to us, we can see that there is something other in religion than form and ceremony. This the real child of God finds when he is set free from formalism, even though following the one who pointed this out to him would have led him into still greater bondage, that of Satan.

The time for the cleansing of the sanctuary was now approaching, and the loosing of the four cardinal errors was the blessing brought to his saints by the Lord under this sixth trumpet. This was done by the Lord using Brother Miller to "chase" these out of the brush of man-made creeds. When Brother Miller antagonized these errors their guardians had to take up their defence, and the result was that their exposure before the Lord's people caused them to be rejected by them; thus they were freed from their baneful influence. Now, with all this rubbish of creedal dogma removed from the scene, the Lord's

people were ready for the truth, and the seventh trumpet is that which brings this truth to the fore. It will be shown in the following chapter how this was brought about. And please note the difference marked between the voice of the angel and the trumpeting forth of his message.

## CHAPTER TEN

Having now finished a consideration of the second woe, or the sixth trumpet, which, as we shall explain more fully later on, affects the world until the seventh trumpet blasts forth its message for them, the voice of its angel having no effect upon them, we shall now return to things introductory to the seventh trumpet; and things which stand related to the recent experiences of the church here in the flesh as they hear its blessed message in its preparatory "tuning up."

**10:1 AND I SAW ANOTHER MIGHTY ANGEL COME DOWN FROM HEAVEN, CLOTHED WITH A CLOUD:** This statement has reference to the advent of our Lord Jesus as he came to earth in 1874, not as bridegroom, but as God's representative to prepare for the inauguration of his kingdom upon earth, and to institute the work of completing his church-- things relative to the preparation for the seventh trumpet and its final blasting forth for the thousand years. Being clothed with a cloud tells us that he came unseen by natural sight, and that the sight of him was only to the class who could obtain this through their faith in studying the Scriptures.

**AND THE HAIR UPON HIS HEAD, AND HIS FACE WAS, AS IT WERE, THE SUN, AND HIS FEET AS PILLARS OF FIRE.** This description of him tallies with that which we examined in our consideration of the first chapter of this book. There he was seen to be the expression of God, the head of the church, and the stage of the church represented by the feet of him, was set forth as still being in the suffering period, showing that our Lord is here picturing himself as he was when he came before his advent as bridegroom. Since the church now has no message for the world, the door having been shut in the Philadelphian stage, the feet of him are no more pictured as pillars of fire; their suffering is over.

**10:2 AND HAVING IN HIS HAND A LITTLE BOOK OPEN.** This little book represents the truth given us by our Lord through, Pastor Russell. Called "a little book" shows us that it was not all God had for us. So many think the truth Brother Russell was privileged to deliver unto us is all God had for us; but it is just the "little strength" given to the Philadelphian Church through its messenger, Charles Taze Russell. And this book was open in the hand of the angel, signifying it was in his power to give an understanding of the truth of that time to any one who should desire it.

**HE SET HIS RIGHT FOOT UPON THE SEA, AND HIS LEFT FOOT ON THE EARTH.** The sea pictures the anarchistically inclined of the human family; whereas, the earth pictures those more orderly disposed, society as it is constituted at this time. The matter of placing his foot down upon the sea and the earth is in line with our expression, when we say, "I will put my foot down on that," meaning that we will not permit of it; that is, we will control that phase of the matter. So, as the order of things was nearing a change during these last fifty or more years, our Lord had to put his feet down upon earthly matters, and see that they did not "act up" so as to upset or work contrary to his pre-arranged plan for things earthly. Placing his right foot upon the sea, shows US that he has his great power holding the restless and discontented of earth's millions in full control, and we need not think nor fear that any thing can arise in the way of revolution or anarchy that might interfere with our progress in his way. The foot upon earth shows that no governmental change or institution can arise to interfere with his work. It appears that of the two, anarchy and constituted governments, anarchy is the greater to be feared, and his RIGHT foot is upon it. "Fear not Little Flock."

**10:3 AND CRIED WITH A LOUD VOICE, AS WHEN A LION ROARETH.** The word "loud" here used in connection with the voice, which signifies a proclamation, sets forth the fact that the proclamation would be wide spread, and intensive; and that it would be brought to the attention of many. The voice refers to the message of Pastor Russell; and it was, indeed, "loud," heard round the earth. The lion is a symbol of justice, and the just and righteous conditions of the kingdom he announced, caused all to fear the truthfulness of his message. It was terrifying to all who were not in harmony therewith.

AND WHEN HE HAD CRIED, SEVEN THUNDERS UTTERED THEIR VOICES. Consulting the Greek text we see that this statement is not strictly in harmony with the original, even though it seems to speak forth the proper thought. The cry of the angel, with the roar like unto that of a lion, has reference to the world-wide proclamation of the truth under Pastor Russell. Since then we have been able to hear the voice of the seven thunders, even though they uttered their voices during the time of this world-wide proclamation of the truth. No one was sufficiently spiritual to discern this thunder message therein even though the seven thunders were uttering their voices at that time. Now, after this world-wide proclamation of the truth, we are being blessed to hear what the spirit has to say unto the churches; for the thunders are being heard and understood.

A thunder is a heavenly sound, originating in the heavens. It speaks loudly, not that every one can hear it, but in its testimony it is very convincing. The only ones who cannot hear thunder are the dead, those who are not spiritually alive; and that constitutes all but the new creatures of this period. Since the truth has been given us, there are a few who hear the voice of God in that truth, speaking to them of spiritual things. This voice is very loudly and convincingly informing them of the matters concerning the Holy Spirit. It is our opinion that you have already received six of these thunders, sealed up; and with this study you have about one-half of the seventh thunder likewise sealed up; and if you have an ear that can hear, you are hearing in them the thunder tones of what the spirit is saying to the churches. Further, it is our thought that these seven thunders will constitute the long expected seventh volume, the seventh plague of chapter sixteen of this book.

10:4 AND WHATSOEVER THE SEVEN THUNDERS HAD UTTERED, I WAS ABOUT TO WRITE. When the John class heard the seven thunders utter their voices -- and it seems they were the only ones who did hear them -- they thought it was just too good to keep, and so they put forth every effort to write those glorious things down so that all could have them. When we have something good, it is our natural inclination to think of passing these heart-cheering things on to our fellows; but there is a due time for everything, and what is our idea and desire is not always God's way in the matter. As Jesus stated, when the mother of the two sons of Zebedee asked of him that he should grant that her two sons might sit, one on the right and the other on the left, with him in his kingdom, that it was not his but the Father's to grant that honor; even so it is not ours to give the message of the seven thunders unto any; for this is a sealed matter and it belongs to God alone to so bless one.

The reader has received six series of studies before this one, and this one is the seventh. While we have endeavored in them to write out the things of the spirit of God, we find that we have only written words. We have only disposed of so much printer's ink upon white paper. If any one receives or hears the message of the Holy Spirit through them, it will be God's blessing upon him; for unto us it is not given to so highly honor any one; this is a prerogative of the Almighty God alone. There seems to be significance in the Bible statement of this matter. We will set forth the literal Greek reading of it. Verse 3: "And when he cried, the seven thunders spoke the voices of themselves." We do not speak voices, but words. If some one addresses us in an unknown tongue, we hear his voice, but his words are not distinguished. The rapidity with which a foreigner seems to speak is due to our being unable to separate between words and syllables; when we can distinguish words he does not seem to speak so fast. Until then he speaks a "voice" to us but no words. What the seven thunders spoke were "voices," and these voices must speak words to those who have an ear to hear if they are to receive the message of the truth -- the spirit of God which brings us God's joy and peace. In the phrase quoted at the beginning of this 4th verse, the Greek word for "uttered" is the same as that which we have just found in our literal translation of verse 3: above set forth; yet in this statement of verse 4, the word "voices" is not used, showing that there is purpose or intent in the use of this expression as it is here recorded.

AND I HEARD A VOICE FROM HEAVEN SAYING, SEAL UP WHAT THINGS SOEVER THE SEVEN THUNDERS UTTERED, AND WRITE THEM NOT. It is not our privilege to give spiritual understanding; this is and never will be the privilege of any but God. The Greater than Abraham, like Abraham, is the begetter of all his children. The church with Jesus Christ, will co-operate with him as the wife in this matter of bringing new creature sons forth unto him. Our joy is complete and abounding in the privilege we have of hearing the voices of these seven thunders and understanding them. Seeing this so beautifully and pointedly set forth in the Abraham Series, is the voice from Heaven so informing us.

While John was not allowed to "write" what the seven thunders had uttered, he, nevertheless, was commanded to "seal up" what they said. To seal up a matter is to make it safe and secure, to place it where it was to remain and again be found; even as Daniel was sealed in the lions' den, and was also told to seal up the vision until the time of the end. The John class are thus bidden to "seal up" what these seven thunders have spoken. They have done this in that they have written out in words, that which has sealed in them, the message of the seven thunders. Since the message is spiritual, God must bless any one with the hearing ear, if he ever gets out of these words the message that is contained or "sealed up" therein. The words "Write it not" have the significance of convey not the spirit; whereas, these writings are those words in which God has sealed this message so that he can convey their spiritual significance to those to whom he sees fit.

10:5 AND THE ANGEL WHICH I SAW STAND UPON THE SEA AND UPON THE EARTH LIFTED UP HIS RIGHT HAND TO HEAVEN. 10:6 AND SWARE BY HIM THAT LIVETH FOR EVER AND EVER, WHO CREATED HEAVEN, AND THE THINGS THAT THEREIN ARE, AND THE EARTH, AND THE THINGS THAT THEREIN ARE, THAT THERE IS TIME NO LONGER. Our Lord Jesus, in subjecting his power unto God, showing that it is the Lord Jehovah who doeth all these things that are done in heaven and earth, informs us that there is time no longer for this old order; that their time has run out, and that now God is instituting the new order of things, the kingdom of Messiah, which this angel came to institute. Yes, to the ones who are awake to their privileges, there is evidence, that is true and unquestionable, that the kingdoms of this world have had their day, and with them sin and sorrow shall forever pass away.

But let us examine this statement a little more closely and see what it has especially for us. The word "stand" does not properly represent the tense of the word of the original Greek; for this says "having stood." This swearing was not done when this angel first descended, but after he had stood upon the sea and earth for some time; and we think this swearing time is now here. One swears to anything to which he wishes to give a strong asseveration of reality. We doubt things for they do not appear to us to be real, and an oath of affirmation is oftentimes given thereto to make the thing that is doubtful, in our minds, become real. There is something in our minds that is not real, and yet we are not doubting in the least; for it has not yet taken form or come into reality, and that thing is the end of this old arrangement and our departure into the real things. Our hope is to be realized, and that hope is the end of this evil order of things; and when that end comes, the church will be in heavenly glory. This aspect will be discussed a little later on.

The swearing of this angel, then, pictures the Lord bringing into REALIZATION for us our cherished hope to be with our God. This realization is to be experienced upon the basis of the truthfulness of God, for he is the one by whom the angel swears, together with what he has made in heaven and also upon earth. Swearing by God is equal to giving us evidence of this hope in that we have come to know God, his Holy Spirit. Swearing by that God who made the things in heaven, is giving us this realization upon the basis of an understanding of the heavenly or new creature things. A clear insight into these things shows us that the church as new creatures is now very near the time of their completion. The seven thunders are about through sounding to this end, and the swearing is set after their sounding and sealing up is completed. Thus we see that the spiritual things tell us beyond question that the time is here for the end of this old order and the new one to come in. The things upon earth which God made, by whom affirmation is made, is the insight into earthly things setting forth the fact that they also are at an end; that the four angels are about ready to let the four winds loose; for the sealing of the saints in their forehead is almost completed, and MAY be completed before this year has run its course, and we do not refer to December 31, at that.

Since this swearing of the Lord Jesus took place immediately after the sealing up of the seven thunders had been accomplished by John, we see that Jesus assures us that immediately after the John class has finished setting down in print what contains the spirit of God, that in which the seven thunders are to be found securely hidden and preserved, the beginning of the new order will date; and the first work of that new order will be the taking home of his church unto himself, and through them the overthrow of this evil order will begin to be accomplished. There remain just two more studies of this last series to be sent you, then this work seems to be at its end. The literal translation of this matter sworn to by our Lord is "Time shall not still be," or "Time not further shall be." Rev. 2:26, 27.

10:7 BUT IN THE DAYS OF THE VOICE OF THE SEVENTH ANGEL, WHEN HE SHALL BEGIN TO SOUND. The Greek text here given us is not properly represented by these words. It should read "be about to sound" rather than begin to sound. Here we are referred to two periods of time, i.e. the time of his voice and the time of his trumpeting. His voice is the time when there is no concrete evidence of the things he foretold, the time when he spoke forth his truth and before it stood forth in fulfilment. Soon will come the time when his trumpeting will occur; for from Isa. 61; we learn that this was the time to announce the "day of the vengeance of our God." This has been a prophecy until now, but very shortly it shall become a reality and then it will be the trumpet announcing it. We are living in this particular time when it is still only his voice, and when the sounding or "trumpeting" of this angel is about to begin. This is only one phase of his message; all that he spoke of will follow this voicing and find its actual fulfilment in Millennial blessings.

THE MYSTERY OF GOD WAS FINISHED. It is to be seen from this statement in connection with the foregoing one, that the mystery of God, the Christ complete, all united in heavenly glory in the marriage of the Lamb after the wedding supper is finished, will be finished during this "voice" of the seventh angel, before he begins to trumpet -- before the real time of vengeance or trouble comes. Can words be plainer in their statement of this matter? We need only to let them convey their meaning, prevent preconceived ideas standing in the doorway of our minds. How wonderfully in harmony this statement is with that which we have just examined in the swearing of the angel, which immediately precedes!

AS HE HATH DECLARED TO HIS SERVANTS AND PROPHETS. God has told us OF these things in the past, and he is telling us these things right now, in clearing them up to our minds.

10:8 AND THE VOICE WHICH I HEARD FROM HEAVEN SPAKE UNTO ME AGAIN, AND SAID, GO AND TAKE THE LITTLE BOOK WHICH IS OPEN IN THE HAND OF THE ANGEL WHICH STANDETH UPON THE SEA AND THE EARTH. This voice was the voice which John heard that was like unto a trumpet. It was the voice of God. He was commanded to take the open book out of the hand of our Lord Jesus. This the John class has done, but there are so many who take this open book out of the hand of Pastor Russell, and these get the truth only in a way. Those who take it out of the hand of the Lord get it from him, and they get it in such a way that it is their joy and their life. They cannot cast it away when some one else sets forth something different and substitutionary therefor. They have received the truth from God, and they will also keep it.

10:9 AND I WENT UNTO THE ANGEL, AND SAID UNTO HIM, GIVE ME THE LITTLE BOOK. 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. When we eat anything, we attempt to make it our own, cause it to become a part of ourselves. Just so the truth must be appropriated. It must be thoroughly incorporated into our make-up. We must receive it from the Lord as unchanging truth. When we do this it will become sweet as honey in our mouths. Our mental organs are the mouth we have with which we receive and reason upon the truth. As we chew our food and mix our digestive juices therewith, just so we break up the truths we receive and mix our reason with them; and the reasonableness and beauty of these truths become as sweet as honey to our minds. Our hearts say: "Lord give me the book."

Here again the Greek text states "the angel having stood upon the sea and earth." We have all been privileged to have the truth during this harvest period, but it is now the privilege of the John class to take this little book out of the Angel's hand and eat it. Up until now none of us have ever eaten this little book. We just took it into our mouths and "mouthed" it about. We thought the truth was for purposes of argument, so as to contend for it earnestly; we thought it was to preach and that our final examination would be upon the basis of how much of it we knew and had retained; none of us ate it so as to get out of it what God had for us therein. Notice, when a Bible student opens his mouth, you see the truth in his mouth. He talks about the time of trouble, restitution, or the high calling in the sense of the divine nature to be received; or he may have some doctrinal hobby; but as certain as he opens his mouth just that certain he has some material aspect of the truth to speak about or present. They have never swallowed the truth; it is so sweet to their taste that they keep it in their mouths.

You will remember of Judah, one of Jacob's self-assertive and materially minded sons, the best one of

the sons of Leah, that it was said of him that his teeth were white with milk. Just so it is with all these Bible students, their teeth are white with the milk of the Word. They have never done anything with it other than "mouthing" it. These materially-minded ones have never used the truth to get out of it what God has for them therein; neither have the John class done so before God told them to take the book out of this angel's hand, the one having stood on the sea and earth, and EAT it. Since we have eaten it we have experienced just what we were told would happen, and oh! how much more!

The statement of the angel "having stood," at the time of John's taking the book out of his hand, tells us that this experience of being told to take the book is our very recent one, after the angel has practically finished his standing upon the sea and the earth. It has been only in the last seven years that we have taken this book and have eaten it; whereas, the angel has been standing here upon sea and earth for over sixty years. Since the John class have eaten this book, and have been telling others of the blessedness of this experience, when these open their mouths there is no milk to be seen upon their teeth, but praise and adoration of God, joys of love come forth from their hearts. If you were privileged to read their letters as we are, you would know to what we have reference. Just as the writings of this John class are conspicuous for the absence of "milk" in them, even so the letters received from their readers are full of the praise of God, love.

After we have thus masticated our food and mixed our digestive juices with it, it is then taken into our bowels from whence it is absorbed into our blood stream and from there it replaces the old torn down material of our body. But instead of this natural course taking place the spiritual is somewhat unnatural; and therefore, the bitterness is experienced when we take it into our system. We formerly thought this bitterness was the persecution that we received when we became active in the truth, but nothing that would represent activity is here brought to our attention. It is just the natural consequences of receiving this truth from the Lord, and taking it into our lives that is here pictured. And remember, too, that it is the John class that is telling of their experiences, and not the truth people in general. All who will finally use the truth aright will experience this same bitterness after they have taken the truth very intently and intimately into their lives.

We take food into our stomach and bowels to extract the life giving elements therefrom. There is much of our food that is only fibrous material, framework into which the real food substance is builded; and when we have extracted this life supporting substance the fibrous material is of no further use. Just so the truth is a framework into which God has placed his spirit. We take the truth into our hearts so as to extract the life-giving elements out of it. When this is done, truth has served its purpose for us. But this Holy Spirit that is in the truth necessitates the displacement of the human spirit we have as old creatures, and here is where the bitterness comes in. The old man and his godlikeness are difficult of elimination or displacement. This food, spiritual in nature, does not agree with the old man; therefore, it causes bitterness in the life of the old man, who must be put off, and who dies hard. Not every one can put off that which he has been striving to build up and upon the basis of which he sought to merit God's approval. It is hard for self to be set entirely at naught, and here is where the natural mind is enmity toward the mind and spirit of God.

10:10 AND I TOOK THE LITTLE BOOK OUT OF THE ANGEL'S HAND, AND ATE IT UP; AND IT WAS IN MY MOUTH SWEET AS HONEY; AND AS SOON AS I HAD EATEN IT, MY BELLY WAS FILLED. Doubtless John experienced the bitterness that the voice promised would be his if he ate the little book, but he does not mention anything of that, as this, the oldest manuscript, records his words. It is our conjecture, based upon our experience in this matter of eating the "little book," that the filling and satisfaction experienced as a result are so wonderfully satisfying that the bitterness was not a matter to be mentioned. Yes, the spirit of the Lord is so wonderfully agreeable and pleasing, that the bitterness experienced in getting to that place, is entirely forgotten. Just as a mother apparently forgets all her birthpains as soon as the child is born, so great is her joy over the new born child.

10:11 AND THEY SAY UNTO ME, THOU MUST PROPHECY AGAIN BEFORE MANY PEOPLES AND NATIONS, AND TONGUES, AND KINGS. The change in number of the subject addressing John, seems to imply that the Scriptures are the "they" referred to, for he had just eaten the little book and in doing so he had received an enlightenment from the Bible. The "prophets" had spoken unto him. It is in this

understanding of the Scriptures that the John class realize that they must again prophesy, speak, to many peoples, nations, tongues, and kings. The John class are, today, prophesying to "the seven churches of Asia," as they were bidden to do, when they were given an insight into these spiritual matters, in the words, "What thou seest, write down and send it unto the seven churches of Asia." Similarly they are here told that they will also be privileged to be used by God in setting these same things forth unto all in the next age, when all become ready for spiritual understanding. Gideon's band of which the John class is a part, was used in a wonderful way in connection with freeing Israel of their most devastating enemy, Midian. The John class will again prophesy unto all others through these writings which they are giving forth as God's instrument, when it becomes God's time to so bless them.

## CHAPTER ELEVEN

Having just examined into matters that were preparatory to the church receiving the message of the seventh trumpet, and also into the blessings they are to receive therefrom, this chapter goes back into the Gospel Age and shows us the things preparatory or leading up to the time when the world shall hear the blasting of the seventh trumpet. This chapter recounts the treatment of the Word of God down through the age, showing how it will eventuate in the glorious seventh trumpet message.

11:1 AND THERE WAS GIVEN ME A REED LIKE UNTO A ROD. A reed is a staff used for measuring purposes, at least that was the use to which it was put in this instance. A rod, as this Greek word is used in the Scriptures, is used for walking purposes, for ruling and shepherding purposes, and for destructive ends as well. The truth, as it has been given us, can be placed in use in all these ways. We need it as a support in progress as new creatures; we need it for ruling in our lives; we shall need it in shepherding the world of mankind in the next age; and it is very useful in destroying the old man. This understanding, the rod, is given us also as a means to measure the house of God and those worshipping therein; therefore, it is like unto a reed.

AND HE SAITH, RISE AND MEASURE THE TEMPLE OF GOD. The temple of God is to be measured. Since we have been given an understanding of God, from the standpoint of love, we know the exact size of this temple of God. It must be of the size to permit of God fully exercising all his gracious attributes or graces of love. If God is to dwell in this temple, the temple is not to be love, but must be a material thing in which love is to be dwelling. As we become actuated by love, we are so much of God in this respect, and when we, as material beings, are actuated by love, as it is in God, it is nothing other than God dwelling in his temple. The temple, the material aspect of this matter, has been measured; and it was through the understanding of what a new creature is, which we have received from the truth, that we are able to measure this temple. The measure of this temple is nothing other than that of complete godlikeness.

Since a godlike individual is capacitated to take in, through his various godlike graces, the corresponding graces of love, of God; it is evident that the temple is nothing other than complete godlikeness. Each godlike grace is a capacity within us wherein God can dwell, in that the corresponding grace of love can be appreciated and loved and received and harbored within that godlike moral organ. If one of these moral organs can accommodate its corresponding grace of love, then complete godlikeness, can accommodate complete godliness; therefore, complete godlikeness is the temple of God.

What has just been said about the temple of God applies to the individual new creature being such a temple in which God's love becomes resident. But another aspect of this temple presents itself, and that is the one in which the entire church with its head is that temple. It takes this entire number to be that exhibition of God's love in which one may view a complete display of love. Thus all will find it required of them to come into a complete understanding of the entire church in order to come into a complete understanding of all the marvelousness of love. This will be the temple in its mediatorial and revelational sense. It will be after God has so exemplified his love in its entirety that the temple will be set up, as it was with Solomon's temple. After each of its stones had been quarried and cut and shapen they were transported to the temple site, and then in seven years this temple was reared, and after its completion the glory of God filled that temple. Just so it was during this



entire Gospel Age, "stones" were quarried from the world of mankind, the world being the quarry. They were experienced to fit into that temple into which man can come and in which God is to be displayed, and then they were laid aside until all were so completed. During the last seven years the temple has been in process of being reared, all made new creatures, commencing in the year 1929. When this seven years shall be up may we not expect the glory of God to fill this temple? Rearing and filling with God's glory are the same event differently pictured; rearing being progressive; filling, terminal.

As these stones, shapen and cut, were set aside for the time of rearing of the temple, even so has God taken his saints out of the world and experienced them so they will fit into their respective places without the sound of a tool of iron. Since they, each, have been so shapen; they have awaited this time of rearing of the temple. The rearing is about accomplished, and when all the seven thunders shall have been sealed up, then it will be fully set up, and the glory of God will fill it, in that the entire church shall have received the things of God's Spirit, his glory. This will be so remarkable an event to the praise of God that the priests will not enter, for all glory was due to God and the priests were not esteemed as being due any credit; for it all belongs to God. The rearing of the temple consists of the awakening of the sleeping saints and the making of them new creatures; and also the making of such new creatures out of those remaining here in the flesh during this time. Since we in the flesh must be completed by a slow process, we have been privileged to enjoy these blessings for these seven years; but the sleeping ones being awakened in incorruptible bodies will require a comparatively brief time for their rearing into this temple condition, and then the glory of God will fill the temple. That no tool of iron was used seems to tell us that no force will be used in this matter, for his saints will be willing in the time of his power. *Psa. 110:3. I Kings 6:38.*

This temple in its every part must conform to these measurements; and, as we view the seven stages of the true church in the second and third chapters of this book, they clearly demonstrate that they had received no spiritual blessings; but were being experienced and qualified to the end that they were being fully awakened and prepared toward that complete godlike state. As the temple stones were quarried and shapen to fit in their places in the building, and all were thus prepared before the builders attempted to erect it, even so the material beings we are were all first prepared as such living stones before it was our privilege to become a habitation of God's spirit. St. Peter tells us that now we are being built up a spiritual habitation of God; for God can not dwell in a "stone," but he is to be comprehended, spiritually, in the building that resulted from these "stones" built together for such a habitation.

The fact that God will dwell in this temple tells us that they will be of such proportions in spirituality and so experienced that one can come into (the understanding of) this temple and there worship God in all the multiplicity of his graces in their various displays and manifestations. This is possible in that the height, depth, length and breadth of the God's love has been spent upon this church. Taking the members of the Christ from every condition of the entire Gospel Age tells us that all the various graces of love, acting in every condition possible will be recorded as real in this church.

God will dwell in the Christ complete as his temple, but he will "tabernacle" with the world of mankind. The temple was a much more glorious and pretentious structure than the tabernacle. Yet God dwelled in each. While the Holy Spirit of God, love, will be the possession of every one who so invites it into his heart; the spirit of God, as it is displayed through and in the church, the temple class, will be much more glorious and pretentious than what it will be seen to be in God's dealings in connection with the world; for no mercy is to be extended the world by God when he deals with them; but the church, which is the body of Christ, will be a monument of the exceeding riches of his grace of mercy in his kindness unto us, while we were in Christ. Thus God will only tabernacle with men in comparison to his dwelling in his temple as he will be seen and worshipped in the Christ complete. John was bidden to rise when asked to measure the temple. Yes, it is a wonderful position and condition to rise to when one can be privileged to measure this temple. As John has been measuring this most wonderful of all structures his measurements are being given to all desiring to know them.

**AND THE ALTAR.** This altar, referred to here, was the brazen altar that stood in the court. It was the altar that represented our sacrifice of ourselves, as material beings, unto God. Since the Lord has given us this rod -- understanding of the truth and its spiritual things -- that is to be used as a

reed-- a measuring staff-- we can examine into consecration more minutely than it has ever been our privilege before. At one time we thought we knew all there was to be slain in sacrifice, but since that time we have learned that something we thought should be kept alive and fostered must be slain before we can become new creatures. This something that we must slay, and that has never before been sacrificed unto God, is our godlike disposition. Those now sacrificing at this altar, who are not slaying this godlike disposition, will not be in the temple class. In the ultimate sense, that is, in the sense that when all else has been sacrificed, and this is not, such an one is still alive. The Great Company fear to sacrifice this; and, therefore, are the live goat when the Lord comes to inspect his worshippers at this altar; for they do not measure up to the specifications required of a true worshipper on that altar.

**AND THEM THAT WORSHIP THEREIN.** The Greek phrase translated "therein" may as properly be translated "thereon" as what it is here set forth to mean. We worship on an altar, and in a temple. Since the altar is mentioned after the temple, we think the word "it" used here in the Greek text, in its literal translation "on it," has reference to the altar and not to the temple. Thus in measuring those who worship on the altar we are privileged to see wherein the Great Company lose out in the ultimate. We previously thought that the truth people with all their possession of the truth and sacrificing were all of the Little Flock; but we are now given the "reed that is like unto a rod" and are bidden to measure these classes and see just what makes one of the Little Flock, and why another is of the Great Company.

**11:2 BUT THE COURT THAT IS WITHIN THE TEMPLE LEAVE OUT, AND MEASURE IT NOT; FOR IT IS GIVEN ALSO UNTO THE GENTILES.** From what we can learn of the temple, there were two courts in connection with it-- the inner court and the outer court. The outer court was called the court of the Gentiles; but the inner court, which was for the Lord's people (Israelites) was within the territory called the temple, for it was vitally associated and related thereto. This inner court has been given over to the Gentiles, in that God has permitted them to overrun it, and thus they have wrongfully trodden his courts. To this class he speaks, asking them "What hast thou to do to tread my courts?" There is nothing gained in an effort to measure this court nor those which are therein, for they have no relationship with God whatsoever. These are make-believe Christians, "business-getting Christians," and have nothing related to real Christianity in the least. Therefore they are left out, nothing to measure about them.

**AND THE HOLY CITY SHALL THEY TREAD UNDER FOOT FORTY AND TWO MONTHS.** Prostituted and blinded by Satan these human beings, have been assuming themselves to be lords over God's heritage. From the year 539, when the mass was instituted, until the year 1799, when this entire system was shown to be an empty piece of bombast in that the self-styled representative of God upon earth, who was its head, was taken prisoner by Napoleon and was set before the entire world as an imposter, was a period of 1,260 years during which this "abomination that maketh desolate" has been standing in the holy place, the court of the temple. Forty and two months are just one thousand two hundred and sixty days, and a year for a day makes these forty and two months picture this period of one thousand two hundred sixty years.

During this period God has given to these false Christians to tread down his courts, and his saints. They have ruled them with an "iron club" and fifty millions have suffered death and horrible suffering because these Gentiles have been treading the holy city under foot. There is nothing that can be measured by the spirit of God, in such beasts as these have displayed themselves to be, for they had the spirit of their father the Devil. How glad we are that these forty and two months are now history and in no sense prophecy, even though a sample of this spirit is reserved for final display, to show that it is still the same spirit that will soon display itself again for an hour! To tread under foot is an expression that shows utter disregard for a thing. A "bull in a china shop" is a parallel expression. It shows the treatment of the beastly toward the human, of the unholy toward that which is holy, of the spirit of Satan toward the spirit of godlikeness and godliness; of error toward truth.

**11:3 AND I WILL GIVE POWER UNTO MY TWO WITNESSES, AND THEY SHALL PROPHECY A THOUSAND TWO HUNDRED AND THREE SCORE DAYS, CLOTHED IN SACKCLOTH.** The two witnesses of the Lord will be given power by him to set forth their testimony for one thousand two hundred and three score days, a day for a year shows us that this is the same period of time that the forty and two months represent, referred to above. This period began in the year 539 and ended twelve hundred and sixty years later in the year 1799. If a prophet gave his testimony clothed in sackcloth, it signified that he was

in humiliation, in sorrow, in depression, in mourning. It was just so with these witnesses of the Lord; all this period in which the Gentiles trod down the holy city, the witnesses of God were in dejection, humiliation, sorrow, and oppression. While the false church presented things rosy with it in control, the two witnesses had to prophesy of humiliation, suffering, of much tribulation through which the kingdom was to be entered. It took much grace and power from God to survive during such a debauch of Satanic devilry, as serpentine and adverse as it was possible to be enacted.

11:4 THESE ARE THE TWO OLIVE TREES, AND THE TWO CANDLESTICKS STANDING BEFORE THE LORD OF THE EARTH. These two witnesses are the Old and New Testaments; they are the two olive trees referred to in Zech. 4:3,11. Giving light as they do to the people of God in addition to offering them the Holy Spirit, they are also fittingly represented as being two candlesticks. But their light during the age just past has been as candlesticks compared to the light that is now shining from their pages. These stand before the Lord of the earth, in that they have the Lord's face and favor upon them, standing in his power and protection. They stand before him also in that they are his servants, his Logos, speaking for him, carrying out his biddings, and performing his service.

11:5 AND IF ANY MAN WILL HURT THEM, FIRE PROCEEDETH OUT OF THEIR MOUTH, AND DEVORETH THEIR ENEMIES. Note that it does not say out of their mouths, for they have one mouth, so harmonious are the Old and New Testament Scriptures. If any one wishes to injure the truth, the truth is its own defence, and will devour them. If any one desires to misrepresent the truth, he is misrepresenting his own hopes for life, and destroying his own basis upon which alone he may obtain life. If he wishes to destroy the truth, he destroys his only hope for life. The literal Greek implies the one "hurting" must "will" to do so, a wilful destroyer of God's Word. To illustrate: Should some one desire to contend that there is no such thing as godliness, stating that godlikeness and godliness are one and the same thing; does not that one destroy the basis upon which he is to be blessed with new creature life? As long as he persists in this, just so long will he be in the way of destruction.

AND IF ANY ONE WILL HURT THEM, HE MUST IN THIS WAY BE KILLED. The only ones who may now be killed are the ones who have the truth to the degree that it provides them with a measure of hope. If these argue against further truths, they are arguing themselves out of the only means by which they can be made alive forever. So the ones being killed, are the ones who could have been of the bride class, but who argue against the truth until they destroy that hope, and they are thus killed as far as this glorious hope is concerned.

11:6 THESE HAVE POWER TO SHUT HEAVEN, THAT IT RAIN NOT IN THE DAYS OF THEIR PROPHECY. There being so much in these "two witnesses" that is highly symbolic, they have within themselves the power to shut up heaven. And, since these symbols were not understood during these days of their prophecy, heaven was shut up during these days so that no rain of truth came upon the people. This time seems to be pictured by the three and one-half years of Elijah's drought, when no rain fell upon the earth; but he was sustained by the food the ravens brought him, even as the Lord's people were sustained by their willingness to hear what the prophets in sackcloth had to testify.

AND HAVE POWER OVER WATERS TO TURN THEM INTO BLOOD. Waters, as here used, are blessings of truth that sustain life, that satisfy our thirstings. When we are thirsty and are offered blood, it is quite undesirable, and in a very short time the blood turns into a putrifying mass. The Bible is so written that it makes these life giving waters of truth appear to the world of mankind as a most undesirable mess. To illustrate: Restitution is some of this water of truth, but the second chance, that it seems to teach, makes it an undesirable presentation to them. The oneness of God and the Son and the Holy Spirit as it is set forth in the Word, becomes an unassimilable mess when it is presented as the trinity. There is nothing of truth that is life giving unto the people; while they like it, they cannot accept it for they do not understand it and cannot as long as they hold to their inconceivable errors. Thus, presented as it is, truth is not acceptable unto them.

TO SMITE THE EARTH WITH ALL PLAGUES, AS OFTEN AS THEY WILL. Christendom has become so saturated with error that there is no truth in all their creeds. This may seem to be an incorrect statement, but may be proven to be correct when we read their creeds with our understanding of matters.

But when we have them explain their conception of these creeds we will find that the statement is not overdrawn in the least. As the Bible contains in itself the all things of truth, and is so worded that this truth is hidden until the proper time for its revealing; it also contains the statements which become luminous at the proper time to give us the key to its unfolding, and does in this way, in itself, smite the earth with the plagues of truth whenever it wills; that is, it is so constructed to bring forth truth, that it will bring forth that truth in its proper time. Only as we have error is the truth a plague unto us. The seven plagues of the sixteenth chapter of this book are, in the main, the plagues here referred to.

11:7 AND WHEN THEY SHALL HAVE FINISHED THEIR TESTIMONY, THE BEAST THAT THEN ASCEND-ETH OUT OF THE ABYSS, SHALL MAKE WAR AGAINST THEM, AND SHALL OVERCOME THEM, AND KILL THEM. Through an official act, at the end of this period of one thousand two hundred sixty days of their sackcloth testimony, the French Republic, the beastly government that came from nowhere, placed a ban upon the Word of God. It was proscribed. Bibles were gathered and publicly burned, and all manner of ridicule and contempt was heaped upon it. Everything that they could think to do to overcome the influence of the Bible was done. The "seventh day" was done away, and the tenth day was substituted for the Sabbath. A vile woman was worshipped as a personification of reason, to displace the Bible and its God. They succeeded, temporarily, in killing the effect or worship of God and the Bible.

11:8 AND THEIR DEAD BODIES SHALL LIE IN THE STREET OF THE GREAT CITY, WHICH SPIRITUALLY IS CALLED SODOM AND EGYPT, WHERE ALSO THE LORD WAS CRUCIFIED. The streets of a city are its public property. A government is public property. Thus we see how a government in the Holy Roman Empire--the great city--was one of its streets. This action by the French government was published throughout the entire so-called Christian world -- the Sodom, and the Egypt where also the Lord was crucified. He was crucified in these parts because they have treated his body members similiarly, and now on a par with this they slay his two witnesses. They slew his living Word, the Logos of God, and here they slew his spoken and printed Word; and all who did not remonstrate against this proscription were counted as partakers therein. France was just a "street" in Christendom.

11:9 AND THEY OF THE PEOPLE AND KINDREDS AND TONGUES AND NATIONS SEE THEIR DEAD BODIES THREE DAYS AND ONE-HALF, AND SUFFER NOT THEIR DEAD BODIES TO BE PUT IN A GRAVE. The Greek text states, "And they out of the people," setting forth that there was a class out of the great mass who were differently disposed toward these two witnesses than were the rest. While they saw the Bible reduced to the status of a dead issue, they, nevertheless, espoused its cause; and would not let the Bible be put away altogether. Thus is seen the fact that to all the rest of the people and kindreds and tongues and nations -- the great city -- was accredited the slaying of the Bible and the living Word of God, because they submitted to it and did not endeavor to prevent it. When one is buried, he is entirely put out of the way. These loyal ones would not permit the Bible to be entirely put away, but defended it to the best of their ability.

The three days and one-half that they witnessed the prostrate condition of these two witnesses lying in the street -- France -- of the great city, picture the three years and one-half during which the Bible was proscribed and was a dead issue in France. In 1793 the Bible was suppressed in France. Three years later a resolution was introduced to modify this decree and give toleration to the Scriptures. After six months of lying on the table it was passed without a dissenting vote. Thus the three and one-half years are clearly marked wherein the Bible lay dead in the street, France, of that great city, Christendom.

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 DWELL UPON THE EARTH. All who were earthly minded, regardless of whether they were church members or not, rejoiced over this seeming defeat of the Bible, because it was used to torment them. They wanted to die when they could live no longer, but so much torment was set aside for them to experience when they had left this earth, that they were pleased to see reason, as they termed it, triumph over this Bible nonsense, as they considered it. They had a great time of merrymaking, a regular carnival or gala time was the expression of their joy. Ministers(?) of the Word expressed themselves as being pleased that they could now declare themselves out of harmony with what they had been preaching, stating it as a fact, that they never believed what they taught but were afraid to let it be known.

When the greatest events of history are celebrated, people usually feel so thankful for the blessings received through the deed they are commemorating that they wish to give vent to their thankfulness by giving gifts to one another. We, in Christian lands, do this upon the celebration of Christmas each year. Some do so also at Easter time. The Jews do so at the Passover time, celebrating the deliverance from Egypt. To show how happy the people were when they thought the Bible was "killed" they celebrated the deliverance from that torment that had been preached upon them out of it, by treating one another liberally in the bestowal of gifts.

11:11 AND AFTER THREE DAYS AND A HALF THE SPIRIT OF LIFE FROM GOD ENTERED INTO THEM, AND THEY STOOD UPON THEIR FEET; AND GREAT FEAR FELL UPON THEM THAT SAW THEM. When this edict, that was passed against them, was rescinded by the same assembly that enacted it, and when they were thus restored to the same status they occupied before, they could be considered as being upon their feet again. When those, especially those who had so rejoiced in their deliverance from the Bible, saw that the French Government realized its error and had rescinded its action, they must have become possessed with fear as to what would be the consequences to them in this reversal of attitude in the government, realizing how the government had previously slaughtered the supporters of the Bible.

11:12 AND THEY HEARD A GREAT VOICE FROM HEAVEN SAYING UNTO THEM, COME UP HITHER. AND THEY ASCENDED UP TO HEAVEN IN A CLOUD; AND THEIR ENEMIES BEHELD THEM. It was the people who heard this great voice calling to the witnesses to come up hither. This great voice was in the marked way in which the Bible was brought into prominence immediately after its being freed from France's decree of proscription. In the opening years of the last century the Bible Societies were formed, not only in this country, but also in Europe, and Bibles by the millions were printed in some three hundred languages and sold either at cost or given to the poor. Such a marked attitude of favor toward the Bible was manifested that it was something not easily to be understood, therefore it is presented to us as ascending up to heaven in a cloud. To the atheists, sceptics, infidels, agnostics, and to all other Bible-haters it must have been a matter of chagrin to see so violent and inexplicable a reaction immediately following their seeming complete victory. Yes, it ascended in a cloud.

11:13 AND THE SAME HOUR WAS THERE A GREAT EARTHQUAKE, AND A TENTH PART OF THE CITY FELL. An earthquake is a manifestation upon the earth as the result of changes taking place within the earth. The government of France had been so subsidized by the Roman Church that the people were entirely filled with all they could stand of this ecclesiastical deviltry. They arose to cast off this form of government and establish a republic in which they would all have a voice, such as was established about fifteen years previously in America. When this change came the monarchial form was destroyed and the republic order of France was established; and the reaction went so far that the Bible was even set aside by order of the Assembly, which was then in power. When the French government or kingdom fell, it being one of the ten toes of the Image of Daniel (2:41-43) as well as one of the ten horns upon the Papal beast, it is clearly to be seen that one-tenth of the city, Christendom, fell. France was no longer a part of the papal order. Napoleon, shortly there after took the pope prisoner to Paris thereby showing all that he was an empty boaster and pretender.

AND IN THE EARTHQUAKE WERE SLAIN NAMES OF MEN SEVEN THOUSAND. People are very patient, as a rule; but the time comes when a straw breaks the camel's back, and it came in France. The load of titled gentlemen was too great a load for the people to carry; they were taxed to death to support these parasites of society. They abolished all these titles, and history tells us that there were seven thousand titles destroyed at that time -- names of men.

AND THE REMNANT WERE AFFRIGHTED, AND GAVE GLORY TO THE GOD OF HEAVEN. So terrible was this carnage in France as a result of this reaction to oppression, religious bigotry, and graft that all not belonging to the mob were in fear of where it would end. Historians say that this reaction toward the church was the finest example of divine justice ever meted out. They gave that much glory to God in heaven. Some respect for him was instilled in them as a result of this reign of terror.

11:14 THE SECOND WOE IS PAST; AND BEHOLD THE THIRD ONE COMETH QUICKLY. One would be inclined to think, from this statement, that the French Revolution was this second woe. But we have

already examined the second woe, and found it to be the Evangelical Alliance movement which followed this setting forth that we have just examined. After outlining this woe, the Bible goes back and brings up the matters that are related to the third woe, the seventh trumpet which led up to it. Having now given us the second woe and matters leading up to the seventh trumpet, we are ready for the consideration of the third woe. It was upon the basis of these two witnesses taken up to heaven that Brother Wm. Miller could do his work, and call for the four angels bound in the Euphrates River to be loosed.

11:15 AND THE SEVENTH ANGEL SOUNDED. As we have stated foregoing, these angels first prepare themselves to sound, and it is during this period that the consecrated hear the messages of these angels. But when the world hears their messages, in the next age, then they really will sound their trumpets. So it is with this seventh trumpeting angel; he first prepares himself, and it was during the voice of Pastor Russell, "when he was about to sound," that the church class heard his message, and the mystery (secret) of God was completed. This record is of his sounding, trumpeting, which will take place when the truth is sent forth in the next age in actual happenings, which we will see is the case as we continue our examination of this record.

AND THERE WERE GREAT VOICES IN HEAVEN, SAYING. The thought of great voices "saying," is that there was a very great amount of evidence to that effect. When this seventh bugle blast of liberty sounds forth, it will be a very authoritative setting forth of the truth, in action rather than prophecy. Coming from heaven shows that the new heavens will be in control, and that it will come from that source. We understand that the great voices will be the loud acclaim when the truth is sent forth upon its wonderful mission of blessing all the families of the earth. It has been fully prepared, and when it goes forth it will go with authority and effect.

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. Note that it does not say "The kingdoms of this world," but simply "The kingdom of this world." The kingdom of this world is Satan's empire; and, while the right to rule belongs to God, and he will give it to his Christ, it cannot be said today that this kingdom is become the kingdom of our Lord and his Christ. This will be properly and fittingly stated in the next age, when his power and control will be exercised, and Satan will have been bound; but today he still exercises authority and is still the God of this world. His Christ is not yet in evidence; the vast number of them are still in the sleep of death at this writing, the year 1936 A.D. If God should be explained as being in authority, he has always been so. If the day of Jehovah should be explained as fulfilling this statement, we will ask: "How can the Christ be said to be in control, when they are all either in the sleep of death or in the flesh in their impotent state?" This statement will be fully appreciated in DEED when the next age has been fully inaugurated.

11:16 AND THE ELDERS, WHICH SIT BEFORE GOD ON THEIR SEATS, FELL UPON THEIR FACES AND WORSHIPPED GOD. These twenty-four elders, which seem to represent the twenty-four offices in which the church of God will serve him and his great cause, teaching man all the blessings of materialism and godlikeness, as well as spirituality and godliness, SIT on their thrones and will be worshipping God in that they will glorify God and hold him up before all as the One and only One who is to be considered in this new kingdom arrangement; and that he is the one who has accomplished and brought all these marvelous things into realization.

11:17 WE GIVE THEE THANKS, LORD GOD ALMIGHTY, WHICH ART, AND WAST; THAT THOU HAST TAKEN TO THEE THY GREAT POWER AND HAST REIGNED. Can we say today that God HAS reigned? Could and does the truth to date teach and proclaim such as being a fact? God is preparing to do this, and is gradually assuming this position with relation to the world, but that it can be stated as a past accomplishment we cannot agree. Neither is there evidence that God has taken unto him his great power in this matter as yet. God reigns during the day of Jehovah, subduing the nations, who will not acknowledge Christ, so he may give the Christ the kingdom promised him.

11:18 THAT THE NATIONS WERE ANGRY; THAT THE WRATH AND THE TIME OF JUDGING THE DEAD IS COME. This statement of matters shows that the nations were angry, a thing that is past and completed. But they are only now approaching the vortex of their anger; for they will be angrier in the

near future than they have ever been in the past. The statement "is come," incorrectly translates the Greek text at this place; for it should be "came." Here again past fulfilment and not present attainment is the sense of the Scripture setting forth. The time for the judging of the dead will also HAVE come when this seventh trumpet sounds forth its message of truth, which will be in the next age.

**AND OF GIVING REWARD TO THY SERVANTS THE PROPHETS, AND TO THE SAINTS, AND TO THEM THAT FEAR THY NAME, BOTH SMALL AND GREAT.** This word "came" applies to this statement as well, showing that the inauguration of these features of God's plan would be well under way, if not accomplished when this trumpet should blast forth its blessings of freedom for all.

**AND OF DESTROYING THE CORRUPTORS OF THE EARTH.** While organizations that have a tendency to hinder man in his attaining what God has for him, will be destroyed in the very near future, and some of them have already passed away; to wit: the autocratic monarchies of earth; it is man that has been the originator of these evil institutions that despoil the earth for mankind, under the influence of Satan. Those who are such at heart will finally be eternally destroyed. When this will have been accomplished then the earth will be the blessed home of all mankind, and it will be no more corrupted for them as it has been in the past. The word "came" should apply to this statement also. When critically studied, this statement of matters, as it is set forth as the seventh trumpet message, seems to refer to the time when this will have been a matter of the past as to its inauguration; whereas, we are in that time now, the time when this message is being prepared for its blasting forth to all; yes, to all who have ever lived upon this footstool of God.

**11:19 AND THE TEMPLE OF GOD WAS OPENED IN THE HEAVEN ABOVE, AND THERE WAS SEEN IN HIS TEMPLE THE ARK OF THE TESTAMENT OF GOD.** The statement "in heaven above," shows that the divine arrangement, the abode of God and his Christ, is a matter that becomes luminous when this trumpet has sounded. Just as it has been the experience of the church, that after they have had the blessings of the seven trumpets in their preparation to sound, and as a result have had the temple of God opened up unto them, and have come to see what the ark of the Lord's testament is; even so it will be after the world shall have received of the blessings of these seven trumpets. Then they, too, will be privileged to look into that in which the Heavenly Father dwells. Then they will see the oneness of the divine family as it is set forth, pictorially, in the ark of the testament. The top piece of that ark, being made out of pure gold, represents the Heavenly Father himself. The rest of the ark, the open box without its cover, represents the church with Christ Jesus as their head, in themselves an incomplete thing, needing God to complete them.

How fitting it all appears when properly viewed. God has permitted the counterfeit church to deceive all first; then he has prepared freedom from all this error for those who could receive it, and these he has freed through the tuning up of these trumpets, freeing them in the preparation of that which will free all mankind, who will to be free, in the great kingdom time. This freeing from error, exposes the error and finally brings forth the truth. When the truth has been fully set forth, then the purpose of that truth is finally realized, and that is opening up to mankind through this truth the real abode of God -- the condition of real godliness. When this is fully opened up to them, then they will see all who are in that condition; namely, the divine family. When this is fully seen, it will be the means of imparting unto them this same blessedness of spiritual habitation. They, too, will come into this new creature condition; for they also will die in God and receive the blessedness that God has for all who so die; but they will not become divine.

In this ark of the testament was Aaron's rod that budded. This rod being privileged to bud, blossom, and bring forth fruit in one night, designates that the class represented by this rod is chosen of God to dispense his blessings unto all his people. All will realize why these have been so highly honored. While they were in the world during the night time of this Gospel Age, this Aaron class were awake to the blessings of God and brought the desired fruit unto God, while the rest of mankind were so absorbed in any and everything else that they did not even sense what it was all about. While all twelve rods were in the same place, in the tabernacle, it was only the almond rod that budded, bloomed and brought forth fruit during the time when all earthly influences to that end were absent. Even so the Little Flock will be that class out of all the consecrated of this Gospel Age who will have matured

fruit in the morning of the Millennial Age. Certainly this will be an astounding thing that will show that God has blessed them with his spirit to this end or they would have been as all the rest, only ordinary human timber, if it had not been that God desired to have a channel of blessing for all in his kingdom. Thus they will acquiesce to this honor going to this class.

The ten commandments were in this ark also, representing that the fulfilment of God's law is in this class, not in its letter, but in its spirit. Love, which is the fulfilment of that law, is the blessed possession of this ark class. Not the love of the material, of the godlike state; but the love that is of the spirit, godliness. This is that alone which meets God's requirements entirely. This class has operated toward God and it will operate toward man, not only from the standpoint of the ransom, but also in respect to the burnt-offering blessings which he has for all.

Additionally, this ark contained the golden pot of manna. We discussed this golden pot and its incorruptible manna when we were considering the seven churches and their blessings as overcoming ones. Here we see that the Christ is to be the repository of this wonderful blessing, so that when they come to see this ark as God will reveal it to them, they, too, can come and eat of this manna that is in the golden pot and live as new creatures forever.

This will be made clear to all after the seven trumpets shall have imparted unto them their blessings. How wonderfully impartial and beneficent our God is! All the real joy-inspiring blessings he has for one of his intelligent creatures, he has for all. While natures may differ, in the completed condition of all his people, his family, yet the real joy of godliness, and the new creature condition, will be the same for all. Those who awaken now and are sufficiently respectful toward God to hear these trumpets when they are in preparation for sounding get the distinction of being God's channel for blessing all the rest. Since they can be blessers in God's stead only by being of the divine nature, they are to be raised in his nature and will become the ark of which he is the head, and in which God has placed all their blessings, even as we see pictured in the typical ark of the covenant.

**AND THERE WERE LIGHTNINGS, AND VOICES, AND THUNDERINGS, AND AN EARTHQUAKE, AND GREAT HAIL.** In chapter eight, verse five, we have a similar set of happenings recorded; the only difference is that here we have hail being experienced, while there was none mentioned in chapter eight. Here we have the effects that take place after the world receives the seven trumpet messages; whereas, there we have recorded what takes place after these trumpets have only sounded in a preparatory way. What the lightning pictures in one place it pictures in the other, and likewise with all the rest of these happenings, testifying to the beneficent effects of the truth upon their hearts as it has been blessing us today. The earthquake shows how the old order will pass away, out of their lives, having died with a love for these things still with them. The earthquake to follow the preparation feature of these trumpets only shakes down the physical organizations, the kingdoms of this world. The spirit of these organizations, the kingdom of this world, will be shaken down when the trumpets thrill them with a vision of real liberty.

The hail that is added to these experiences is the characterizing difference that proves this view of this matter is correct. Hail is water congealed, frozen into a hard mass. The truth as it is now falling is a gentle rain and those who are amenable to its influence absorb its spirit and become members of the ark of the testament class. This class heed the voice of the Lord as it is sounded forth through these seven trumpets. But the rest, who do not so respect God, must receive the truth of these seven trumpets in another form; and, since they cannot be told in so many words, they must be told through the sterner method of experiencing the facts and results which God offered to spare them when he sent the truth as a gentle rain. When the results of all this truth are realized it will be truth in the form of hail, truth unrelenting and hard hitting, destroying all that is out of harmony with God and his standards of righteousness. Thus the truth coming to this class in the next age will be truth accomplished, prophecy fulfilled, against which there can be no argument.



# The Revelation of Jesus Christ

CHAPTERS TWELVE TO SIXTEEN



SERIES SEVEN

STUDY THREE

Put Out By

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# The Revelation of Jesus Christ

## CHAPTER TWELVE

12:1 AND THERE APPEARED A GREAT WONDER IN HEAVEN. The word translated "wonder" in this connection is the same as is translated "sign" when the sign of the son of man is to appear in heaven, Matt. 24:30. The verb form of this word is found in Rev. 1:1; where it is stated that God "signified" these things by his angel unto his servant John. While, from all physical appearances, it seems to be a "wonder;" yet it is not wonderful when we know the interpretation thereof; for it is only selfness manifesting itself in connection with selfishness in the early church, resulting in the establishing of the man of sin or the mystery of iniquity. This Scriptural statement can be reduced to simple English as follows: "And there appeared a very significant occurrence in matters pertaining the Christian religion."

A WOMAN. A woman is used oftentimes to picture a church. This is due chiefly to the fact that the true church is one with, and in subjection to her head Christ. "Harlotry" is that state in which this condition is violated and subjection to other powers is assumed. This woman seen here in this "wonder" is not the "church which is his body" but is nominal Zion. The church, which is his body, is so loyal and faithful that this sign would never have been appropriate in her case. The true church of God will be selected from this body of the consecrated ones that we term nominal Zion. The church, as we know it here in the flesh, and the church, as it will be known in the finished condition, will have an altogether different personnel. Because one is a member of the church here, gives us no assurance that he will be such in the finally selected number.

While the term "earthly organization" as it is applied to the Lord's people is not a Scriptural one, nevertheless, it exists in fact; for each ecclesia is such an organization. But God never instructed that the entire number of these ecclesias should be organized under one head, and exist as his earthly organization. While the seven churches of Asia existed as organizations as did also all the other gatherings of the Lord's people at that time, there was never a super-organization which embraced them all, even as we speak of the Methodist church or the Catholic church.

It is this united condition of this early stage of the Lord's people that is called to our attention in the term of "a woman." The Lord's people, nominally referred to, are found in several such organizations at this time; but not all of these are members of the bride. It is our thought that the real members of the bride still on the earth are very loosely associated with these organizations, if they are so associated at all. We are glad to realize that the readers of this literature are independent of all such association, and also to realize that there exists no such earthly organization between these readers. While those who study these writings in class are organized as the Lord instructed, this organization has nothing to do, organically, with any other body of the Lord's people here upon earth. No one of our readers has any connection with the St. Joseph, Mo. Ecclesia, in any other way than through the Lord and his Holy Spirit. And, with the Lord's Spirit clearly in mind, we trust it shall never be otherwise as long as we are permitted to be here upon earth. There is no "board," no "committee," no anything of that sort. The St. Joseph, Mo. Ecclesia conducts its business and association upon no other basis than that set forth in the Scriptures.

CLOTHED WITH THE SUN. The sun is a symbol of the gospel light. As the sun is the light of all material life, being its sustenance; even so is the gospel light the source of all spiritual light and life. This early church was invested with the truth of the plan of God, the gospel sun. This is the same fact that is set forth when the first seal was opened, and a white horse is seen as representative of the truth that was given to this early church. Not only did the real members of the Christ then have this truth, but all the consecrated at that time had it. Thus we see that this woman was clothed with the sun, entirely wrapped up in the truth.

**AND THE MOON UNDER HER FEET.** What we have under our feet is basic to our standing; it is our foundation. The moon represents the Jewish law and all the things pertaining to the Old Testament. Not only the ten commandments are referred to as the law, but all the types that were given the Jews are included therein. The prophecies of this Testament are also included in this "moon" feature. In it are also wonderful manifestations of God's faithfulness unto his people. With the law holding forth the standard of righteousness; the types setting forth God's purposes; his prophecies also setting these forth; and with the examples of God's care and blessing upon his own, the early church had a wonderful foundation upon which to stand before the Lord in regard to performing his service and his will.

**AND UPON HER HEAD A CROWN OF TWELVE STARS.** The twelve apostles were the instruments in the Lord's hands for giving the church its enlightenment in matters of gospel truth. They were placed at the head of this new arrangement. They were plenipotentiaries of the Lord in all matters relating to this early church, as history attests. St. Paul judged even when not present, and the judgment he decreed was carried out. It was these apostles who organized the ecclesias at the beginning, and they were our Lord's visible representatives.

**12:2 AND BEING WITH CHILD.** We would not wish to credit such manifest unfaithfulness to the Lord's true ones. If they are here referred to, they cannot be included in the wedding supper arrangement; for it was unlawful for a man to marry an adulteress. For our Lord to institute marriage relationship with such as these would constitute him an adulterer. It is plainly evident, then, that this woman is the church nominal, and not the real church which is his body, his bride.

St. Paul speaks of this condition existing in the early church when he tells us that the mystery of iniquity doth already work. 2 Thes. 2:7. This condition had been begotten in the early church. Satan, who is the begetter of all iniquitous things, had implanted his spirit within this class of the consecrated very early. The leaders had been imbued with the idea of wanting to be lords over God's heritage, instead of its servants. The consecrated, instead of adhering strictly to the rules and requirements for selecting their elders, let down the bars and this spirit of Satan was given residence; and thus this "woman" was found to be with child. While the true church has been espoused unto one husband, Christ, these have submitted to Satan and been begotten with his spirit; and, as a result, the man of sin was on his way to the birth. Since the vast majority of the consecrated at any time are of this unfaithful disposition or tendency, this woman pictures the mass and not the faithful few.

**SHE CRIETH, TRAVAILING IN BIRTH, AND PAINED TO BE DELIVERED.** This disposition of Satan to exalt himself and be a ruler was the idea that he implanted within the early church. This caused the consecrated much sorrow and pain in their assemblies; and, therefore, it is stated "she crieth." When the elders sought to be rulers, and to be the greatest of the church, it is evident that the church suffered as a result; and this accounts for her crying. Whenever the elders become begotten with this idea of Satan the consecrated suffer; for the good of all is set aside, and a self-seeking disposition destroys all blessing, peace, and joy.

At the time referred to, when this early church was travailing in birth, there had arisen, as a result of this seeking to lord it over God's heritage, four chief bishops in the church. Each one of these sought to be the ruling bishop. One was at Jerusalem, another at Antioch, a third at Rome, and a fourth at Alexandria. Since the idea had now been implanted within them that ONE must be the ruling bishop, the presiding elder, this condition was within the church and so it must come to realization; the ruling bishop must be born. Until he should make his appearance there was travailing in birth in this early church. This constant agitation caused her to be in pain, torment, waiting until this matter should be settled -- the ruling bishop should be determined.

It was during the third or Pergamos stage of the true church that Satan succeeded in establishing his seat amongst these nominal Christians, when the true doctrines pictured by the white horse had become so displaced by errors that the black horse was properly representative of this condition. It was during this creed-making period, designated by the red horse, that this travailing and paining to be delivered must have taken place.

12:3 AND THERE APPEARED ANOTHER WONDER IN HEAVEN; A GREAT RED DRAGON. What we said about the word "wonder," in the first verse above, applies to this instance as well. Here we have another sign appearing in heaven. Not only were these changes taking place within the religious world of that time, but earthly matters were beginning to enter into the heavenly or religious realm. This is represented by the great red dragon being seen in heaven. Since the church was becoming lifted up in the world (which found its culmination in the Pergamos period, which word means "earthly exalted") the world was entering into the church. Satan did all he could to vanquish the church by persecution and did not succeed; then he tried different tactics -- he exalted her, and in this way found success.

The Greek word that is used to describe this dragon sets it forth as being "fiery red." The color red is used to depict the sinful state. The second seal, when opened, revealed a red horse, showing that sinful and erroneous ideas were injected into the truth left by the Lord and the Apostles. The Prophet tells us that even though our sins be as "scarlet" they shall be as white as snow. This Roman Empire, having nothing related to the ideals of the Bible as basic to its constitution, its laws, or its religion, was as sinful as fallen man could make it without the elevating and purifying influence of the Christian religion. The word "fiery red" would intensify these thoughts of its sinfulness. It certainly did prove itself to be such in its treatment of the people of God immediately following the passing of the apostles.

This dragon represents the purely pagan government known as the Roman Empire. Being seen in heaven represents the entrance of the purely political into religious, or better yet, Christian matters. A dragon is an animal that does not exist. God never makes an animal with more than one head. It is a creation of the human imagination. God would not permit himself to make so hideous a monster as a dragon is pictured to be. Since this Roman or Pagan Roman Empire was such a Satanic government, God used a nonexistent beast (a thing he would not permit his power to create, but created by man's fallen imagination and disposition) to represent it in symbol; for was it not a creation of man's fallen and depraved disposition and nature? A dragon, therefore, is only a fitting symbol of that which is so sub-beastial in its spirit and manifestations.

HAVING SEVEN HEADS AND TEN HORNS. A head is a center of control, as we find our heads to be. There all thought, design, and action originate. Since this dragon represents the Pagan Roman Empire, it was made up of several kingdoms. Since these several kingdoms were each centers from which control over their respective territories originated, we can see that they were heads. A mountain always pictures a kingdom in contrast to a plain which pictures the rule of the people. A mountain terminates in one peak or head even as a kingdom has a king for its head. History tells us that there were seven kingdoms which constituted the Roman Empire. We will list them here for those who care to have them: Greece, Austria, Germany, England, France, Spain, and Portugal. The Encyclopaedia Britannica gives as a reason for not listing Italy with these, that it was not organized as a government; but was made up of many little factions which did not coalesce until in more recent times.

A horn, in Bible symbology, is always used to represent a power. Since the power of a kingdom lies in its people, and these people have a tendency to be clannish, maintain their tribal unity and characteristics through pride and selfishness, a kingdom may have as many units of power as it has tribes of people within its boundaries. Italy's people being made up of many small divisions or "horns," could not be referred to as a "horn," and being loosely organized was not to be considered a "head." There being ten horns on this dragon represents the fact that the Roman Empire, at that time, was made up of ten different tribes of people of sufficient size to be considered as potential powers. We will list these also for those who desire to have their names. They were the Greeks, Lombards, Ostragoths, Heruli, Vandals, Saxons, Britons, Franks, Visigoths, and Suevi. These ten tribes of people were organized under seven kingdoms; thus making ten horns and only seven heads as constituting the Roman Empire, as pictured in this red dragon with its ten horns and seven heads.

AND SEVEN CROWNS UPON ITS HEADS. The Crown is a symbol of the power to rule. The power of this Roman Empire to rule lay in its seven heads, and not in its ten horns. It was due to the fact that the crowned heads of these seven pagan states were in subjection to the emperor of Rome, and later Constantinople, that this Roman Empire existed. The common people did not have a vote in the matter; hence the crowns were on the heads and not upon the horns.

When we take up the next chapter we shall see a reversal of this "head and horn" arrangement relative to the "crowns." In this chapter we have the Pagan Roman Empire presented and how it was displaced religiously; whereas, in chapter 13; we shall have the Holy Roman Empire set forth; when the crowns were upon the horns and NOT upon the heads, as we have them pictured in this chapter. A clear grasp of this point is fundamental to a keen insight into what God has for us in these two pictures.

**12:4 AND HIS TAIL.** Constantine was the last of the Roman emperors to rule from Rome. He moved the seat of empire to Constantinople, which was known as Byzantium at that time. Since all the power of government was centered in the emperor; and since he moved his seat of government far to the east, the Roman Empire really ceased to exist; therefore Constantine was the "tail" of the Roman emperors. While this act virtually did away with the Pagan Roman Empire, it really laid the foundation for the Holy Roman Empire. This will be shown as the picture continues to unfold, and will be especially set forth in chapter 13.

The new religion was becoming uncomfortably popular for Emperor Constantine. He himself, being the head of the Roman religion as well as of the Roman state, saw his power waning; for he realized that the force of religion in the lives of the people was a greater one than was the purely political. He saw, therefore, that he must do something to capture for himself this prestige of which this new religion was robbing him. He, consequently, became a convert to this new form of worship, and received the rite of baptism into the Christian faith shortly before he died.

**DREW THE THIRD PART OF THE STARS OF HEAVEN.** Since creed-making was the fashion of the day, the true ones of the Lord had to dissent from many of the things put forth in these statements of belief. Prominent among these was Arius. This caused divisions to spring forth in the church of that time; and Constantine, realizing that in unity there is strength, and to cement the Empire together and avert divisions, took a hand in religious creed-making. Whatever the greater number of the bishops of the church believed, upon these items of faith he placed his approval, realizing this to be the safe course; and thus it was forced upon all. This man who killed his own son, and later his wife, was the spiritual dictator of the church, and became the founder of the creeds of Christendom.

At the time in question there were about one thousand bishops in the church scattered throughout the Empire. These he called into assembly with himself at Nice. Out of this number only three hundred eighty-four chose to come; the rest, being apprehensive of some underhanded work, remained at home. When the Emperor saw that these assembled ones could not come to an agreement among themselves, he stepped forward and took the matter in hand, espousing the belief of the majority and announcing this as their creed; he forced all to come into harmony therewith. Thus this "tail" drew the third part of the stars of heaven after him; made them follow his dictates.

**AND DID CAST THEM TO THE EARTH.** Instead of being lights and teachers of heavenly things, they were now forced to teach what Emperor Constantine brought forth as a creed for them. Thus they were cast down to earth, became subject to an earthly being instead of God, teaching error, arising in an earthly mind, rather than the truth that comes down from heaven. They were forced to do this or else suffer banishment from the Empire as did faithful Arius; and there were not many of his kind in that day.

**AND THE DRAGON STOOD BEFORE THE WOMAN WHICH WAS READY TO BE DELIVERED, FOR TO DEVOUR HER CHILD AS SOON AS IT WAS BORN.** This new office to which the church was soon to give birth was seen by Constantine to be an important position in the Empire. The Emperor held that position with regard to the old pagan Roman religion, and when he saw that this office was slipping away from him, realizing that it was the greatest force in maintaining the respect and hold upon the people, the Emperor and his associated officers planned how they might absorb this new office into their governmental economy. Thus they kept these developments in the church well in mind and studied and planned how they might cope with this new situation and retain this prestige for themselves. The "devouring of the child" was their desire to appropriate to themselves, this new office with its influence, which they saw slipping away from themselves. Astute politicians were these.

12:5 AND SHE BROUGHT FORTH A MANCHILD. The fact that this was a manchild and not a female shows us that he was to be a head to the church, the church being represented by a woman; and the man is the head of the woman. When Constantine moved his seat of empire from Rome to Constantinople he prepared the way for the papacy to be developed. The bishop at Rome was near at hand to all those who formerly had the emperor with them to protect them and look after their interests. Now they looked to the bishop and he did not fail to make use of this advantage to further his influence among the people. He thus became so powerful that his rise in authority could not be checked and even the emperors had to admit his position in this regard.

WHO WAS TO RULE ALL NATIONS WITH A ROD OF IRON. This statement makes some Bible students think that this refers to Christ; for there is such a prophetic statement regarding the future work of the son of God. But, since the antichrist is to set himself forth as a counterfeit of the real Christ, we can see how this statement is applicable to him as well. This papal office was used for one thousand years to rule all the nations with an iron, inflexible, and cruel rod. From the year 799 A.D. to the year 1799 A.D. this iron rule held full sway over the nations of Europe. Catholics admit of this ruling period in that they say, since the papacy is now bound and cannot rule, that we are now in the little period wherein Satan is let loose; and, therefore, the office of the Holy Father is in abeyance during that period. But they think Satan will soon be bound again and then the Catholic church will return to its exercise of iron rule. This we think will also be realized in a way in the not far distant future, but it will be for only a short space; probably only "one-half hour," but in the Bible sense of that term.

Realizing the possibilities that were in this newly born child, is it any wonder that the dragon stood before the woman with the purpose in view of devouring -- appropriating to his own body-politic -- this manchild when it should be born?

AND HER CHILD WAS CAUGHT UP UNTO GOD AND UNTO HIS THRONE. With all the planning and scheming that the Roman politicians were able to bring forth they did not succeed in their purpose; for the newly created office of head over God's heritage, became a thing over which they exercised no control. Through the way prepared, by moving the seat of empire to the east, the bishop of Rome had an open road before him; and he grew in popularity and importance, gradually absorbing all the offices to himself which formerly were seen exercised by the emperor alone.

Not only was he caught up to the throne or ruling position of the empire, but he was caught up to be a god here on earth. The papacy proclaimed itself to be God here upon earth, and to exercise all the power and authority of God. They even claimed to be superior to God in some particulars. Since the child was caught up unto God and unto his throne, it appears there was a power that was so related to matters that it could catch him UP unto this exalted position. Jesus was offered this position if he would but fall down and worship Satan. But Jesus did not accept the exaltation from that source. It is because the leadership of the church at that time did accept the offer of Satan to thus be placed over all the kingdoms of earth that he, Satan, caught the papacy away unto being, as it styles itself, the Vicar of the son of God; and it ruled over all the nations of the earth.

The Bible speaks of this man of sin in connection with the manifestation of all the deceivableness of unrighteousness. This blatant substitution of the papacy for the Christ of God is so gross when properly seen that one wonders how it could be perpetrated upon so many supposedly reasoning and intelligent human beings. All the deceptions of Satan are very obtuse when properly understood; but, nevertheless, they have deceived their millions. It is only by adhering closely to the Lord and his Word that one is proof against these deceptions, and not at all to one's own astuteness or intelligence.

St. Paul tells us that this man of sin would not be revealed until that which hindered the papacy from manifesting itself -- the Pagan Roman Empire -- was taken out of the way; for it stood before the woman and endeavored to devour this manchild. It did not wish it to grow up to be what it knew it would be if it could not be appropriated into its body-politic. Read 2 Thess. 2:1-12; paying especial attention to verses 3-8, and note the wonderful harmony between this picture and the setting forth there by St. Paul. Note how he exhibits "himself that he is God." (verse 4.)

12:6 AND THE WOMAN FLED INTO THE WILDERNESS. When this manchild was born he took upon himself such a departure from what had been the methods and practises of the church that she became very unpopular in her adherence to her former principles and practises. The church here pictures these true ones who would not subscribe to all the unrighteousness that was perpetrated by this new order of things in religious matters. This woman being delivered of this manchild system, again pictured the faithful of the Lord as she did at the first. Being faithful to what she knew or thought was God's will for her, placed her in a very unpopular position before the rest of the religious world. She was alone here, and the things that made for her human happiness and prosperity were very scant and meager. It was a "desert" condition for her and this is just the thought of the Greek word here used. This period embraced the time of the inquisition.

If you will recall the experiences of the true church nominal as they were brought to our attention during the third and fourth stages in the second and third chapters of this book, you will see how unpopular they were. This was their wilderness condition. During this time the black and pale horses of the third and fourth seals were prancing about and death and the grave were in the wake of this debauch of error and sinfulness. To be apart from all this, one had to be in a desert condition while in their midst.

WHERE SHE HAD A PLACE PREPARED OF GOD. The Lord had foreseen this "desert" condition, into which the church would of necessity have to flee, and he saw to it that a place would be prepared there for her that she should not famish nor starve. He prepared for her solace and sustenance through his Word, and through his faithful messengers to the church during these periods of her experience. This book of signs and symbols is the deepest book of the Bible, and yet it has delivered comfort and consolation to every one who read it and pondered its statements. The Bible contains meat in due season for all, and thus the Lord prepared ahead of time for this "desert" condition into which he knew these faithful ones of his would flee.

THAT THEY SHOULD FEED HER THERE A THOUSAND TWO HUNDRED AND THREE SCORE DAYS. As we have remarked above, the place prepared for this woman by the Lord was a place or condition of comfort and solace through his Word. Here we find it corroborated in the statement that THEY should feed her there, that is; in the place provided or prepared for her. The "THEY" are the Old and New Testaments. These contain the food that has been prepared for the church during this period of her desert experience. These are the two witnesses of the Lord, who testified during this same period of time, clothed in sackcloth, dejected, rejected, in sorrow, and unpopularity. It was because of their adherence to these two witnesses that they were unpopular, sharing their sackcloth condition. That same Bible that brought them their unpopularity, sustained them in it. It was the "place prepared of God for her."

This period of one thousand two hundred sixty days is the same period presented to us as the forty and two months, and again as the three and one-half years. This time began in 539 A.D. and ended in the year 1799 A.D. It began, chronologically, when the man of sin became thoroughly established and set himself forth as being God; when the abomination that maketh desolate became seated in the Holy Place. The sackcloth condition, and its synonym, the wilderness state, can be appreciated when truth and error, ransom and mass, are fully appreciated in their antipodal significance.

Elijah, in his three and one-half years at the brook Cherith, sustained by the ravens while there was a drought in the land of Israel, seems to picture the Lord's people during this same period of time. Elijah represents the woman of this chapter after the "manchild" had been born. God took care of Elijah in "preparing" to this end by directing him to the brook Cherith, and arranging with the ravens to provide him with food. The black of these ravens points to the "black as sackcloth of hair" in which these two witnesses of God were clothed. Ravens being prohibited food for Elijah, but bearing him his sustenance for this period of time, seem to represent the fact that the Bible was not to be understood by his people during this time even though it brought to them the things they needed in the way of encouragement and enlightenment. The seven thunders are the blessing that will be the portion of all when God will permit, even advise, this entire Elijah class to eat the little scroll that is in the hand of the Lord since his return in 1874; for when this angel cried as a lion roars, these seven thunders uttered their voices.

12:7 AND THERE WAS WAR IN HEAVEN. We have just seen what happened in matters religious under the picture of the birth of the manchild and the fleeing of the woman into the desert condition; the dragon left standing before the woman; the manchild snatched away unto his exalted condition as religious ruler of the earth. Now the narrative takes up the battle between the bishop of Rome and the Pagan Roman Empire for control in matters religious in the Empire. The fact that there was war in heaven signifies that there was a contest in matters religious to see who would be ruler in that domain.

MICHAEL AND HIS ANGELS TO WAR WITH THE DRAGON; AND THE DRAGON FOUGHT AND HIS ANGELS. The emperor of Rome was the Pontifex Maximus as well as the chief in political matters. It was due to this added prestige he possessed, due to his being the chief religious ruler, that he was such a success as a ruler over his people. When he saw that this was being taken from him and was being absorbed by the bishop of Rome; he, naturally, put forth all effort to retain it. He endeavored to keep the control of matters religious in his own hands. Therefore Constantine became a Christian(?) and wrote the creeds which were given to the church; called all the councils of the church and ruled over these. He did all that he could to maintain his hold on the religion which was fast becoming the religion of the Empire. This "war in heaven" is clearly brought to our attention in the Scripture last presented above, where it tells us "and now you know what restrains, in order to his being revealed in his season." The governmental things did this restraining, until the dragon made a false move in transferring his seat of empire to the East.

The word "Michael" means "who as God," and has reference to the position the papacy arrogated to itself in that it set itself forth as being God on earth. His angels are the rest of the bishops and church dignitaries who were in the battle with the pope in his effort to become the coveted Pontifex Maximus. The emperor being the Pontifex Maximus of the Empire, and being the personification of the dragon, had his retinue of political advisers on his side of the battle and they schemed and planned and did all they could to maintain their hold upon the people religiously.

12:8 BUT THEY PREVAILED NOT AGAINST HIM; NEITHER WAS HE THEN FOUND ANY MORE IN HEAVEN. But fight as they may, the bishop of Rome rose to the chief place in the religious domain of the Empire. The people took up with the pope of Rome and he became their chief religious adviser. Therefore the political head of the Empire no longer was viewed as the religious head of the people, and thus he was not found in heaven any more.

12:9 AND THE GREAT DRAGON WAS CAST OUT, THAT OLD SERPENT, CALLED THE DEVIL, SATAN. When the papacy had thus cast out of the religious domain of the Empire, the political head thereof, they thought that Satan had been cast out of heaven. They esteemed the pagan religion and its government, the dragon, as that old serpent that deceived our first parents and that it was also the devil, the tool of Satan himself, or rather the personification of Satan. These four titles of the Evil One are all the phases of his unrighteous majesty by which he is known; so they thought that now the real kingdom of God was established and all evil was now under curtailment.

WHICH DECEIVETH THE WHOLE WORLD; HE WAS CAST OUT INTO THE EARTH, AND HIS ANGELS WERE CAST OUT WITH HIM. Setting forth himself as the religious head of the empire, the emperor, the papacy considered, was deceiving the whole world; for he was ruling and administering religiously unto the entire world, being the head of a universal empire. Being cast out of the religious office of Pontifex Maximus, he could function as heavenly administrator no longer; and, since he was left nothing but the political power and authority, it is plain to be seen that he was cast into the earth; the earthly domain of the Empire alone remained for him. This affected all the other governmental offices as well; and, therefore, his angels were cast out with him.

12:10 AND I HEARD A LOUD VOICE SAYING IN HEAVEN. The very apparent position assumed by the Catholic hierarchy is what is referred to here in the statement, "And I heard a loud voice in heaven." These deceived religionists had become so imbued with their own importance in the scheme of God that they really believed they were establishing the kingdom of God on earth. Only recently has another body of Bible Students been deluded similarly by their own importance into thinking that they were establishing the kingdom of God on earth, and they also acted similarly toward their brethren.



NOW HAS COME SALVATION AND STRENGTH, AND THE KINGDOM OF OUR GOD, AND THE POWER OF HIS CHRIST. The papacy thought that the deliverance they had achieved from the dragon together with the power they were now enjoying was the blessing and salvation from God. The lordship they were exercising over religious matters in the earth was the kingdom of God assigned unto them. The power they were enjoying was the power of his Christ; for the Catholic church believes they are this Christ, and their rule of a thousand years upon the earth was the power of this Christ.

FOR THE ACCUSER OF OUR BRETHREN IS CAST DOWN, WHICH ACCUSED THEM BEFORE OUR GOD, DAY AND NIGHT. It is stated that Pagan Rome accused the Catholic hierarchy of practically every crime on the calendar, and were probably right in this.

12:11 AND THEY HAVE GAINED THE VICTORY BY BLOOD -- THAT OF THE LAMB -- AND BY THE STATEMENTS OF THEIR WITNESSES. It was through much hardship that the papacy ascended to its exalted position, and so they esteemed this as attaining it through blood -- suffering. Since our Lord shed his blood and suffered to exalt his principles in the earth, they counted themselves along with him in this matter of gaining victory through blood; therefore it was the blood of the lamb. The Greek text here should be rendered "and by the word of their testimony." Their victory came largely through their influence over the people, and this they attributed to their statements of truth upon matters religious.

THEIR LIVES LOVED THEY NOT UNTO DEATH. So set were they upon being the Lord's witnesses and instruments for the establishing of his kingdom upon earth that they were willing to sacrifice and suffer to that end. Nothing is more bitter and conducive of strife and its resultant injustice than religious differences. Therefore the papacy had to suffer at the hands of the pagan priests and rulers.

12:12 FOR THIS REASON BE GLAD, O YE HEAVENS, AND THEY THAT ARE RESIDENT IN THEM. All those who were in the Catholic heavens, members of that church, were now called upon to rejoice; for the false kingdom of God had been given a great advance upon its way -- the Catholic church as God's visible organization on earth had now gained control of all religious matters in the Empire.

WOE TO THE EARTH AND THE SEA! FOR THE DEVIL IS COME TO YOU, HAVING WRATH, SINCE HE KNOWETH HIS TIME, ONCE APPOINTED, IS SHORT. Woe was spoken over the earth, organized society, and over the sea, the lower element of human society. The papacy was probably judging the political portion by the way they would act if they were placed in a similar position. They expected the rulers to take vengeance upon the rest of the Empire, to vent their fury upon them. The religious portion of the Pagan Roman Empire was now in the hands of the church, and the next thing they had their eyes upon and hoped soon to have their hands upon, was the political portion of that Empire, converting it into the Holy Roman Empire. Hoping to seize this soon, at the appointed time, as they thought, they could state that the dragon's time was short; and, therefore, they thought he would do all within his power to forestall this loss of power. They realized, also, that he could see the handwriting upon the wall, since he had lost this main basis for holding power, he certainly must see that the other power of government must also be taken from him soon. How this was done will be treated in the next, following chapter, the 13th. Papacy, thinking they were Christ's kingdom, took unto themselves all the statements and titles of Christ and his kingdom, as we see from these presentations.

12:13. AND WHEN THE DRAGON SAW THAT HE WAS CAST UPON THE EARTH, HE PERSECUTED THE WOMAN THAT BROUGHT FORTH THE MANCHILD. Since the papacy had not yet attained political power, she had to have her "dirty" work done by the temporal phase of the government. This the kings were glad to do; for they were desirous of standing in well with this new power that they realized was soon to lord it over them. The governments took pleasure in converting their subjects to Romanism by the edge of the sword, and thus they were killed, as being free humans, by the beasts of the earth, as we saw in a preceding chapter. Thus the dragon persecuted the woman.

12:14 AND TO THE WOMAN WERE GIVEN THE TWO WINGS OF THE GREAT EAGLE, THAT SHE MIGHT FLY INTO THE WILDERNESS, INTO HER PLACE, WHERE SHE IS NOURISHED BOTH FOR A TIME, AND TIMES, AND HALF A TIME, FROM THE FACE OF THE SERPENT. The two wings of the great eagle are the two testaments of the great book of divine wisdom which brought her into a place of unpopularity

and insignificance. In this was her safety. The Lord had prepared and planned aforetime that in this should be her safety. This statement of matters is set forth practically the same in verse six of this chapter; the one thousand two hundred and sixty days there stated represent the same length of time that is here set forth under the terms of a time, and times, and half a time.

**12:15 AND THE SERPENT CAST OUT OF HIS MOUTH WATER AS A FLOOD AFTER THE WOMAN.** France, which did much of the "dirty work" for the papacy seems also to fill this part of the picture in which the serpent takes active part. It was at about the time when these one thousand two hundred and sixty anti-typical days had come to an end that this serpent, Satan, cast out this flood of water after the woman. Water symbolizes truth. The serpent, Satan, used governmental France, the irreligious portion of that country to serve him thus. It was at this time that Tom Paine, and a little earlier, Voltaire, and such like, honest infidels, began to present their views and publish them quite prominently. They became very bold and outspoken in their denunciation of the Bible, judging it from what they saw its prominent advocates do and teach.

Those who have read some of Paine's "Age of Reason" will know exactly what kind of water was sent after the woman. These honest infidels or skeptics thought to destroy the influence of the Bible in the minds of the people, and the old serpent, Satan, thought in this way to destroy the woman; for he hated her. For a time it registered seeming triumph; for the Bible was proscribed in France for three years and one half. This is the same thing set forth as the time of the death of the two witnesses of God by the beast that came up out of the abyss, and whose dead bodies lay dead in the streets of that great city for three years and one half. Everything was done at this time to discredit the Bible in the minds of the people and have it destroyed from off the face of the earth. The water was, indeed, truths; for king-craft and priest-craft were truly presented, and individual liberty was advocated, freedom from the slavery to the papacy and his arrangement for enslaving the people, which was thought to be the teachings and principles of the Word of God.

**THAT HE MIGHT CAUSE HER TO BE CARRIED AWAY WITH THE FLOOD.** We see that the serpent and the dragon are used interchangeably in this narrative, as this verse and the following one show forth. Satan, as the serpent, had one purpose in mind and the dragon, as the people of France, had another. Satan desired to do away with the woman; and the dragon, the people of France, wanted to dispose of the Catholic church and kindred and associated evils. When Satan saw that his scheme was producing an effect he did not desire it to accomplish, he had to resort to some other tactics; for the water he cast out of his mouth after the woman was bringing about the French Revolution, and in this melee his pet church system was being destroyed as well. He, therefore, organized the Holy Alliance, a league of European rulers who, seeing the troubles caused in France, and realizing that if this spread, their governments would be overwhelmed politically as well as religiously. Therefore, to stay this onslaught somewhat more liberal terms, religiously, were granted; and the church systems were saved, and incidentally the "woman" was benefitted as well as her condition.

**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.** While the Holy Alliance was another move of Satan at self-preservation on behalf of his pet system, it was also planned so as to restrict the activities of the "woman." But this move was made too tardily; for the common people had already drunken in the truths respecting papacy and its priest-craft so that they could be no longer bound to give supremacy unto any form of religion or religious system, and so the persecuting power of the old papal system was at an end for the time at least, and is only to be revived again in the near future. Since the Holy Alliance was planned to give each king right to choose that form of religious worship he desired, for his subjects; this would have restricted unthinkable, the "woman," had it become really operative. But it could not be foisted upon the people since they had drunken in the truths about priest-craft as it had been brought forth by the infidels and skeptics of France.

**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.** As we tried to make plain in the beginning, so we here again will state that this woman is the sum total of the really consecrated of the Lord's people on earth, and this is not at all the Lord's

true church whose names are written in heaven, even though these may form a very small fraction of that number. God has had to continually purge this class of people to keep them as pure as they are; but, notwithstanding all this, they are very much out of alignment with his ideals and principles. Anyhow they are of such disposition toward God and truth and so much out of alignment with the things of this world that they incur the wrath of the dragon.

Many expositors of Revelation set forth that the seed of this woman is the true followers of the Lord. But where or when have we ever seen or heard the statement authoritatively made that the new creation class of this Gospel Age is the seed of the earthly church? Are they not the children of God? By what manner of reasoning can the true church, that phase of it which is still here in the flesh, be made out to be the seed of this woman?

This seed is called the "remnant of her seed." Since the papacy is plainly set forth in the beginning of this chapter as being born from this woman and is, therefore, her seed; can we credit God as being the begetter of the papacy? Any one with a correct knowledge of truth would not for one moment contend for this point. We must accept the statement given us by St. Paul to the effect that the "mystery of iniquity," which was already working at that time, has culminated in the birth of that man of sin, known in Bible terms as such. We all realize that Satan was the begetter of that seed of the woman, do we not? Was it not because of this woman's unfaithfulness unto God that she became the mother of this man of sin? Since the statement is specifically given us here that the remnant of her seed -- that remaining or coming after the first seed was born -- is that seed which is to be persecuted by the dragon, we have further reasons to know that it is not the true members of the body of Christ. If we say that this remnant of the seed of the woman is the true church of Christ, then we make God out to be a whore-monger; for if this woman had relations with Satan to the extent that the papacy was born from her, then we make God the husband of that same woman after she has been unfaithful unto him to the extent of having a bastard child. If God tells us that adulterers and whore-mongers shall not enter the kingdom of heaven, would we credit him with such actions? Would he indulge in the very practices against which he has made so many and such strict rules and statements? Nowhere can we find that the earthly church is set forth as the mother of the true church nor as the bride of God. We are told that the Jerusalem from above is the mother of us all, not nominal spiritual Jerusalem or Zion.

But just like this first seed of the woman, the papacy, was born to another than God, even so this remnant of her seed will she bring forth unto another father than Jehovah. This remainder of her seed is nothing other than the Great Company, those who have been begotten by selfness, with the spirit of godlikeness. Although they have been espoused unto one husband, they were too fearful of him, and were begotten by their own reasonings and ideas with the spirit of godlikeness.

These are they who keep the commandments of God literally, for they know not what the commandments are for; even as the rich man who kept them and yet had received none of their spirit, as Jesus demonstrated by telling him to sell all that he had and give to the poor. This class are very much over-charged with these commandments, and as a result they get no farther than the development of considerable godlikeness. Their way into the kingdom is to be earned by their faithfulness in serving the truth to others, even continuing to do so when the Lord has closed that door which he once opened for that particular purpose.

The commandments of God are not given that we shall gain a place in the new creation by keeping them; for love, the new creature condition, is never implanted by precepts punctiliously performed. The commandments of God are to give us God's ideals; but keeping these commandments never implants those ideals. Jesus said, a new commandment give I unto you, that you should love one another as I have loved you. Then he explained that there is no greater love than is manifested in laying down life for a friend. Bible students, generally, believe that if they lay down life for one another they are acquiring this love, and loving one another as Jesus loved us. Thus they seek to keep this commandment and develop love and become pleasing unto God. In this way this seed keep the commandments of God.

This seed also "have the testimony of God." The truth -- the testimony of God -- is their possession. They hold fast to this testimony of God because they think it is the means of getting them into the

kingdom through their service thereunto; not knowing that it is given us only for the purpose of being the vehicle through which God desires to give us his spirit that we may become his begotten seed. They know not that this "testimony of God," is to implant those ideals within our hearts which have been awakened within us by the commandments of God.

We find such aggregations of the Lord's people who keep these commandments and have this testimony of God. The Dawn people, The P.B.I., The Elijah Voice, The Pastor Russell Memorial Assn., The Zion's Messenger, P.S.L. Johnson's adherents, and the class who have chosen the name of Jehovah Witnesses, all seem to contain such seed of the woman. It is our thought that the last named society has not held to the testimony of God as ardently as the rest, having accepted error from their leader to supplant much of this testimony. These are like it is said of Judah; "His eyes are red with wine, and his teeth white with milk." They have their redness of eyes from tarrying too long with the wine of doctrine, instead of going on to the spirit of that doctrine. They are so continually talking the "milk of the Word" that whenever they open their mouths milk is seen on their teeth; they have nothing other to talk about, not having been blessed with the spiritual things of that wine and "milk."

It is due to their continually opening their mouths with the milk of the Word on their teeth that the dragon is wroth with them and will make war with them and destroy them as physical beings in the very near future. This will be soon after the seed of God shall have been sealed in their foreheads with the seal of the living God; and it will be but a short time until this will be accomplished. Then the Lord will permit the "fit man" the dragon, to lead the Great Company into the place uninhabited -- the death state -- whither they are to bear upon themselves the iniquity and the transgression of the people in all their sins. Thus this account will be squared in this seed of the woman being destroyed by the dragon. All who will remain faithful to the commandments of God and the testimony of God, which they have, even unto death, will come forth to their sealing after the one hundred forty and four thousand shall have been sealed; and this will be in their resurrection bodies.

## CHAPTER THIRTEEN

We have just seen the rise of the papacy in the world as a religious factor, displacing the religious phase of the Roman order; now we shall study the rise of that same religious entity in its usurpation of political power, establishing the Holy Roman Empire. Then, so that all the deceivableness of unrighteousness may be demonstrated, this papal order is placed in abeyance; and the Protestant end of heaven is given its opportunity to show itself off. After this is set forth the two are shown in veiled union endeavoring to regain the ground lost and finally things related to their final overthrow are set forth in detail in following chapters.

13:1 AND HE STOOD UPON THE SAND OF THE SEA, AND I SAW A BEAST RISE UP OUT OF THE SEA. We are at a loss to see to whom the pronoun "he" has reference. In the Greek this word for "stood" needs only a small letter like an English "v" to make it read "And I stood." We are inclined to think that in this text the letter was omitted by some copyist and so is made to read "And he stood." We are unable to see how the subject matter could be materially changed by making it read "I" instead of "he." We, therefore, prefer the reading "And I stood upon the sand of the sea."

John was merely telling us that he was down by the seashore so that he could witness the rising of this beast out of the sea. The John class are not in the spirit world when they see this vision, but down here very near to the real sea condition. When this beast came into existence there was somewhat of a disturbed condition in the Roman order of things. The seat of the empire was located far to the East, in Constantinople; and the bishop of Rome was working matters toward alienating the loyalty of the Western part of the empire from the emperor and absorbing it to himself. This was a move, as we shall see shortly, which had to do, not with the kingdoms, but with the individual people themselves, the sea element. They become more or less dissociated from the existing government; and, therefore, it is pictured here as a sea condition.

The beast rising out of the sea pictures the Holy Roman Empire, known as, the Papal Roman Empire. It came out of the sea in that it had its start wholly in the absorption of the individual rather than

in receiving its prestige and powers through the various kingdoms that went to make it up, which were formerly pagan when a part of the Pagan Roman Empire. If the rise of the Pagan Empire of Rome should be pictured, it would be by having it rise out of the earth, organized conditions; for it was constituted by absorbing one organized government after another; but not so with the Holy Roman Empire.

**HAVING TEN HORNS AND SEVEN HEADS.** We see that this beast has the same number of heads and horns as the dragon is presented as having. These horns and heads are the same that the dragon had; for this beast, the Holy Roman Empire, displaced the dragon, the Pagan Roman Empire. Since these ten horns and seven heads are common to the dragon as well as to this beast, it is evident that the beast and the dragon are the same political forces differently constituted. These horns and heads were named in the last foregoing chapter; and, therefore, we shall not consume time and space by repeating them here.

**AND UPON HIS HORNS TEN CROWNS.** Some one may ask the question: "How can this beast be pictured as coming up out of the sea, when it displaced the existing dragon which was organized, and which would be pictured as rising out of the earth? This is a very proper question, and if our explanation can be grasped, we think the entire matter will become luminous to the student.

The close reader will have noticed that the dragon had the crowns upon his seven heads; whereas, this beast had the crowns upon his ten horns. In this difference of location of the crowns lies the key to the proper understanding of this matter. The crown is a symbol of power to rule. The fact that the crowns were upon the heads in the picture of the dragon and upon the ten horns in the presentation of the beast shows that each received its power to rule from a different source, even though the horns and heads were the same in both beast and dragon.

In the case of the dragon, where the crowns were upon the seven heads, we find these heads represent kingdoms; and it was by overpowering these various kingdoms and absorbing their rule and authority that the Pagan Roman Empire came into existence. But the Holy Roman Empire came into being in an entirely different way. As we have stated, regarding this matter, in the preceding chapter, the strongest influence that can be wielded over a people is that based upon religion. Since these horns pictured the people according to their tribal associations and not as to their governmental organizations, we see that the papacy appealed to this tribal instinct for its hold upon the people rather than to their patriotism. Since all people are innately religious, the common people thus appealed to represent the sea out of which the Papal Empire arose.

When the bishop of Rome was left all alone out in the Western part of the empire, and the emperor was so very far away from this original seat of the exercise of his power, the people naturally looked to their religious head for whatever help and protection they might need. Serving them to the best he had in this way, and with his religious influence over them, he gradually absorbed the admiration and support of the people and thus became the governmental head of the people of the Empire. Thus we see that this right to rule lay in the fact that his appeal was to their religious sentiments. With this power over the common people he ruled the seven kingdoms, heads, whether they desired it so or not. Thus we see that the influence the pope had over them through their religious inclination was the power that gave him the rule of the Empire; the crowns, power to rule being tendered him by the common people rather than by the kings of the Empire. Many of these kings chafed under the humiliation of thus having to submit to the pope; but, since he had power over them through the people, the ten horns, they had no other alternative than to bear it.

**AND UPON HIS HEADS THE NAME OF BLASPHEMY.** The word blasphemy has the meaning of to revile, to treat with disrespect. It was these heads that did the blaspheming in that these kingdoms treated God with disrespect. They claimed to be Christ's kingdom, and is that not the height of disrespect that they could offer to God? It is noted that the word name is used in the singular even though the heads were seven. The one name of blasphemy used by all was "Christendom," which means Christ's kingdom.

**13:2 AND THE BEAST WHICH I SAW WAS LIKE UNTO A LEOPARD.** The leopard is that member of the cat family that is marked with black spots all over a light colored pelt. These contrasting colors of the leopard show the contrasting ways in which the Holy Roman Empire conducted itself. In one

place it was a righteous and merciful administrator; while, in another it did the darkest deeds possible. It held up the cross as the only way to salvation and the Mass as the means of forgiveness, and in the selling of indulgences it countenanced sin in its worst form. In one place it carried on its services with much ceremony, and in another it slaughtered the Lord's people by the millions.

**AND HIS FEET WERE AS THE FEET OF A BEAR.** The feet of an animal are his means of locomotion; and they represent, in this case, the manner of activity of this papal beast. The cushioned feet of the bear gives him stealth of tread, and this has been exactly how the Holy Roman Empire got to where it stood. The bear also has the characteristic of unrelenting pursuit. When he once takes after one he will continue the stalking very persistently. The papacy had these things of her planning in mind for a long time and persistently pursued them unto final attainment. She lost her power in the year 1799 A.D. and has never given up regaining that power. She is planning and stealthily and persistently working to the end she will again, at some future time, be the mistress of the religious and political world.

**AND HIS MOUTH AS THE MOUTH OF LIONS.** The lion has a great mouth, a strong mouth. It can crunch almost any large bone and swallow it; for its jaws are powerful. It has taken a wonderful mastication apparatus to assimilate the incongruous doctrines upon which it has grown to its present size. The doctrine of the trinity need just such a mouth to appropriate its unreasonableness; likewise the virgin-Mary-as-the-mother-of-God doctrine could not be swallowed by a humanly functioning mentality. With this mouth the lion can roar forth terrible sounds, sounds that paralyze the little lamb who then is swallowed before he knows it. Just so the papacy sends its terrifying doctrine, enunciations, and bulls forth; and the meek ones are appropriated by this system to its needs, in short order. This mouth of the papacy has spoken great swelling words, impressing all with its divine(?) sanction and office.

**AND THE DRAGON GAVE HIM HIS POWER, AND HIS SEAT, AND GREAT AUTHORITY.** The dragon gave his power unto the beast; but it was not a willing act upon the part of the dragon; for he fought to retain it as long as he could. The power of the dragon resided in the seven heads upon which were the seven crowns. These seven heads were not crowned when they appeared upon this beast. The dragon gave in to the beast because the power that was in him resided in the people and these were won over to the new religious leader, the pope.

The seat or throne of the dragon was also given over to the pope as the counterfeit King of Kings in the same reluctant manner, the pope becoming the ruler in the city of Rome. The dragon did this by moving from Rome to Constantinople. The pope crowned and uncrowned kings until Napoleon took him prisoner and incarcerated him in the year 1799. It was another Frenchman, Charlemagne, who placed the pope upon the throne of the Roman Empire one thousand years before, in 799 A.D. These civil powers of the old Roman Empire also lent all their influence and authority to the papacy, since they saw it was a hopeless matter to fight against him, it was policy to support him since he had the power behind him.

**13:3 AND I SAW ONE OF HIS HEADS AS IT WERE WOUNDED TO DEATH.** The papacy, a religious factor, was also one of the political entities, one of the heads of this beast. It had finally displaced three of the original horns in coming forth to power. The papal order had become so rank in its unlimited power that a natural reaction against it was the only course of what little inherent righteousness remained within the purely human. Whenever the human body becomes overcharged with noxious poisons and effete products of autogeneration, a cancer or other malignant disorder will supervene. Just so it was with the body politic and religious of the papal order, it had become so corrupt that human society, fallen as it was, naturally reacted against it, due to the fragmentary remains of the law of its Creator. The statement "as it were" means that it seemed to be so; but it was not really unto death.

**AND HIS DEADLY WOUND WAS HEALED.** One historian discussing this post-reformation reaction within the papal order refers to it as the "papal reformation." Yes, papacy had become so full of effete matter that it was nigh unto a passing out. But just as a thorough purging of the human body will often avert a serious calamity in this respect, even so a housecleaning within the body of the papal order prevented its utter overthrow at that particular time. Can one think of anything lower in the calendar of hypocritical righteousness than the selling of plenary indulgences? This allows of the permission of sins by paying for their forgiveness when they are in contemplation, and before they have

ever been perpetrated. In this way one is forgiven before commission of a sin and, therefore, is no sinner at any time. This is the way St. Peter's of Rome was built. This papal reformation, by which the deadly wound was healed, did away with these indulgences together with much more of their corruption and permitted papacy to continue to function in a religious capacity. (Wounds heal from body forces, not from salves and linaments). A religious peace was concluded in 1555 in which each state was allowed to choose between the Catholic faith and the Augsburg Confession. (The Augsburg Confession set forth the doctrines of Luther). This concession on the part of papacy was instrumental in permitting her to convalesce to her present state of political health.

**AND ALL THE WORLD WONDERED AFTER THE BEAST.** This word "wondered" implies a degree of respect for or admiration of the beast in the minds of the people. The entire earth, people of earth, respected the Holy Roman Empire; for they did obeisance unto it, worshipped it. It, too, was a universal empire.

**13:4 AND THEY WORSHIPPED THE DRAGON BECAUSE HE GAVE THE POWER UNTO THE BEAST.** The dragon, imperial or political Rome, existed under the papal order and thus gave the beast power. The governmental phase of this Holy Roman Empire was a wonderful piece of political machinery. The whole earth gave it respect and worshipped it. Had it not been for this political aspect of the Empire the papacy would have had no power whatsoever.

**AND THEY WORSHIPPED THE BEAST, SAYING, WHO IS LIKE UNTO THE BEAST? AND WHO IS ABLE TO MAKE WAR WITH HIM?** The beast is the combination of the dragon with the papal order as its head. With this formidable foundation, a foundation that had subjected the entire earth to its control and which had been given unto the beast, what wonder that all worshipped it and said, "Who shall make war with it?" Let us keep in mind that we have three things before us; namely, the dragon, Imperial Rome; the mighty little head that was wounded, as it were unto death, the papacy; and the beast, the combination of the two, with the papacy ruling.

**13:5 AND THERE WAS GIVEN UNTO HIM A MOUTH SPEAKING GREAT THINGS AND BLASPHEMIES.** While the papacy has always uttered blasphemies, stating that it was God's representative, and the Vicar of the Son of God, and similar statements, it is the beast that is uttering these blasphemies referred to in this verse. Being a religious power ruling religiously as well as politically, the beast could utter more blasphemous statements. It could now present itself as the kingdom of God upon earth with power and great glory. Is this not what is set forth in verses 10-12 of the preceding chapter?

The mouth given unto him was that mouth like unto a lion's mouth. The fact that he was so powerful, having the entire power of the dragon to enforce and give his dictates prestige, assures us that he was given a mouth to speak great things and blasphemies. Had the papacy made statements all by itself (without the dragon to back it up), it would not have had the lion's roar accentuating it in prestige and influence. Thus we see that the mouth was given it by its association with the dragon.

**AND IT WAS GIVEN UNTO HIM TO DO WHAT HE WILL FORTY AND TWO MONTHS.** While this beast existed in its full attainment for one thousand years, it had a period of ascendancy preceding that epoch. He is set forth in this chapter as rising out of the sea. By the year 539 A.D. he had gained sufficient power to have things pretty well his own way. This was through the dragon catering to his power; but when the year 799 A.D. arrived he had the power in his own hand and was not depending upon his influence upon the dragon.

**13:6 AND HE OPENED HIS MOUTH IN BLASPHEMIES AGAINST GOD, TO BLASPHEME HIM AND HIS TABERNACLE, THEM THAT DWELL IN HEAVEN.** This beast not only misrepresented God and his character; but he did likewise for the entire personnel of the divine plan and order. The tabernacle of God is the place where God dwells, and these were his people with whom he has dwelt throughout this past age. To show that this is the correct thought here intended, it is implied that the tabernacle of God are they who dwell in heaven -- those who dwelt in the spiritual atmosphere of the Bible to the degree that it was their privilege. The papacy has counterfeited the true church and its organization perfectly. They present the church as consisting of the pope with his hierarchy of cardinals, bishops, and priests. The millions of adherents to papacy are only children of the church, even as Christ and his underpriests

will make up the true church of God and the rest of the world of mankind will finally become children of the church. Thus we see how he has blasphemed not only God, but also his tabernacle, his church.

13:7 AND IT WAS GIVEN UNTO HIM TO MAKE WAR WITH THE SAINTS, AND TO OVERCOME THEM. We have had previous reference made to this war with the saints, and their being overcome, in the Thyatira stage of the church. History records this for future generations, and as we have much other to write about we shall leave this for the historian to bring to the attention of those who desire to look into it. This history was written in blood. It needs not and we hope it will never be repeated. In the second volume of Scripture Studies by Pastor Russell, under the title of "The Man of Sin," this phase of the matter is treated more fully.

AND POWER WAS GIVEN HIM OVER ALL KINDREDS, AND PEOPLES, AND TONGUES, AND NATIONS. This is attested to in the fact that the Holy Roman Empire was a universal empire. Its power and influence was felt world wide -- to the bounds of civilization. While some look for papacy to reoccupy this influential position again in the near future, it will not be as she did in the past, but will be in a modified sense, as the latter part of this chapter sets forth. This is set forth in greater detail in chapter 17 of this same book.

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 SLAIN FROM THE FOUNDATION OF THE WORLD. It will be noticed that this statement is made in the future tense, implying that it is a condition still to be accomplished. Whatever worshipping the people have done of this beast is an accomplished thing; whereas, this is stated as something still in the future. We shall see this matter presented again in the consideration of the remaining part of this chapter. This will show conclusively that it is a matter yet to be fulfilled. Dwelling upon the earth has reference to those who have their lives wrapped up in material joys, hopes, and blessings.

It is stated that all who dwell upon the earth, whose names are not written in the Lamb's book of life, shall worship him. We know that there are no names written in that book such as Charles T. Russell, and John Smith. A name is that which designates one, that which points one out as being in the Lamb's book of life -- the character he possesses. Love is that characterizing thing that will be pointing out each and every one who will be the Lord's. None other than new creatures will be in that class, and so if one is described by that wonderful name love; if one is designated thereby; that one has his name written in the Lamb's book of life. But we think the Lord has made the name still more designative. In that body of Christ all are to be official positions, and it is our thought that this official characterization is a part of all who are written in this particular book of life. It seems to be the thought here that only the Little Flock is referred to; for it is the Lamb's book of life. That this is the proper thought seems to be corroborated by the statement that this book was in the planning of things, dating back to the very foundation of the world.

13:9 IF ANY MAN HAVE AN EAR, LET HIM HEAR. This does not impose upon us the duty of getting this understanding to all who have hearing ears; for this is God's part of the matter. The thought here is as follows: "If any one of you has an ear, listen."

13:10 IF ANY ONE LEADETH INTO CAPTIVITY HE GOETH INTO CAPTIVITY. This statement is variously rendered, but we think the thought is much the same regardless of that fact. It is rendered by some, "If any one is for captivity." The thought in this statement seems to be that if any one has the spirit of getting others into captivity, he is himself departing into captivity. The Lord wants us bound to no one else than himself. Religious enthusiasts invariably desire to get people banded together in some way, whether they organize them into congregations, sects, or what not. They must be separate from all else and be a unit of their own. This is the papal or churchianity spirit. Any one having this tendency or disposition is in bondage to that spirit whether he thinks so or not. The only class who are not so bound and marked are they who have their names written in the Lamb's book of life. Are you listening? Can you hear? We joy in the fact that there is not even one letter of this spirit in all the words we have sent out that suggests any such captivity, nor that implies or even hints at it. We have not even thought to arrange for a convention of what we think are the Lord's people until



God shall shortly convene us all before himself at the time of the marriage of the Lamb to his bride.

Bible students are now banded together under many heads, but, "Is Christ divided?" The very fact of their being divided shows that they are not of the Christ. Are they not fleshly? carnal? as St. Paul states. Any disposition to draw a circle about themselves, puts Christ out of that circle and places the papal spirit within. Thus all but the Christ body will be worshippers of that papal system. The circle need not be visible; it need only be imaginary, and when conventions assemble, that circle is there as plainly to be seen as if it were a white chalk line upon a black base. Why is it that this must be conceded? Is it not because only the Lord's true ones see spiritual things and all the rest look to the material things? not being able to let the Lord take matters entirely in hand.

There is only one freedom or liberty, and that is that which the new creature enjoys. All who have not chosen the Holy Spirit, even as God has chosen it, are in slavery to selfness or still worse, to selfishness. When one can rise above soul-born inclinations and choose a principle that is entirely foreign to his natural make-up, he is free from this body -- has been delivered into the liberty of the sons of God from the bondage of this corruption that is nothing other than materialism, animal. Brain-born disposition, even though it be entirely godlike in its every exhibition of power, is slavery. It is, therefore, leading into slavery whenever one endeavors to bring another into subjection to anything other than the Spirit of God; and the one so endeavoring to lead another is going into captivity as rapidly as his followers; for it is evident that he sees nothing else, or he would hold forth the real path to freedom to another. Rom. 8:21.

**HE THAT KILLETH WITH THE SWORD MUST BE KILLED WITH THE SWORD.** We saw in our study of the fourth seal, Chapter 6:8; that the man upon the pale horse was given authority to "kill with the sword," and that this meant that they used the Bible to cause man to become a soulless creature by misrepresentation of the Word of God. By distorting the truth they forced their wrong ideas upon their subjects and thus slew them as men or possibilities for God's work and kingdom. Bible Students have slain their brethern in just that way today. They have twisted the truths they once believed and all who are twisted into conformity with their ideas are slain as regards the purpose for which the truth was given them by God through Pastor Russell. These so slaying with the Word of Truth are also slain by that same Word. Does not the Bible state that they wrest the Scriptures to their own destruction? Since the papal order did this under the fourth seal, and Bible Students are doing it under the present order, when the truth is shining so clearly and brightly, are they not worshipping the beast?

Bible Students, as a mass, are not spiritual, in the sense that God is spiritual in addition to being a spirit himself. Being all wrapped up in their godlike disposition, as a means of obtaining heaven, gives them a form of spirituality; but this is dependent upon their material beings and not upon the spirit of God. To be godly is to be spiritual as God is spiritual. Since they have no more appreciation of this than other animals, in explaining the Bible, they, of necessity, twist all these verses, that apply to the godly graces, so as to make material applications of godlikeness. Thus they slay everyone, who has the privilege of life offered him in the truth, by twisting these spiritual passages into material interpretations. Any one who so does, reveals the fact that he is slaying himself in this same regard -- making of himself a being entirely outside of the pale of God's influence at the present time.

To illustrate: Whenever the ordinary Bible Student explains the advice of St. Peter, where he tells us to add to faith, virtue, and to virtue, knowledge, etc. unto love; he manifests an entire lack of knowledge as to what is here intended. He, therefore, contending for his view, destroys his hope of the privilege of being in the Little Flock; and he does the same for all who accept his interpretation. This was not so bad in the past; but today, when the light is shining brightly upon this verse, it is more reprehensible. Thus they slay others in so teaching and slay themselves as pertains a portion of God's plan for the Church. They wrest the Scriptures to their own destruction.

**HERE IS THE ENDURANCE AND THE HONESTY OF THE SAINTS.** The Greek word used for the word "honesty" in this translation is the common word for faith. It is so rendered in the Diaglott. As the Lord's people have always been outside of earthly organizations, in spirit; even so we see the woman of the preceding chapter does not represent the Lord's true ones. The nearest the earthly organization

came to representing the Lord's little ones was when the papacy was in its full glory and to be the Lord's own was the most unhealthy and unpopular position possible. In the second stage of the church this was again somewhat the case. This unpopularity of being only the Lord's has been where the real church, the saints, have had their endurance put to the test. Even today many cannot be in the wilderness condition alone with God's two witnesses; they must have association and assemble in convention, and attend some kind of a class, even when they hear things contrary to what they know is God's Word and spirit, and even hear what they know is his spirit ridiculed and trodden under foot.

While this is a test of their endurance, it is also a test of their faith. They should know that these things would exist, and the real saints will remain faithful to their faith, their knowledge of what God has permitted to come about; and thus show the Lord that they are really his own, not worshipping the spirit of the beast; but making him their only and entire head and joy and life. Only the saints will so endure and remain faithful to such faith; all others will trust in chariots and horses, but we shall trust in the Lord our God. This is the "hour of trial" coming upon all. We are in it today.

13:11 AND I BEHELD ANOTHER BEAST COMING UP OUT OF THE EARTH. This second beast is the church-state arrangement known as the English government. This government, as a church-state combination, did not gradually rise out of the power of the people, as did the foregoing one; but it was a seizing unto itself of ecclesiastical power and dignity, and authority by the English government, an already organized and effectively operating government. When King Henry VIII could not have his way with the pope at Rome, under whom he then existed as one of the seven heads, and a part of that dragon who had given his power and authority unto the first beast, he revolted against the pope and took unto himself the rule in religious matters that he had formerly supported in the pope. History reports this disruption as being due to the fact that the King desired a divorce from his wife so that he could marry Anne Boleyn. When this could not be obtained, he dissolved all relationship with the pope and set up his own church-state arrangement of which he was the head.

AND HE HAD TWO HORNS LIKE A LAMB. While England was alone when she made this break away from the Roman order, five years later Ireland officially acknowledged England as her head, and King Henry VIII took the title of King of Ireland, and for over three hundred years the church was known as "The church of England and Ireland." Here we have the two horns like unto a lamb, because they were never used but for defense, religiously; they are likened unto a lamb's horns.

AND HE SPAKE AS A DRAGON. It is not the thought that he spoke like the dragon, but as a dragon. England's kings were only religious on account of custom. Religion was not a profession with them; but their main business was ruling the empire. Therefore, it is stated that their speech was as a dragon -- like politicians. Religion did not enter into it to any great extent. Had Henry VIII gotten the pope to divorce him from his wife when he desired it, he would have gladly let all the religious features of his kingdom remain in the pope's "tender" care.

13:12 AND HE EXERCISETH ALL THE POWER OF THE FIRST BEAST BEFORE HIM. While the English king was not a religionist in practice, and spoke only as a dragon; he, nevertheless, exercised all the powers of a church-state dignitary. Many were the heretics done to death by fire and sword. He could destroy even as the first beast could. These two beasts existed contemporaneously. The first one set an example of inhumanity that it would be hard for the second to improve upon.

AND CAUSETH THE EARTH AND THEM WHICH DWELL THEREIN TO WORSHIP THE FIRST BEAST, WHOSE DEADLY WOUND WAS HEALED. This, we think, is a prophetic statement, even this late in the day. The tense of the verb is present. It has as yet not been entirely fulfilled, but it will find certain fulfilment in the near future. The earth and they which dwell therein leaves out none of the better class of earth's beings. The earth refers to organized society, and they that dwell therein includes all the rest of those who are civil but who are not members of such organizations as the word "earth" includes. In verse 8 above it is stated that "all who dwell upon the earth shall worship him," the first beast. Here we are shown how this matter shall be brought about. The English church-state system will be the means through which it shall find realization. So that we shall not mistake the matter the beast is referred to as that one who received the deadly wound, but which was healed.

13:13 AND HE DOETH GREAT WONDERS, SO THAT HE MAKETH FIRE COME DOWN FROM HEAVEN ON EARTH IN THE SIGHT OF MEN. When God manifested his acceptance of the sacrifices in the sight of Israel, as is pictured in Lev. 9; he did it by sending fire down from heaven to consume the sacrifice. This was an unmistakable evidence that God's favor was there, with the class represented in that sacrifice. Elijah prayed and fire came down from heaven and consumed his sacrifice when all the other sacrifices of Baal were left untouched. This demonstrated that Elijah's God was the real and only God. This second beast is the one to make fire come down from heaven in the presence or "in the sight of men." By this is understood that his activities seem to have the favor of God, and as Elijah was approved by all Israel by this fire from heaven, even so will this English state-church arrangement appear to be God's instrument by this seeming favor of God upon them. Notice that God did not send any fire from heaven, but, "he maketh fire to come down from heaven on earth in the sight of men." That is, the second beast made fire to come down from heaven. It was not really so, but in their sight it so appeared.

The wonders that he shall do are still a matter to be witnessed. These wonders will be so impressive in the sight of men that they will think that this system has, indeed, the favor of God. They will be so greatly impressive that he shall be the "man of the hour" in the sight of all churchianity. They will flock unto him and he will be their deliverer and dictator in matters religious, especially.

We deduce from the statement here made in connection with the way this two horned beast deceived all upon the earth that the Lord, apparently desired to give us a slight hint as to what may be expected to take place when this time arrives. As Elijah exterminated the priests of Baal by making fire come down from heaven to consume his sacrifice, even so it may be that this two horned beast may use this method to exterminate the Great Company when the time comes. We should not be surprised to see the Great Company quite successful in casting the "fire of the altar" into the earth, convincing many of the truthfulness of their statements so derogatory to churchianity, especially after the Lord shall preface this work in uttering so loudly and with such emphasis the fact that the church is a completed project, by so spectacularly snatching them home unto himself in a moment in the twinkling of an eye, as we shall see set forth a little further on in this book.

can imagine how the Great Company will be called upon, by the corrupted kingdom class, to make a w of this kingdom and its blessings as promised, since the seed of Abraham is completed; but will e nothing to set forth other than more sacrifice and sufferings, pictured in Baal's priests' mutilation of themselves. They can only prophesy more trouble. Finally, after taunting this Great Company similarly to what Elijah did the priests of Baal, this two horned beast will make fire come down from heaven in the eyes of all and the slaughter of the Great Company will immediately follow, as being false prophets. Thus the people will be set against the Great Company; for the masses are easily swung to another extreme, even as it was between Palm Sunday and Good Friday. This remains to be seen.

13:14 AND DECEIVETH THEM THAT DWELL UPON THE EARTH BY THE MEANS OF THOSE MIRACLES WHICH HE HAD POWER TO DO IN THE SIGHT OF THE BEAST. If "fire" really came down from heaven, and he did not cause it to appear so by his great wonders which he performed, he would not be deceiving men. When God sends "fire" from heaven, he makes it plain that the one approved is really approved; this second beast is a deceiver in this regard. That these miracles will be performed in the sight the first beast shows us unmistakably that the first beast is yet in existence. It also shows us t it will not be the active one; for this is all done before his face, and it also shows that it has approval. Jesus said that they who seek a sign upon which to believe are a crooked and perverse generation; and so it is in this case, great wonders are the basis for acceptance and belief with them; and so they are naturally subjects for deception. With the Lord, intelligence and not wonders are the basis of truth for acceptance and adherence.

SAYING TO THEM THAT DWELL ON THE EARTH, THAT THEY SHOULD ALSO MAKE AN IMAGE TO THE BEAST, WHICH HAD A WOUND BY A SWORD, AND DID LIVE. Since these wonders have not been performed to date, we are of the opinion that the image of the beast has not as yet materialized. We have been told that the Evangelical Alliance which was formed in 1846 was that image. It is our thought t this is true only in part; for while it answers some of the designations of that image, it does t fit into the description here given. While the Evangelical Alliance came into existence in

England, it does not appear anywhere in its history that the English government had anything to do with its organization; neither did it suggest anything by word or act that would have inspired its creation; neither has the two horned beast suggested it through any miracle he has performed. It has enough of the earmarkings of "the image" to satisfy those who need but little evidence to be convinced. The real image is thus hidden to all except the close student of the Word. Since its membership is made up of individuals instead of church organizations, we cannot see how it is anything other than another protestant organization. It fills the purpose of a "prevue" of the coming "show."

It is our thought that the image of the beast will spring into existence at some time in the not far distant future, especially after the English state-church arrangement has shown some signs; brought down some of the symbolic fire from heaven on earth in the sight of men. Then when stressful times come again and somewhat harder than the recent depression, the actions and apparent success of this second beast will speak in such a way to the rest of the protestant sects that they will be called upon thereby to bring this image of the beast into existence. This may be sometime soon after 1940, we think. To be a real image of the beast it will need to be spotted like a leopard, have a bear's feet, and the mouth of a lion. Yes, it appears that this image will do the acting; whereas, the first beast will be somewhat in abeyance, attempting to impress with its silence that which it would certainly lose if it became active, or opened its beastly mouth.

In chapter 16:2; we see that when the first plague was poured out, approximately 1886 A.D., the image of the beast was in existence; for it was conducive of a grievous sore coming upon those who worshipped the image of the beast. From our text in this thirteenth chapter we see that after the second beast shall have done such great signs as to deceive all who dwell upon the earth, he shall thereby say unto them that they shall make an image of the beast. Now we know that this second beast has not performed such great wonders to date; hence the image of the beast cannot have been formed in the past, at least the one here referred to. While this appears to be incongruous to a degree, we think the Bible clears this matter up for us; and we shall endeavor to set forth this incongruity, harmoniously.

This Sinaitic Manuscript which we are using for our text, because of its being the oldest, adds a little word that has been dropped by later copyists. When left in the text it makes it read as follows: "Saying to them that dwell upon the earth, that they should ALSO make an image unto the beast." If they should also make an image unto the beast, can we not see that another image of the beast is to be taken into consideration? If the second beast had ordered them to do something before this we might think that the "also" had reference to doing this making of the image in addition to what he had previously told them to do; but no such construction can be placed upon this word "also" in this statement; for nothing had been ordered done previously by him.

While the Evangelical Alliance was an image of the beast in a form, there is to be another image of the beast in the near future which shall live up to designations set forth here that the former one did not. This little word "also" seems to be grossly out of place until we see what the Lord is telling us. When it is seen, then it is wonderfully enlightening; and the reverent student of the Word, who lives by every word that comes out of the mouth of the Lord, has this matter clearly before his mind.

Previously we read of this beast having one head that was wounded unto death, as it were, by a sword; but this was healed. Here we are told that head is the papacy, and that it was such an important head of it that when it was wounded, the entire beast was wounded. Yes, it was so much the beast that the beast almost passed out because of its wounding; but it has remained to play another part in matters religious before the entire end of the mystery of iniquity is finally disposed of by the Lord. As we shall see shortly, the entire false religious arrangement is to be done away with at one time, and that will be at the end of this age; and we can see things shaping themselves toward that end.

13:15 AND HE HAD POWER TO GIVE LIFE UNTO THE IMAGE OF THE BEAST. The early church was given the Apostles as its evidence of favor with the Lord. These Apostles had the power to work miracles; lay their hands upon a consecrated one and that one would receive the Holy Spirit. This was to establish the early church, and no one inherited this power from the Twelve; for with them it ceased to exist. This power could not be bought with money, neither could it be conferred upon others. Read

Acts. 8:12-20; especially verse 18. It has done its work as God designed, in establishing the early church, and is no longer needed. Thus God used this means of the Apostles' peculiar gift to prove to his people that the church was a LIVING entity, a reality. The Catholic church, notwithstanding the Bible evidence upon this matter as it is stated above, claims to have had this blessing of the Apostles transmitted unto their clergy by St. Peter. The Episcopal, or English church, claim to have received the same blessing from St. Paul, in the way they alone can explain and believe it, even though the Roman Catholics claim the Episcopal Church has nothing in this line other than what it received from them. We shall not enter into this argument for it is all piffle, twaddle, and is most unscriptural; it is even worse, for it is error undiluted or unmitigated by a drop of truth.

Due to this blessing of the Apostles, called apostolic succession, these two beasts make themselves believe they are the only real servants of the Lord; for this supposed apostolic succession is evidence to them of the Lord's favor and life, even as the real blessing the Apostles conferred upon the early church was the evidence to them that they were the living church of God. So, if any body of Christians has not this power of the laying on of hands to transmit the Holy Spirit, they are not of the real church of God, in the opinion of those who claim such relationship with God and its power, as well as in the opinion of all whom they can induce to so believe. This excludes, in the minds of the Episcopalians and the Roman Catholics, all of the other Christian denominations. All are dead in their estimation, and they think that all will eventually come to them to receive this LIFE from God, this apostolic blessing supposedly received through the laying on of the hands of their clergy.

When all these unauthorized protestant church organizations form themselves into the image of the beast, become a unit like unto the Roman church, then the Episcopal clergy will bestow this mythical, mystical nothing upon this image and that entire protestant body will be alive, that is, it will be so in their own estimation. This is some of the deceivableness of unrighteousness that is yet to be demonstrated, and which will serve to the end of showing the entire Christian(?) world upon what a basis of error their entire existence is established. Not a thread of truth in it and every fibre of it is deception and falsehood -- a tapestry of error.

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. It will, doubtless, be a bitter pill for the entire protestant clergy to admit that they have been preaching all these years without God's sanction, and come to the Episcopal bishops for this neglected blessing. But as fear and distress makes strange bedfellows, even so will the peculiar conditions of the not far distant future make unexpected things show up in those who have no basis in truth for their organization and actions. To save the world from the impending cataclysm, through the overthrow of their church systems, they will swallow anything necessary; even as the image of the beast had a lion's mouth as the beast itself possessed.

When this image shall have submitted to this humiliating admission and received its apostolic blessing of life, it will then feel itself fully qualified by God in every way to function as his church. It will, therefore, speak, as it believes itself to be, the mouthpiece of God. So fully will this image believe itself to be God's mouthpiece, after submitting to all it had to in order to obtain this power from God(?) that it will lay down the law in no uncertain terms; and any not conforming thereto will be entirely set at nought. This setting at nought will result in the "killing" of the individual; for, if he is not in proper relationship with this image, which now has received life, he cannot be considered as living and will thus be separated and segregated and sequestered by boycott if not killed in the literal sense of the word.

The statement is that the second beast should cause that all who would not worship the image should be killed. This "causing" takes place by making the image believe that it is now unmistakably, God's organization, and that what it binds upon earth will be bound in heaven. He thus deceives all that dwell upon the earth by injecting such blatant nonsense into their minds, making them believe that it is truth.

13:16 AND HE CAUSETH ALL, BOTH SMALL AND GREAT, POOR AND RICH, FREE AND BOND, TO GIVE HIM A MARK IN THEIR RIGHT HAND OR IN THEIR FOREHEAD. Under the contrasting states of these three conditions above set forth we can find all people included, none left out. Yes, all shall

be influenced to have this mark in their right hand or on their forehead. Times will be stressful, and no leniency can be tolerated nor will it be tolerated. The first requirement will be to have this mark on the right hand; and by this is pictured that the desirable condition for all is to use their best powers in harmony with this image; co-operate with it to the best of their ability. If this is not possible then at least this mark must be had in the forehead, in the intelligence. They must at least believe what the image has set forth as the thing to be believed by all.

The Lord commanded the Jews to have the law, summed up in the statement, "Love the Lord thy God with all thy heart, mind, soul and strength," bound for a sign upon their hands and upon their foreheads. Deut. 6:5,8. We know what this pictures. Here we have the counterfeit of this carried out by the image of the beast. Since we know what the real mark of the Lord's people is -- love in the form of godliness -- we can see that the counterfeit would be their conception of godliness. This conception of godliness from their point of view must be subscribed to by all (sooner or later) or they shall not have the endorsement of the image; and, therefore, they will be boycotted and considered as dead.

This mark being given to the second beast in their hand and forehead, shows that it is unto him as the head of the image that this is done, that he is the influencing factor in all this marking.

13:17 THAT NO MAN MIGHT BUY OR SELL, SAVE HE THAT HAD THE MARK OF THE BEAST OR HIS NAME, OR THE NUMBER OF HIS NAME. While it may come to the state where no literal buying or selling will be permitted by anyone not having the entire approval of the religio-political arrangement of that day, it is our thought that the buying and selling is entirely spiritual in the meaning of this statement; for Revelation is written in the sign language. Buying and selling refer to activities of life. The activities of a person, religiously considered, are dispensing what he thinks is truth, and by attending meetings for further acquisition of truth -- the buying and selling of this picture. When all are made to worship the first beast it is very evident that no other religious endeavors will be permitted. Times will be so stressful that they cannot permit anything but that which is approved to go out to the people; anarchy stands just around the corner and this must be discouraged in every sense of that word. No one will be permitted free speech.

To enjoy the activities of "buying and selling" one must have the stamp of acceptableness upon him of the powers that be, the image of the beast or the Roman Catholic Church. The mark of the beast here referred to is the same as we set forth under the consideration of that mark upon the right hand and forehead of all. This has reference to doctrinal and spiritual matters, which happen to be the same in the Protestant end of heaven as they are with the Catholic end. Protestantism came into being by reformation -- truly nothing other than a reforming of the old papal errors. All believe in the immortality of the soul, and all the rest of the errors; and so what marks one before God and men marks the other likewise. The being-good-and-going-to-heaven is the same theory with all. These things constitute the mark of the beast that all must have to be permitted religious activity, or any other activity as we think it will finally shape itself.

If he does not have this all in mind or on his hand, he will be considered approved if he is a member of the church. Since the name was that which characterized an individual, the thought of name here intended seems to be that the approved one must have that characterizing disposition to disregard God and his truth and spirit and worship what some organization sets forth. This is characteristic of the beast, and also of all those who are in the image-of-the-beast class. They do not need to be learned theologians(?) in error, nor especially active in its distribution, but only not in opposition.

13:18 HERE IS WISDOM. When we have due respect for this wisdom, we are inclined to reject all the interpretations that have been offered on this verse to date; for God tells us that all wisdom other than his is foolishness. We know that those blessed with God's wisdom are few in number in contrast to those who claim to possess it. Wisdom with God is entirely a spiritual matter, and not a product of the human brain or intellect. Listen to the Apostle James tell of this wisdom: "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy." Jas. 3:17. If anyone has this wisdom he will be able to interpret or appreciate the interpretation of this matter given us in this last verse of this thirteenth chapter.

Many things concerned with the fulfilment of Revelation are purely history, and the student of history can see many of these things fulfilled in the past; and in this way human knowledge and wisdom may help one in these things. But here we see God lays special stress upon what he calls wisdom, and we have seen above just what he considers wisdom to be. If one is blessed FROM ABOVE to be gentle, peaceful, easy of entreatment, full of mercy and good fruits, without partiality and hypocrisy -- and by this we mean to eliminate the natural inherent godlike disposition -- then he is wise toward God and will be able to appreciate the interpretation of this verse. We call to mind an elderly gentleman who was considered to be slightly off mentally by all who knew him, yet he had figured out the interpretation of the number 666 in connection with the title upon the pope's crown. We personally can vouch for this man's lack of the wisdom from above, and also for at least an impaired state of the human quality. The current interpretation is entirely too general to give it the earmarks of being the proper one when we consider the scarcity of this quality of wisdom as God sets it forth as coming down from above.

**LET HIM THAT HATH AN EAR.** Here again we are confronted with spirituality as a necessary prerequisite to a proper understanding of this matter. He that hath an ear was bidden to hear what the spirit has had to say unto the churches; and we found that all that was so spoken by the spirit was highly spiritual. If this is to be understood by the natural man, by the ordinary Christian, why does God here call upon those having the ear to hear to give this their attention? God has no mysteries but he does have secrets that are spiritually understood, and which none but those who have the ear that hears spiritual things can understand. We, therefore, reject all material interpretations of this verse and offer our readers a spiritual application instead.

**COUNT THE NUMBER OF THE BEAST.** It does not take a spiritual person to count 666, neither to see the general application of this number to the title of the pope. The expression "count" means that the spiritual one should test this matter; that he should prove it; that he should weigh and study this setting forth that he may know that it is exactly correct, even as one would have to ascertain that there were the required number of parcels indicated on their invoice. Counting the number of the beast means that one should study to see how this number is applicable to the beast in a Scriptural sense; for it is to this class who have the "ear" that this "counting" is recommended.

**FOR IT IS THE NUMBER OF A MAN.** This translation, apparently, is made to fit a certain preconceived idea. There is no word for "a" in the Greek text or language. Therefore this might, with equal propriety and, we think, with more faithfulness to the intended thought, be translated as follows: "For it is the number of man." Using the article "a" makes it refer to some man in particular, and this we think is not the truth of the matter. The fact is this: the number 666 which is taken from the title that is on the papal crown is not the number of a man but of an office; for does not this papal tiara belong to the office? and have not many popes worn this triple crown? It, therefore, can be seen that the number 666 is not the number of a man, but merely the number of man in general.

While the number 666 is taken out of the name or title of the papacy, we cannot agree that this title is the name referred to in the preceding verse, where the reference is made to the number of his name. The literal things brought to our attention in this book of symbols are not the things under consideration; for this book was written in signs, signified; and, therefore, the word "name" must have reference to something other than to a literal title or name belonging to the pope or to some man or to an office.

**SIX HUNDRED THREE SCORE AND SIX.** Some of the early manuscripts have this number written out in words; whereas, others have it set forth in three letters of the alphabet which have the values of 600, 60, and 6 respectively, from a numerical standpoint. Other manuscripts have it reading six hundred sixteen. Still another number is given us in this verse instead of the 666 or the 616, and that is the single number 6. If the reader has a copy of the Tauchnitz Edition of the New Testament, edited by Constantine Tischendorf, embodying the three oldest manuscripts -- the Sinaitic, Vatican, and Alexandrine -- as footnotes, he will notice that the reading of the Sinaitic is there given as reading "six." It is apparent that much looseness has been characteristic of the transcribing of this portion of the book at least. We fear that man has inscribed his own ideas while transcribing that which God has given as his Word. Since the Sinaitic is the oldest of the known manuscripts we are inclined to accept this number as being the originally intended one.

How childish and how trivial this entire matter appears when given the number 666 with its accepted interpretation. As we have stated foregoing there is nothing spiritual about the interpretation. No one needs have an ear to interpret or understand such as this sets forth. Further, it is apparently wholly out of harmony with the symbology of the entire book; for it makes a literal application when symbology is intended. We will now offer what seems to us to be Scriptural, as well as consistent and harmonious with reason and the Word, as our interpretation of this number; and the reader may do therewith as he pleases.

It is stated above that this number is the number of man. This word for "man," in the Greek, is the generic word for man, meaning a human being. It is composed of the word for "man," used in specific designation, in conjunction with the word that means "appearance," giving us the word "anthropos." It, therefore, may be seen that it does not refer to some certain man so much as it does to a human being, mankind. "Anthropos" is also applicable to women and children, and would not be used, we think, to refer to such an important personage as his holiness(?), the man of sin in personification.

The number six is that which is closest to seven and yet short of it. The number seven is the complete number; whereas, the number eight is one point beyond that of completeness and represents the new creature condition of holiness, calling to mind the "eight-times-holy" condition of God. Since it was God's ultimate purpose to create man upon the new creature plane of holiness, he brought him into existence as close to that ideal state as was possible, and created him a godlike being. This completeness, in a material or godlike way, is what is represented in the number seven. The added fulness of love over lovelikeness changes the number seven into the number eight as representative of the godly condition. But man did not retain his completeness of organism and disposition in godlikeness, but has fallen below the state represented by the number seven; and is found anywhere between seven and the zero mark in the scale of godlikeness. The number six represents this condition of incompleteness and imperfection in its entirety, even as it is stated that if we offend in one point of the law we are guilty of it all. So we see the closest we can come to perfection and completeness is nothing other than complete failure. Thus it can be seen how the number six represents this state of incompleteness and failure.

Since man is the only creature God has made that has fallen from this state of completeness or perfection, he alone is represented by the number six; whereas, all of the rest of the creatures of God still are represented by the number seven. It is, therefore, to be concluded that six is the number of man -- not any one particular man, but of mankind in general, anthropologically speaking. The Concordat Version of Revelation translates the expression thus: "For it is the number of mankind."

We are told above that this number of mankind is the number of the beast. Thus it is to be seen that this beast is nothing godly in any way nor to any degree. This beast is nothing other than imperfect humanity operating, not choosing to use the mind of God nor his spirit; but it is human mind under the influence of Satan, just as it was in the beginning when Satan seduced our first parents, and they have been using their minds directed by him ever since. If you will now reread or refresh your minds as to the comments given in regard to verses 9 and 10 above, you will see how true this all is, and you will begin to see what is the real mark of the beast from a fundamental standpoint; and that is that this common condition that is present with all humanity is nothing other than selfness, that condition which is enmity toward God and which is common unto all who are old creatures; tainted with sin.

## CHAPTER FOURTEEN

While this last beast and his vitalized image of the first beast are occupying the center of the stage, we are interested in what is going on in respect to the true church of God and would like to know where they are and what they are doing. It is with the purpose in view of informing us as to this that this chapter is given us. This chapter tells us about the status of the Little Flock at this time and also how they got to where they are. It also shows us the end of this image of the beast and the beast as well. It shows us the two harvests of this time and the fruitage of each, tells us how this harvesting is brought about.



14:1 AND I LOOKED, AND BEHOLD, THE LAMB STOOD UPON MOUNT ZION, AND WITH HIM A HUNDRED AND FORTY AND FOUR THOUSAND. Here we see the entire body of Christ completed and united. But this does not of necessity tell us that all are in the divine nature. From God's view point one is complete when he has been born a new creature, and this is our blessed portion while we are still here in these old earthen vessels. The sleeping saints will be awakened long enough before the marriage time to partake of the wedding supper and thus they and we shall complete the supper together, they in divine bodies and we in our human ones. Then we shall all meet the Lord in the air and the wedding shall be consummated, and thus we shall ever be with the Lord. We can be united in the new creature condition, nevertheless, while they are in divine bodies and we are still in our earthen ones, for difference of nature does not hinder union in the new creature condition. The entire family of God will be thus united, some divine, others spiritual in bodily material, and still others human in bodily form.

We would like to know whether this statement places us all in the divine nature, but the Lord does not cater to our curiosity. It is sufficient for us to know that this pictures the Christ complete as new creatures. This is the biggest thing of all, and we will appreciate this more than knowing that we are divine in nature. That the statement is made of the Lamb, and with him one hundred and forty-four thousand, does not give us a picture of this entire number being one in the sense of the marriage having taken place; but it does give us a picture that tells us that the wedding supper is a past blessing. The wedding or marriage is the next thing to follow this picture.

The literal Greek makes this verse state the following: "And I looked, and behold, the Lamb having stood on Mount Zion." It does not state that the Lamb and the one hundred forty-four thousand have stood upon Mount Zion. Jesus has enjoyed this condition for almost two thousand years; therefore, it is said of him that "he has stood." The one hundred forty and four thousand have just attained this condition when John sees this vision, the sleeping saints will have been raised and the few remaining here will have been born into the new creature condition, and will still be in these old bodies or possibly they may be changed to the divine; nevertheless, they will not yet have been married to the Lamb, neither will they be upon the throne at this time. In the parable of the talents it is stated in rewarding the faithful that they WILL be made rulers over many things, a matter still future; but for the present they should ENTER (present tense) into the joy of the Lord. This picture of all being upon Mount Zion seems to represent all having entered into this joy of the Lord. This is in contrast with what we saw all others would be experiencing in connection with the first and second beasts and the image of the beast.

Notice there is no intervening event between this picture and the last preceding one, no statement such as "And after this I saw," the narrative just continues as if this were to be seen at the same time he saw the image of the beast exercise its power, and be worshipped by all that were upon the earth. The golden image of Daniel seems to be picturing the same thing to which this image of the beast has reference. It will be remembered that Daniel was not in this picture, but the other three Hebrew children were. These three Hebrews seem to represent the Great Company, here on earth, going through their fiery furnace experience, in which the furnace is to be heated seven times hotter than before, and Daniel's absence from this experience seems to indicate the church absent from earth at this particular time. The furnace seven times hotter means as hot as possible. This Great Company will experience more persecution in the near future than they have during Pastor Russell's time and up to now.

HAVING HIS NAME AND THE NAME OF HIS FATHER IN THEIR FOREHEADS. This statement shows us that the sealing with the seal of the living God is a matter of the past. Just as the worshippers of the beast and the image of the beast had his name in their foreheads and upon their right hand, so we see the people of God will have his name and the name of the Son written in their foreheads. The name upon the hand will be a matter of the near future when they can operate the kingdom in harmony with that great name, love. Here again the separateness of the Lamb and the rest is marked, indicating the marriage had not yet been consummated.

14:2 AND I HEARD A VOICE FROM HEAVEN, AS THE VOICE OF MANY WATERS, AND AS THE VOICE OF THUNDER. Here we have a statement that seems to tell us that the entire church will be in the divine nature at the time of this picture's fulfilment. This voice coming out of heaven seems to say

that the change to the new and eternal conditions will be consummated. It will also be noted that "a" voice, and not voices came out of heaven. This voice, apparently, is the language that the fact of their change will speak forth, and this fact will speak thunderous tones in the way of revealing the wonderful spirit of God; for it will put on exhibition for all future times the greatest manifestation of unselfishness possible -- God sharing the divine nature with an hundred forty and four thousand from the fallen race. While the earth will not be able to sense that spirit, it is this act that will speak in thunderous tones of God's spirit when they awaken to its import.

As we shall see in the latter portion of this chapter, and especially in chapter nineteen, the Great Company will publish the fact of the church's change. We think that this same matter is referred to here in this voice out of the heaven made up of the sound of so many waters, the waters having reference to the completed church being changed into the divine nature. The fact this voice was that of many waters indicates that this church was taken from every nation and people, and that they are now assembled in the spiritual condition, THE heaven, as the Greek emphasizes the word heaven. The thunder that was heard seems to tell us that the voice heard was a voice that spoke heaven's language, thunder. When we considered the seven thunders we stated that these were spiritual things of the new creature condition sent forth in seven installments; while here this one thunder takes in the entire spiritual setting forth that the saints now living enjoy, and will be completed with the wedding supper.

AND THE VOICE WHICH I HEARD WAS AS THAT OF HARPERS HARPING WITH THEIR HARPS. The Bible is presented unto us as the harp with its ten strings. All Bible students harp upon something, but only the Little Flock harp on the Bible. Out of this they bring forth sweet harmony. The only end that God had in view in giving us the Bible was to present his spirit thereby unto us. If this is not the end unto which we use it, and that intelligently, then we do not harp on the harp. It was this one hundred forty and four thousand who were the harpers upon harps, not the Great Company. This harping on their harps is the voice of thunder that is heard at the present time by those who know how to interpret the spiritual things of the Word.

14:3 AND THEY SING A NEW SONG, This song cannot be a perfect recital of the plan of God, the truth as it has been given unto us recently through Pastor Russell by the Lord; for it is claimed that there are, at this writing, over two hundred thousand in the world that have the truth; at least this is the claim of that body which think they are this Little Flock, because they are in the position vacated by our Pastor. But it is stated that only the one hundred forty and four thousand could learn this song. This song is that difference in religious and spiritual matters that characterize the Little Flock as such. This song is that spiritual theme that harmonizes all things. It is the new creature knowledge and spirit. It is indeed a new song; for it has never been in the mind or heart of any human prior to this time other than that of our Lord Jesus. Outside of God and his son Jesus no one has known this song until of recent years.

AND IT WAS BEFORE THE THRONE, AND BEFORE THE FOUR BEINGS, AND BEFORE THE ELDERS. This seems to prove that our initial thought, expressed in the opening of this chapter, is correct. There it was stated that this number on Mount Zion was representative of matters just before the marriage takes place. Being sung before the throne tells us that this class, as previously stated, are not yet in the throne, not yet ruling, even though they are in the new creature condition. They are promised to be seated with Jesus in his throne even as he has been seated with God in his throne. That they sing it before the four living ones, tells us that they do not yet have the sanction to use these qualities for the blessing of all God's creatures, that rather than using them, they are still being blest by them. That it is before the elders they sing this new song, seems to say that the blessing this company will be as the twenty-four elders upon as many thrones, a special arrangement for effectually blessing his creatures, is not yet operative. But very soon thereafter this company will be seated in the throne with God and his son; then they will have the privilege of using divine power, wisdom, justice, and godly love for extending this throne's blessings toward all; and that as the twelve instruments of both spiritual and material blessing they will be the elders of this great instrument for the blessing of all.

AND NO MAN COULD LEARN THAT SONG BUT THE HUNDRED AND FORTY AND FOUR THOUSAND WHICH WERE REDEEMED FROM THE EARTH. The truth, doctrinally speaking, as we understand it can

be learned by millions today if they would but set their minds to it. We might venture the statement that many more than this number, 144,000, are quite well acquainted with the facts of restitution and high calling today. This song, therefore, must be something other than doctrinal truth. If we say it is spiritual and refers to the graces then we must make the same reply, that every one can learn of godlikeness today, and are not all Christians about as well versed in the understanding of what godlikeness is as the so-called truth people?

In consulting the various translations before us, in a study of this verse, we found one, that is accustomed in a word-for-word translation to be extremely literal, translated the Greek word for "no one" by the words "not yet one." But in the arranged translation used the word "no one." Strong's Concordance also includes this meaning in its treatment of this Greek word. When thus translated, how in harmony with truth and our hope it really is! "Not one yet" has been able to learn this new song other than this one hundred forty and four thousand when they are at the wedding supper. But after this the Great Company will learn it, and after that the angelic hosts will sing it, and then the world of mankind will utter its sweet strains, and so on until all God's intelligent creatures will know it and sing it.

While the Greek word meaning "to acquire in the open market" is used here and translated "redeemed" some might contend that justification is the thought intended. But there were far more than this one hundred forty and four thousand redeemed in the sense of being purchased from condemnation by the blood of Jesus. Are the Great Company not redeemed by the blood of Jesus? But these were redeemed from the earth, from the material or old creature condition. We are earth in our physical makeup and this earthen vessel dictates our thoughts and disposition; for our material brains, which come from the earth, create our wishes, desires, and inclinations. We are slaves to our material bodies and brains. The Heavenly Father has acquired us for himself by paying the price necessary to set us free from this kind of slavery, and that price includes all that he had to experience in manifesting all of his Holy Spirit, so we could choose it in preference to our self-generated spirit. It is only this Little Flock who are as yet thus freed from self, redeemed from the earth.

14:4 THESE ARE THEY WHICH WERE NOT DEFILED WITH WOMEN; FOR THEY ARE (male) VIRGINS. The word for virgin here used is in the masculine gender. The women here referred to are the different sects and creeds who are pictured by women in the Bible. They are not virgins, for they are united to something else than Christ. They trust in earthly governments, and as a result have become united with them rather than with the one to whom, alone, they should have submitted themselves. These women do a lot of talking and gossiping with the purpose in view of getting the "simple" ones to follow in their footsteps, reject their consecration vows, and turn their allegiance over to anything other than to Christ. When one has gone contrary to his sacred avowal to Christ, he has become polluted, defiled, and cannot be Christ in this particular sense to which reference is here made.

THOSE WHO FOLLOW THE LAMB WHITHERSOEVER HE GOETH. We cannot follow the Lamb as long as we are sinners, for Jesus never was a sinner. We must become justified before we can follow him. The first step he took, being a man under the law, was the presentation of himself in consecration to God. These have done this also. Jesus then separated himself from all else to ferret out what was God's will for him, and not until he did that, did he make another step. These who follow him are also of the same bent of being; they are not satisfied until they find the will of God, and when this is once found the rest of their lives are devoted to its carrying out. As did Jesus so do these, they have the Lord before them for their inspiration, not trusting to their natural godlikeness, but sacrificing this to the end of obtaining godliness, they continue to follow the Lamb. It is because they follow him so faithfully here that they shall follow him into the new creature condition as a member of his body, a member of the divine order sitting with him upon his throne as he sits upon the Father's. These will be inseparably associated with the Lamb eternally.

THESE WERE REDEEMED FROM AMONG MEN FROM THE BEGINNING UNTO GOD AND IN THE LAMB. The literal Greek text presents this thought: "These were bought from the men, a firstfruit of God and to the Lamb." "The men" here referred to seems to represent all who were justified and had made a consecration unto God. These were manly in their taking these steps; but nothing other than ordinarily should have been expected of them. Out of this vast multitude this one hundred forty and four thousand

have been acquired unto the purpose of God and also to make up the Lamb's wife. These have been acquired by God investing his all, in the sense of his manifesting all the Holy Spirit that was in him, in love. Thus he has purchased them from the rest of these justified and consecrated ones, "the men;" for the rest were not faithful unto their covenant with God. They are a firstfruit unto God and also unto the Lamb, and this word "firstfruit" bespeaks the same blessing of the new creature condition to untold billions of his material sons in the future, to start as soon as these have been so completed.

**14:5 AND IN THEIR MOUTH WAS FOUND NO FALSEHOOD; FOR THEY ARE WITHOUT FAULT.** It appears that the mouth void of falsehood is the result of their being without fault. We all have many faults, but we shall all be faultless; but that time will not be until we have divine bodies. In our present state we speak things imperfectly and give wrong impressions, simply because we are in imperfect bodies and can do nothing perfectly. When we are placed "flawlessly" before this presence of his glory by God (Jude 24) we will make no more mistatements or imperfect utterances. Taking this statement and the one just referred to in Jude, we can see that this has reference to the time when we shall be raised in God's presence in divine bodies.

Since this chapter takes up the matter of the harvest of the earth it is introduced with the presentation of the fruit for which the Lord has long been waiting, until it shall receive the early and latter rains. This fruit is the new creature condition. While we can be new creatures here in sinful bodies, this is not the full fruit of his purpose. He can countenance nothing short of perfection and completeness; and, therefore, this firstfruit is here presented on "Mount Zion," the new creature condition, and in "the heaven," in the divine nature, where they will all be flawless and have no falsehood in their mouths. The fact that they are shown before the throne and before the four living ones and the four and twenty elders, shows that this is not a part of the fruitage. After becoming this fruitage by entering into God's joy, they shall be made "rulers over many things." Thus the fruitage is set forth pointedly and the purpose of that fruit also.

**14:6 AND I SAW AN ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND UNTO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE.** In the last foregoing chapter we saw the mystery of iniquity in its varied forms in which it has, and yet will present itself unto the people. In the foregoing part of this chapter we saw the sacred secret of God, the one hundred forty and four thousand with the name of God and his son written in their foreheads. Now, in the remaining portion of this chapter, we shall see the two harvests that result in obtaining his people unto God and the harvesting of this evil vine of the earth and its subsequent destruction.

In harvesting the earth the Lord is using three angels, representing three messages, which fly through mid-heaven. Mid-heaven, which is the proper rendering of the Greek text, is a place above the earth, yet not in the stratosphere, or upper heavenly realm. The earth representing the purely material conception of matters that characterizes the ordinary human being, is contrasted here with the mid-heaven, which represents a higher or spiritual concept of matters. Some people have no spirituality. They love truth and rejoice in its provisions, but are never awakened to anything higher than to revel in the material blessings that truth holds out for them, their salvation. These people are earthly minded, and dwell on the earth. There are others who sense that the truth is given for a purpose, and that it holds forth ideals that are righteous and spiritually sublime. These people see this ideal to be godlikeness and soar up into it and fly about in this materially spiritual atmosphere endeavoring to approach near to the ideal of righteousness displayed in the truth.

But there is still an upper heavens in contrast to this mid-heaven condition. This is referred to in the Greek by the literally translated phrase "the upon heaven." When this Greek word is used with respect to a CONDITION, it has reference to a condition infinitely higher than the mid-heaven. (See John 3:12. Eph. 1:3;20. Heb. 6:4; 12:22.) This condition is the spirituality that is not based upon materialism for its origin or source; but it finds its source or fountain head in God, in his exhibition of that glorious principle of Love. It is not a disposition arising within; but is a love implanted in the heart by a view of and intimate acquaintance with God's display of that most wonderful thing, Love. It is that which we have so often referred to in the past as godliness.

In our opinion this mid-heaven condition of spirituality is the disposition to exercise godlikeness. Many people know of no difference between godlikeness and godliness; and we are not surprised at this; for not all birds ascend up into the higher altitudes; but spend their time darting about in mid-heaven for the things upon which they endeavor to make their existence. The eagle soars up into the heavens until he is scarcely visible; and so do the spiritual eagles of this time. Many are so earthbound in their spiritual conceptions that they think their eternal happiness depends upon training this body and brain to act in harmony with God's principles of righteousness. Let us flee this earth and soar up into the stratosphere and live with God rather than dart about in the mid-heavens for earthly spiritual food.

This first angel represents the volume entitled "The Divine Plan of the Ages." When it and its associated tracts and literature were sent forth it was offered chiefly to the spiritually minded ones of this age. It was sold far and wide, but was intended only for this class; and, while it was read by many others, it had no work to perform upon any but those who were spiritually inclined. The harvesting was not of the entire world but only of the really Christian portion of Churchianity. It was the anti-typical wheat harvest. The vine of the earth is not harvested at the same season that the wheat is gathered and threshed. The wheat harvest was at the time of the passover feast or shortly thereafter; whereas, the grape harvest was made at the time of the atonement day sacrifices, or thereabout.

It will be noted that this angel flew through mid-heaven, and that he had the everlasting gospel TO PREACH unto every one that dwelt upon the earth. Please note that he did not preach it to every one, but he flew through mid-heaven with that gospel that is to be preached unto everyone in due time. Since this angel is not a person or man, but is the message itself going through the spiritually minded of Christianity, it is very enlightening to see this specific statement of the matter. You will, doubtless, remember that when we studied the seals, foregoing, we marked the point that each trumpet only prepared to sound, and that the mystery of God was to be completed when the VOICE of the seventh trumpeting angel was being heard, and not when the seventh trumpet was sounding. These fine shades of meaning and thought are very important to the real child of God who desires to hear just what God has to tell him. They reveal wonderful harmony and precision of thought and action to those who have the ear to hear. This angel flying through mid-heaven found fulfillment in the way the truth people scattered this first volume message throughout Christendom. It remains yet that this same message shall be preached to every nation, people, kindred, and tongue that has or ever will live upon this earth. The Greek text shows this thought to be the intended one. This will be when the seventh trumpet blasts forth for the thousand years.

14:7 (SAYING) WITH A LOUD VOICE. This loud voice does not imply that it was heard by everyone. This first volume of Pastor Russell's Scripture Studies has been circulated in many different languages and its copies run well up into the millions. This was not arranged by God so that all people should hear this message now and turn unto him, but it was to get the message throughout the entire mid-heaven condition, so that he might gather his saints from one end of heaven unto the other. Matt. 24:31. Scientists tell us that there is no sound other than that conceived in a living brain that has ears which conduct vibrations into it to be conceived as such. A moment's reflection upon this statement will demonstrate that there is no sound other than in our brains. The loudness of a sound, then, lies in how keen our hearing apparatus is to pick up the vibrations. The loudness of this voice of the angel lies in how able we are to receive this message. Its logic is incontrovertible; the evidence submitted is undeniable; the truthfulness and its harmony with the Bible is unailing; therefore it was a loud voice to those who tendered it sufficient respect to be impressed with these facts.

FEAR GOD AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME. This is one of the glorious items of good news that is within this first volume of Scripture Studies which is intended for all in due time. Its exposition of the judgment day is such that one cannot do other than give glory to God who has planned and arranged for such a benighted and beneficent judgment day. When we contrast this setting forth with that which has been current teaching in "the tents of kedar" down through the age we cannot cease thanking and glorifying Jehovah as the God who is love, indeed.

Not only was the judgment day set forth gloriously in that first volume, but the justice of God as it was revealed therein was such that one had to fear and respect the Heavenly Father. For, while it is

a blessed day of judgment, it is a day in which his principles are to be respected and adhered to and any deviations from his prescribed laws are to result in just punishment, even though that punishment means the second death. Not only did this book or message announce such a judgment day; but it also showed that it was time for it to begin, and this is clearly set forth in the chapter under the title "The Day of Jehovah." This book abounds with evidence that "the hour of his judgment is come."

**WORSHIP HIM THAT MADE HEAVEN AND EARTH, AND THE SEA AND THE FOUNTAINS OF WATER.** From the statement here set forth by the Greek we might think that this was a literal calling forth of worship to God as the creator of things mundane; but we are to remember that we are studying things set forth in symbolic language; therefore, the literal heaven and earth, and the sea and the fountains of water are not the things to be taken into consideration as a basis for worshipping God. God does not desire worship on account of the exercise of his great power and wisdom. The heaven and earth, and the sea and the fountains of water are, therefore, to be considered as symbols rather than literal things. God made all these in his plan from the beginning, and some translators translate the verb "make," here used, by the present tense -- the one making heaven and earth, etc.

So the creation that he is to be worshipped for is not the material or mundane; but the spiritual, that related to the new creature order; for God is now bringing into reality the heaven and the earth and the sea and the fountains of water that he created in his planning, when he created all things in Christ. The heavens refer to the ruling arrangement for the Kingdom of God when it shall be fully established at the close of the next age. The earth has reference to human society under that kingdom rule. The sea brings to mind the glassy sea representing mankind before the throne of God, crystal-clear and forever quiet in their blessed eternal condition; whereas, the fountains of water will be the church with her head, as the channels through which the waters of life, originating in God, shall issue forth to water the universe with its refreshing waters. The first volume, which has the everlasting gospel to preach unto all tells us to worship this Creator; but are we doing this or are we endeavoring to get some one else to do what we are commanded to do by this truth? Is your ear working?

**14:8 AND THERE FOLLOWED ANOTHER, A SECOND, SAYING, FALLEN IS BABYLON THE GREAT.** This second angel seems to be the second volume of Scripture Studies, entitled "The Time is at Hand." It has a message for the people, but it is saying to those who can hear its voice today that Babylon is fallen. It points out the great Babylon, the papacy, the man of sin, and shows us how it has been cut off from God. The chapters under the headings of "Parallel Dispensations" and "The Man of Sin" discuss this matter quite at length. At least it has been from this volume that we all have come to a realization of what Babylon is, and that it is fallen.

**BECAUSE THROUGH THE WINE OF HER PASSIONATE WHORINGS ALL NATIONS HAVE FALLEN.** There seems to be no reason for using the word "Because" as this sentence is begun. It is merely a statement that all nations have drunken from the wine of her passionate whorings. This is a matter of past history, and still it will be repeated on a grander scale in the near future, as the last chapter preceding sets forth. All the nations will follow her example and become church-state affairs, showing their entire want of respect for the kingdom and power of God as being their hope and trust.

**14:9 AND ANOTHER, A THIRD ANGEL, FOLLOWED THEM, SAYING WITH A LOUD VOICE.** The third volume followed the other two in due time, and all three had a wide circulation in the condition referred to as mid-heaven. These three volumes were often sold as a set; for they represented a completeness and were so offered to the public. The loud voice here mentioned as characterizing this message resided in the fact that the evidence presented therein was so overwhelming that it could not be gainsaid. Quotations from history and from Babylon's own writings were so profusely distributed through this volume that not one reading it with an open mind could be other than convinced thereby.

**IF ANY MAN WORSHIP THE BEAST AND HIS IMAGE, AND RECEIVE HIS MARK IN THE FOREHEAD, OR HAND.** Note that it does not say "worship the beast OR his image," but "worship the beast and his image." When one worships one he worships the other. He who worships the image receives the mark of the beast either in his forehead or on his hand. Later on in this book it will show where these two "ends of heaven" have rolled together and they are shown as one individual making her last stand.

14:10 THE SAME ONE SHALL DRINK OF THE WINE OF GOD'S WRATH WHICH IS POURED UNDILUTED INTO THE CUP OF HIS GREAT INDIGNATION. The truth is God's wrath against all error and untruth. This wrath is presented to us in the form of seven plagues in the 16th chapter of this book. All shall be required to drink of this cup of indignation in due time and it will be his wrath that will plague away all the error they have imbibed in their relations with the beast and his image. The word here translated "poured out" really has the thought of "mixed" or "blended." The Lord has so planned or blended or mixed this matter of truth that they will get a systematic introduction to the real source from which they must at some time derive their life. It is undiluted; it is not mitigated in any way; it is the truth unvarnished or unsoftened; it is the sharp two-edged sword.

AND TORMENTED WITH BRIMSTONE AND FIRE SHALL HE BE IN THE PRESENCE OF MESSENGERS SAINTLY, AND OF THE LAMB. Since these worshipers of the beast and his image are to be tormented (shall be) it tells us that when this great image is set up, pictured by the golden image of Daniel, the old torment idea will again be stressed. All will again be shaken over the fiery pit with its brimstone. It seems that once so free from this erroneous and inhumane and ungodly as well as unreasonable doctrine, it would be impossible to again foist it off upon the intelligent(?) ones. But the Lord is just going to demonstrate how far they will get with the truth, which has been so lavishly spread before them through the work of Pastor Russell, as long as Satan is unbound and as long as God does not destroy the beast and his image from off their necks as their unrelenting slave-masters.

Right here while the Lamb is present and the one hundred forty and four thousand saints have accepted this freedom in the provided channel of the Lord, they are to be tormented with this grossest of all errors and the most colossal of all untruths. The fact that this Little Flock has been able to be freed therefrom demonstrates that they could have been freed as well, the hindering cause being the system called Babylon -- the beast and his image.

14:11 AND THE SMOKE OF THEIR TORMENT ASCENDETH FOR EVER AND EVER. Smoke is that which ascends from a fire as the result of something being destroyed by the flame. It represents the memory of that which was, but which is no longer. The smoke of their torment will be the memory of the torment they once went through as a result of these false doctrines. This smoke ascending for ever and ever tells us that they will for ever and ever remember this experience of how the error tormented them, and that when they could have escaped it all through the same truth that the saints escaped it, had it not been for the false religious systems of this time. Never again will this error need be repeated; for Babylon will be abhorred for ever and ever, and never will she rise again.

NO REST HAVE THEY DAYTIME OR NIGHT-TIME, WHO WORSHIP THE BEAST AND HIS IMAGE, AND WHO RECEIVETH THE MARK OF HIS TITLE. As long as one is so steeped in error and falsehood that he worships this evil religious arrangement in either the form of the beast or his image, so that he received the mark of his name, he cannot have any peace or rest; for rest is only founded upon truth and righteousness. Error never brings rest. There is no rest for the wicked.

14:12 HERE IS THE ENDURANCE TEST OF THE HOLY, THAT KEEP THE COMMANDMENTS OF GOD. There is no Greek word for "test" as given in our version. The Greek reads: "Here is the patience of the saints, those keeping the commandments of God." The saints are those who dwell in mid-heaven. When these three angels did spread the everlasting gospel with its added features and truths, as is seen in the first, second, and third volumes of Scripture Studies, the saints were the means through which these messages were heralded abroad throughout mid-heaven. The commandments of God, as materially conceived by us, while still in the flesh, were for us to lay down our lives on behalf of our brethren. This we did in devoting our all to serving the truth to all who were in mid-heaven and who would receive it. The truth has demonstrated who the brethren, the saints of God, really are. It has heralded the mid-heaven class and out of this has brought the faithful of this period.

The harvest truth was that which demonstrated the real saints of God. Since they have been demonstrated, it now remains to reward them and they are the first to receive their "penny." The early workers of the gospel day will receive their reward immediately thereafter, just previous to the snatching away of these remaining members of Christ. These had to demonstrate their faithfulness to truth before

their reward would be bestowed, and since 1928 have been receiving their "penny." The expression "that keep the commandments of God," is applied to these as well as to the Great Company as seen in the last verse of chapter 12; the only difference is these are the "holy," and the others are the "remnant of her seed." We shall explain why 1928 in treating chapter 16.

**14:13 AND I HEARD A VOICE FROM HEAVEN SAYING, WRITE.** The John Class has something to record here that is altogether different than has ever been presented upon the matter before. What we shall have to say upon this 13th verse is not conjured up in a human mind. We all believed what was given us upon this verse by Brother Russell, but when a voice, a truth comes to us from heaven, we are determined to believe that regardless. We are not contending for anything in setting forth the following, we merely are endeavoring to record what we have heard from heaven, received from God through the truth; and as God leaves each and every one to believe as he pleases, and never contends for any truths, even so we are merely "WRITING," recording or making plain what we have received from God. The essence of this matter commends itself to us as being from God; for Satan could have no purpose in holding God so loftily before those he is desiring to mislead.

So that none may get the wrong idea, we wish to state that we have heard no literal voice. We are of those who have become aware of Satan and his crafty emissaries through the writings of Pastor Russell upon the subject of spiritism. If we should hear a literal voice speaking unto us we would be determined not to believe it. We have heard nothing other than the voice of God as given unto us in his Word and the same things we have heard therein or therefrom we have set down in the seven series of studies you have received and are receiving.

**BLEST ARE THE DEAD ONES WHO DIE IN THE LORD FROM HENCEFORTH; SAITH THE SPIRIT.** Doubtless, all to whom we are writing have accepted what has been presented them by Pastor Russell upon this verse. The careful student of the Word, using these studies, will by now have realized that we do not now accept his interpretation of this verse, and to them it will be apparent that the saints are still asleep in death awaiting the imminent awakening of those who are dead in Christ. This verse has always been interpreted from a material standpoint; whereas, the Bible is to be interpreted spiritually, especially when the setting is indicative of such a view. If we examine the setting of this verse it appears out of harmony with this interpretation. It has been stated that this verse applies to the year 1878 A.D. when the sleeping saints were raised from the dead. Why we ask, should this matter be injected here after the three volumes of Scripture Studies have been presented as to their message and effect, when the dates of their issuance were 1886, 1889, and 1891, respectively? If we credit any order to Revelation we must place this verse in some kind of relation to the three angels which preceded it, must we not?

If the three angels with their messages demonstrated the patience of the saints, then we can see how this verse should follow that demonstrated patience. Why should it be brought in here if it has reference to matters that antedated these volumes about ten years? It seems logical and in harmony with its setting that the "henceforth" of this verse should be determined by the work and effect of these three angels that fly through mid-heaven. Is it not logical to think, as it is presented here, that after the saints have demonstrated their patience upon the basis of the truths of the three angels' messages, that this blessed portion referred to should be theirs? And so we shall find it.

This verse has nothing to announce in the way of the awakening of the sleeping saints, especially as to the time of its occurrence. Neither is it a verse that has application to the saints alone; by this we mean that it is not limited to the Little Flock. It merely marks the wonderful point of time from whence anyone may be privileged to die in the Lord. The Little Flock is the first company to be so privileged. The blessedness that is referred to in this verse is not the entrance into the divine nature without a sleep in death. Why would it be more blessed to enter into the divine nature without a sleep, if that sleep be a time of such thorough lapse of consciousness that the intervening time be unappreciated, and awakening seems to follow death as one second follows another or one thought follows its predecessor? Do we not see that this is nothing other than the material mind looking for material blessings where none has been intended by God?



The blessedness that is here referred to is that of the new creature condition. Since the truth, as it is presented by these three angels, has demonstrated the patience of the saints who are still here upon the earth, and has separated them from the rest of the dwellers in mid-heaven, as we shall see in the following verses, they may now receive the incense upon their coals of fire and, as part of the golden altar that stands before the Lord, may offer acceptable incense unto God; and be acceptable to him into the Most Holy condition of being born new creatures. Is there a more blessed state than this?

These blessed ones are the dead who die in the Lord. These dead ones are those who have made a consecration unto the Lord to do his will, and they have been dead to the extent that they have done this to the full limits to which God has made his will known unto them. But as the incense was offered on coals of fire left over after the sacrifice of the goat was completed, and this was done after the seven trumpets were effective upon this class; even so there is something of the sacrifice of these dead ones left upon which to make this incense offering. This remaining something that must yet die so that the dying in the Lord can be effected, is dying in respect to their godlikeness. This was a portion of God's will never revealed before unto any members of the church. All thought that this godlikeness was their passport into heaven, their guarantee unto life eternal. It is only now, since the truth has been fully given us, that we see that godlikeness must pass away as to the important thing we thought it was, and godliness must be enthroned in its stead.

We die in the Lord when the Lord becomes fully enthroned within our hearts. God is love, love in the sense of godliness, not godlikeness. When we fully understand the length, breadth, depth, and height of the love of the Anointed One, which is the love of God, then we will enthrone that within our lives. Having died to all else that is God's will for us, and now, if we die to our own godlikeness and awaken to the godliness of God, love, and enthrone this within our lives, then all that we once were is dead, and we are alive in God. Nothing can remain dead in God, it must be raised in love, in godliness. If there is a more blessed state than this it has not arisen upon human intelligence, neither has eye ever seen it nor ear ever heard it; for it is revealed unto us only by his spirit.

This blessed state of dying is now opened unto the saints for the first time. Jesus was the only one ever so blessed before this time. Since all the truth of the early and latter rains is now with us, this fulness of dying is now our privilege also. As soon as the living members of the Christ have so died, the sleeping members of that same Christ shall be awakened and be given all the truth we now enjoy and which they have not had as yet; and then they also may experience this blessedness of dying in God. This blessedness has nothing to do with the body possessed; and so anyone from now on, who gets the entire truth from God, will be afforded this blessedness of dying in God, regardless of whether he possesses a divine body, a human body restored to perfection, a spirit body as the Great Company will possess when they so die, or whatever other body they may possess in which God will place godlikeness so that it may in dying afford a resting place for godliness forever. What glorious good news this is beyond what was at one time brought forth therefrom! **GOD HAS NO REAL BLESSEDNESS FOR ANY PARTICULAR CLASS THAT HE WILL NOT EXTEND UNTO ALL IN DUE TIME.** Can we not truly love so beneficent and yet so impartial a Jehovah? Truly he is LOVE beyond material conception.

We die in God when we become so appreciatively wrapped up in love, as it is displayed by him, that we become disgusted with our love in the form of godlikeness and forever relegate it to the cemetery of neglected things.

The two words "dead" and "die" used in this verse are different words in the Greek, regardless of the fact that the word here translated "dead" is also found in its verb form, and could have been used for the word "die," if it had been a correct statement. The word translated "die" means "to die off." This is an intensified meaning, and when one has died off he is entirely dead; whereas, the dead are often referred to as such even though they may still be walking about upon this earth.

Let it be marked that the spirit says this. He that hath an ear should hear what the spirit saith unto the churches. It is the Holy Spirit that is giving us this information. Unless we are equipped with the information regarding spiritual things -- the knowledge of what a new creature is -- we cannot do other than make a material application of what the spirit saith, and the spirit saith nothing

other than that which is spiritual and to be spiritually discerned. It is no disgrace to have misinterpreted this verse in the past, before the spirit was given us as it is now our blessing; the disgrace comes upon those who cannot understand the spiritual things when the spirit has been given to that end.

**FOR THEY REST FROM THEIR LABORS, THOUGH THEIR WORKS FOLLOW AFTER.** Up to this time we have all been doing, exercising ourselves, with the hope of attaining the kingdom condition. Many Bible Students and Bible students are still endeavoring to work their way into salvation. We all thought WE had to do or accomplish something to attain the kingdom, but we have now ceased from all this and our labors are over. We now rest from our labors. The Greek word used which is here translated "rest" has the thought of "stop" in intensified form. So it is fully in harmony with our experiences that we have stopped in our endeavors to work out our salvation by accomplishments. To rest may imply temporary suspension of such activities; but this "stopping" is forever.

The right translation of the last phrase would be "their works follow with them." The works of one who is dead in God are the works of a new creature. It is no longer a matter of laboring to perfect godlikeness, but it is now a drinking in of the spirit of godliness. The Greek word translated "follow" in this phrase, has the meaning "to accompany" or "to be in the same way with." Instead of laboriously endeavoring to elevate ourselves into an acceptable position with God, our new creature qualities of godliness are with us, are in the same way with us, accompany us; for they are the love of God shed into our hearts. We need not toil, we need only open our minds unto God and his spirit is with us in our way. What a blessed realization!

**14:14 AND BEHOLD A WHITE CLOUD, AND UPON THE CLOUD I SAW ONE SITTING LIKE UNTO THE SON OF MAN.** As clouds accompany storms and are, therefore, indicative of trouble, so are they used in Bible symbology. But this cloud which John saw was a white cloud; and, since white represents righteousness, it indicates that as far as our Lord is concerned this trouble is nothing other than an expression of righteousness upon God's part. Man may have all ulterior motives in its connection, but God's part of this great trouble is all righteousness, and in the absolute sense of the word. When we see the righteousness of this great trouble period, we then see that Jesus is the one thereon, and when we see it from the standpoint of unrighteousness we do not understand our Lord; for we have a perverted view of it. It is only when we understand the righteousness feature of this trouble period that we see the Son of Man as its director and executor. Clouds never look white when we look upon the side away from the sun; we must look upon the side upon which the sun shines to see them as white clouds. It is only in the light of the truth that this trouble is seen to be white, righteous. The world see this cloud from its dark side, the earthly side; and, therefore, cannot see "upon" it and hence cannot see the Lord who is seated UPON it.

**HAVING UPON HIS HEAD A GOLDEN CROWN, AND IN HIS HAND A SHARP SICKLE.** The golden crown tells us that the Son of Man, who was present as earth's reaper was in authority by divine right, and with divine power. He was here as God's representative, clothed with power plenipotentiary. He was ruling only to the extent that was needed to carry out the work of harvesting the earth. The sharp sickle that was in his hand represents the truth as a harvesting means. This sickle is representative of the first three volumes of Scripture Studies set forth foregoing; and which, because they contain the essential truths, were used by the Lord to harvest the earth. It is a sharp sickle because it is the truth of the Bible, that sharp two-edged sword. It successfully and effectively accomplished the harvesting it was intended to do.

**14:15 AND ANOTHER ANGEL CAME OUT OF HIS TEMPLE.** It is our thought that this angel represents Pastor Russell. He was, doubtless, of the Lord's temple class from his earliest childhood; for he was so devoted to the Lord and his cause that if any one was in that temple he must have been the one. He, of all the millions of Christians, was the Lord's choice when this great work had to be performed; and how faithfully and energetically he took it in hand and prosecuted it, even until his death!

**CRYING WITH A LOUD VOICE TO HIM THAT SAT ON THE CLOUD.** It would appear from this reading that Pastor Russell dictated to the Lord, telling him to reap, and that it was time for reaping. But when the viewpoint, here intended, is seen, it becomes a beautiful picture of what has transpired.

That the one upon the cloud knew about the harvesting necessary to be done, is to be seen in the fact that he had the sharp sickle. One does not carry a sickle, and a sharp one at that, unless he expects to do some work with it.

While we realize the one upon the white cloud represents our Lord, here to superintend the harvest work, we know that when the sickle was thrust in, it was done by his members here upon the earth. It can be understood, then, that the one upon the white cloud is also to be considered as being amplified or representative of his body members here upon earth. Here we see the intimate relationship is shown that existed between Jesus and his earthly body members. This does not include all who sold books; for only those who could sit with him upon this white cloud are considered as casting in the sickle.

The loud voice with which the angel cried unto the one sitting upon the cloud calls to mind the convincing arguments and truths set forth in the volumes of Scripture Studies; to the effect that the harvest time is here and that the thing to do is to spread this message and reap the earth. The matter presented in this first volume of Scripture Studies is monumental for its logic, its simplicity, and its Scripturalness. Thus it constituted a loud voice. We might repeat the same remarks regarding the other two volumes with the same force. Then in the closing chapter of the first volume Brother Russell calls upon all who are on this "white cloud" to devote themselves to this casting in of the sickle. The title of this chapter is "Concluding Thoughts." Read this and see the call to cast in the sickle. Not only so, but Brother Russell was always apprising us of our privileges along the line of reaping and receiving wages; but he addressed only those who sat with the one upon the white cloud.

**THRUST IN THY SICKLE. AND REAP; FOR THE TIME TO REAP HAS COME; FOR THE HARVEST OF THE EARTH IS RIPE.** Not only did Pastor Russell admonish all to reap, upon every occasion that presented itself unto him, but he presented the privilege of reaping to any consecrated one with whom he had conversation. He admonished all in word, and he also admonished all by the way he entered into these privileges himself. He had no summer house to which he retired in summer, nor winter house in a mild clime to which he retreated when winter came; but was so everlastingly busy and occupied that he never took a vacation during all his years of service, even dying while on a tour across the country during which he was making public addresses. He pointed out the fact that it was time to reap, not only from a chronological point of view, but from a circumstantial viewpoint. He thus pointed out the fact that the harvest of the earth was ripe. (See Vol. IV of Scripture Studies).

The earth, here presented as being reaped, represents the organized social order of today. The reapers attended their efforts to every nation upon the globe where civilization had prepared the way with printing presses, and sufficient education. Not only were the volumes sold in practically every language, but the sermons of our Pastor were printed in the newspapers of every language. The sickle was most effectively cast in. But let us remember that wheat was that which was being reaped, and to get this, many tares were harvested along with the wheat, to be burned as such later on. The grains of wheat thus attained were few, indeed, but they were precious in his sight, nevertheless, or he would not have sought them out at so great a cost to all involved.

**14:16 AND HE THAT SAT ON THE CLOUD THRUST IN HIS SICKLE ON THE EARTH; AND THE EARTH WAS REAPED.** The Lord supervised this harvesting work. Man had only to present himself to the Lord, and he was the one who saw to it that the earth was reaped. Not a single ripe grain of wheat was missed, for one who is divine takes credit for the work. How it cheers our hearts to know that he was directing in our efforts! And while we blundered and floundered about, he was supervising so that it would be the success that he desired it should be. This is now a finished work. He has opened this door of harvesting with the truth, and none could close it; and he has closed it, and regardless of all that his disrespectful children do in trying to again open that door, none shall open it. So we see the one sitting on the white cloud thrust in the sickle and reaped the earth, and it has been finished.

**14:17 AND ANOTHER ANGEL CAME OUT OF THE TEMPLE WHICH IS IN HEAVEN, HE ALSO HAVING A SHARP SICKLE.** The first angel above mentioned, who sat on the white cloud, and who had a sharp sickle, refers to our Lord Jesus prior to the wedding supper time, when by extension he is associated with his body members here upon earth. This angel, who is seen to come out of that temple which is

in heaven, seems to picture our Lord in another condition. Here, we think, he pictures himself with all his body members in the completed new creature condition, after the wedding has taken place, in the divine nature. If there is a difference to be marked between these two angels -- and why are they differently presented unless they are to represent different agencies, or the same agency under different conditions -- pray what is it if it is not this difference here noted? We shall find other things here that will corroborate this setting forth.

The sharp sickle is not the same sickle used by the angel upon the white cloud; for it is not so described; but purposely presented in the words, "He also having a sharp sickle." This sharp sickle is the truths necessary to accomplish the harvesting of the vine of the earth. It is our opinion that this sickle is pictured, foregoing, as the censer filled with fire from off the altar and which was cast into the earth, resulting in thunderings, lightnings, voices, and an earthquake. All this fire is to be found in this exposition of Revelation.

**14:18 AND ANOTHER ANGEL CAME OUT FROM THE ALTAR, WHICH HAD POWER OVER FIRE.** This angel is described as that one who had power over fire, implying that we should know who is thus designated. The only angel who is set forth as having power over fire is the one who filled his censer with fire from off the altar and cast it into the earth. He also brought the coals of fire from off the altar for the incense offering upon the golden altar. While this angel, doubtless, will be represented in the angel who had the sharp sickle, he is presented as the one who came out from the altar, the brazen altar from whence came the fire. He here pictures an earlier period in his activities, that period when he was in the sacrificing time of his life, still on earth in a human body.

**AND CRIED WITH A LOUD VOICE TO HIM THAT HAD THE SHARP SICKLE.** To prove our statement true, that this angel here presented as having cried refers to an earlier period of this angel's life, who is at this time a member of the angel class coming out of the temple which is in heaven, we wish to call your attention to a matter found in the Greek text, that is entirely ignored or overlooked by the ordinary reader. In verse 15 above, the second angel is presented as "CRYING" with a loud voice; whereas, this angel "CRIED" with a loud voice. Please note the difference in the tenses of the word cry. The first indicates present action; whereas, the latter indicates past completed action -- the Greek aorist tense. The word "crying" has reference to a work already completed, yet it is in the present tense; whereas, the word "cried" applies to a work still future at this writing, and it is in the past tense. Is it not manifest God has hidden something here for us? We, at least, think so.

When Pastor Russell lived he cried out his message. It was then the time for reaping the earth and, therefore, the present tense is used. Now, at the time when this last angel is pictured as serving the cause of God in this particular capacity, it is upon the basis of truths that have been announced at an earlier period; therefore it is so forcefully stated that he "CRIED." To make our position clear, viewing it more concretely, we will state the matter as follows: Pastor Russell was present while this harvesting of the earth was done and, therefore, the present tense is used in referring to his work. When the second harvesting is done, that of the vine of the earth, the angel who will have been used by God to furnish the exposition of truth with which it shall be done, will have been changed to the temple-in-heaven condition; and because his writings will be used after he has been taken away, his crying is stated as having already taken place, in the aorist, or completed past tense.

The expression above discussed as to the words "crying" and "cried" seem to have still more for us, when closely examined. The literal Greek of the first statement, that which has reference to Pastor Russell's work, reads as follows: "Crying with a great voice;" and the last statement, that associated with the harvesting of the vine of the earth, literally translated says: "He voiced a great voice." Just so it was. Pastor Russell's work was put forth with loud acclaim, an outcry, just as the Greek word here used signifies; but the present work is not being put forth with the same publicity. It is a still small voice, but it is a great voice from the standpoint of its importance and appeal, as will be seen when it becomes effective in the next few years. The appeal of this still small voice will be emphasized in the events of the near future, when the Lord will take away from earth the remainder of his Little Flock. This deed will give this message great influence over these members of the Great Company. This "voicing" is so insignificant that not one in a million hears it today.

When the Great Company witness this taking away of the saints, they will know that the Bride hath made herself ready, and that the marriage of the Lamb hath come; and this will make the voice a great one. They will put their all into this work, for upon their faithfulness in this respect will depend their having any existence, eternally, at all. It was because of its logic and Scripturalness that we all espoused the cause of truth and did cast in the sickle with so much vigor as to finish the reaping of the earth; but when the Great Company receive their lesson and realize that they are not of the bride class, but have the wise virgins clearly pointed out to them in unmistakable terms, they will seek the literature these wise virgins had, and find it; and it will have an appeal to them that will be very great. What is now being voiced will have great appeal because of having been accentuated by the bitter experience and unmistakable evidence of having the remaining members of the Little Flock taken away from before their very eyes. See Joel 3:9-13.

SAYING, THRUST IN THY SHARP SICKLE, AND GATHER THE CLUSTERS OF THE VINE OF THE EARTH: FOR HER GRAPES ARE FULLY RIPE. This reaping or harvesting of the clusters of the vine of the earth is a matter that is to take place after the Little Flock will have been taken home, and after the Great Company will have demonstrated their faithfulness unto the Lord and righteousness through the persecution that is to come upon them. The Little Flock will be taken away instantly; all will be taken away at one time to meet the Lord in the air. Then the Great Company will know that the Little Flock, the bride of the Lamb, hath made herself ready and the marriage of the Lamb hath come. This will spur them on to great activity in the service of the Lord. They will have the best of evidence that this is the true message of God, because they will realize that it is that upon which the bride made herself ready. Then they will actively espouse this series of studies, especially this last or seventh portion of it.

Being the representatives here upon the earth of the Christ, then in glory, they will be the ones to thrust in the sickle of truth and reap the vine of the earth. When this Great Company read the statements of this book, the writings of the angel who tells them to "thrust in the sickle," they will be obedient; for they know it is God's truth and, therefore, "the sickle." This message, that will set forth the beast as well as the image in unfavorable light before the world, will bring persecution and destruction upon the Great Company, who will thus demonstrate their faithfulness and loyalty to the truth and to God. They will vigorously thrust in this sickle, and the results, other than upon the Great Company themselves, will be that the clusters of the vine of the earth will be cut off and be gathered into a great union the like of which has never before been witnessed. This will be preparatory to their destruction.

The fruit of the grapevine is found in clusters, many fruits in one bunch. This is so markedly so that they have called the citrus fruit, that comes in similar bunches or clusters, grapefruit for this reason. These clusters represent the different denominations of Christendom, all growing upon this vine that comes out of the earth -- nothing heavenly about it. These clusters or denominations are to be gathered into one great body, and then they are to experience the winepress feature of God's arrangement for them. This will mean their destruction. But note that this is to be accomplished by the sickle of truth which is soon to be thrust into the earth. We have reference to the gathering of these clusters into one great body preparatory to their destruction. Their destruction will soon follow their gathering. It is our thought that the Great Company will be destroyed by this unified churchianity which soon thereafter shall be given its just winepress experience.

That her grapes are fully ripe is to be seen and judged by their color. Grapes are usually a dark purple when fully ripe. Purple denotes royalty, and the fact that the various denominations will have assumed that they are then Christ's kingdom, united in counterfeit fulfilment of the statement of our Lord Jesus, when he prayed that his disciples should all be one as he and the Father are one, that the world might believe. When thus united, and with the earthly governments to back them up in their every assertion and deed, they will have assumed the purple of the ripe clusters of the earth, and will be fully ripe and ready for the great trampling in the winepress.

14:19 AND THE ANGEL THRUST IN HIS SICKLE UPON THE EARTH, AND GATHERED THE VINE OF THE EARTH, AND THRUST IT INTO THE GREAT WINEPRESS OF THE WRATH OF GOD. Thus is recorded

that the Christ in heavenly glory, using the Great Company still here upon earth, harvested the vine of the earth. This harvesting is done upon the basis of truths given his people while some of his body members were still here upon the earth. The consummation of this work will result in the destruction of churchianity so completely that there will never be another vine of the earth permitted to grow, nor bring forth another cluster. No other vine than that of "my Father's planting" will ever again be permitted to grow, and the fruit of this vine will be the new creature qualities in ones heart.

14:20 AND THE WINEPRESS WAS TRODDEN WITHOUT THE CITY, AND BLOOD CAME OUT OF THE WINEPRESS, EVEN UNTO THE HORSES' BRIDLES, BY THE SPACE OF A THOUSAND AND TWO HUNDRED FURLONGS. Since the city is mentioned here, and the only other city that could be misconstrued for this new spiritual rule over earth is this great city of Babylon, which is here pictured as being cast into the winepress, we have the best of evidence that the city referred to, outside of which this winepress was trodden, is the new Jerusalem, the heavenly, that coming down from above, but which has not yet descended. Nothing like this vine of the earth will ever be permitted within the confines of this heavenly city; therefore the winepress was trodden without. Peace and harmony reign within the city, and such uproar, and consternation as will mark the winepress experience of Babylon, cannot be allowed within its confines. The "city" will not yet be established on earth.

If we take a somewhat literal view of this blood issuing from out of this winepress for twelve hundred furlongs, and rising until it reaches the bridle of a horse, would not all coming within the limits of these dimensions be drowned by this blood issuing out of this winepress? We are inclined to think that this is the picture here set forth for our instruction in this regard.

The horses began to be bridled, restrained, made to conform to the wishes of those bridling them, making them serve their cause as they desired, away back there upon the very day of Pentecost. You will remember how the religious of that day began to taunt and belittle the Apostles when they first spoke under the inspiration of the truth, telling them that they were drunken, and to which taunt St. Peter replied that this could not be the case since it was then only the third hour. From this minute and on, the truth has been the subject of jealousy and the object of tyranny. Unceasingly has the vine of the earth been attempting to harness and bridle the truth, control it and make it serve its cause. St. Paul told us that the mystery of iniquity was already working in his day. The woman clothed with the sun and with the moon under her feet, and with a crown of twelve stars upon her head was with child, and that child became the man of sin who was to rule all nations and to become the visible head of this vine of the earth.

When God destroys this vine-of-the-earth system it will be such a just and terrible exhibition of his anger against it, that when all of its adherents come forth from death, in the future age, they will have concrete evidence before them of just what God thinks of this system, and also what he thinks of them as long as they are aligned with that system. If this does not drown them as adherents of that system, they may have to experience the same physical destruction that the system itself has undergone. Blood represents death, and death will issue out of his treatment of this vine of the earth for everyone related to it in any sense of that word. His destruction of it here in the end of this age, will destroy the entire system forever, in that it will destroy reverence and respect for it in the minds of everyone in any way connected therewith since its inception back there upon the very day of the beginning of the true vine, on the day of Pentecost. Since this system will never again be tolerated, anyone desiring to revive it will suffer stripes, and insistence in this way will finally bring literal destruction.

The King James Version states this distance as sixteen hundred furlongs; whereas, the oldest manuscript, the Sinaitic, gives it as twelve hundred furlongs. We accept the Sinaitic because it is the oldest; and upon finding, what we think is the proper interpretation of this distance, we are inclined to hold to it in preference to the other, which we can in no wise harmonize with history, truth or anything else.

A furlong is equal to five hundred eighty-two feet and eight and four tenths inches (English). Twelve hundred furlongs would, therefore, be six hundred ninety-nine thousand two hundred forty (699,240) feet. If we let a foot represent a day, and divide this number of feet by three hundred sixty-five, and two hundred forty-two thousandths (365.242), the exact number of days in one year, we get as our result

one thousand nine hundred and fourteen (1914) with a remainder of one hundred sixty-six (166) days. Beginning at the day of Pentecost in the year 33, and adding nineteen hundred and fourteen (1914) years and one hundred sixty-six (166) days brings us to the Fall of the year 1947. This would seem to indicate the time when of the treading of the winepress of the wrath of God would take place.

Since this would take us to near the end of October it would indicate the approximate time of the year when the grape harvest would be about over; for they let grapes get thoroughly ripe to make wine, and we, therefore, think this would indicate the time when Babylon would be entirely destroyed. If we use sixteen hundred furlongs as in the authorized version it runs the date out about six hundred years farther, which is out of the question. If we let a furlong represent a year it would indicate a date in the past, which is also out of the question.

When we consider the following program of events that is to transpire between now and the treading of the winepress we shall realize that eleven years are neither too long, nor too short a time within which all this is to transpire or be accomplished. After the Little Flock shall have been taken, which will soon be an impending event, then the Great Company will awaken to the fact that the marriage of the Lamb has come and that the bride hath made herself ready. Espousing the cause of truth, as the Little Flock will have left it for them, they will bring odium and hatred upon themselves in the eyes of the "vine of the earth" by circulating that which is so uncomplimentary to it. This will result in the persecution and martyrdom of the Great Company. When the communists and other radicals of that time will have become soured upon churchianity, having been made to worship the image of the beast, and fully realizing what this vine of the earth has perpetrated, they will hate her and destroy her in the winepress. All these steps will follow naturally one upon the other until their consummation. We think a period of about ten years will be about proper for this all to find its culmination.

We find that this falls into harmony with further light upon Bible chronology which Brother Julian T. Gray of the Weather Bureau in Cincinnati, O., has discovered upon the basis of Pastor Russell's chronology, showing the utter end of the Jewish double (kiphlaim Isa. 40:2; not the mishneh of Jer. 16:18; and Zech. 9:12.) will take place in the year 1958 paralleling the overthrow of the Jewish polity in the year 71 A.D. After the treading of the winepress in the year 1947, there still remains to be disposed of the governments of earth. All religious influence having been removed from the earth in the winepress treading, there will remain the exhibition of political governments without any religion whatsoever, even as was pictured in France for a time after the Bible was proscribed.

Then the overthrow of all earthly governments and the institution of communism in the earth will follow. God will let the communists experience what they can do for themselves. They will have a proud heart which shall need humbling, and they will also receive this from the Lord in letting them have their way for a few years. In Isa. 10:15; he addresses these as the Assyrians in the words: "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?" From verse five and on in this chapter he tells very plainly of this communistic order and what they are to do. In verse 12 he tells how he will punish his proud look after having used him for destroying; and then anarchism will supervene to burn itself out, bringing on or near 1958. From verse 20 and on he shows what he will do against Israel, and his subsequent overthrow. This is all to be accomplished, as we hope, by 1958.

## CHAPTER FIFTEEN

15:1 AND I SAW ANOTHER SIGN IN HEAVEN, GREAT AND MARVELOUS, SEVEN ANGELS HAVING THE SEVEN LAST PLAGUES; FOR IN THEM IS FILLED UP THE WRATH OF GOD. This chapter and the following one will give us some more detail upon the matter treated in the preceding one. These seven last plagues are the instruments of God for bringing about the overthrow of this entire evil order. When these shall have done their work, there will be none of the wrath of God remaining to be poured out; for in them is filled up the wrath of God. How pleasant this is to contemplate on behalf of the world; and how happy we are to know that if we have received their blessings upon us up to this time, there remains no more of God's wrath to be visited upon or experienced by us.

That this is a great and marvelous thing is attested by all who know the plagues, their workings and their blessings. This sign is an instrument that has its workings in heaven, the religious realm, but it will finally produce or lead to the overthrow of all things out of harmony with God's kingdom. The seven angels who have these plagues are seven aggregations of Scriptural expositions in which the entire truth of God is set forth. These we think are seven volumes of Scripture studies. We firmly believe that this is true, but we do not accept the so-called "Finished Mystery" as being the seventh of that series. We think that each one who has become acquainted with the true "seventh volume" will recognize it as such.

The word translated "plague" literally means a "blow." The Lord has seven such "blows" with which he will smite the evil religious arrangement. It is because the political end of this order is so closely linked with the religious, having drunken in its wine of fornication, that these plagues, which destroy churchianity, destroy the governments as well. Nothing strikes a harder blow to error and all that is wrong than does the truth. These plagues, being nothing other than truth on all lines concerned, will thus destroy all errors and their resultant institutions. The Psalmist stated this entire matter in a few words when he said: He (the Lord) uttered his voice, the earth melted." Psa. 46:6. The truth will bring about the entire destruction of this old earthly order.

Not only will these plagues be blows of destruction to errors in the minds of those living at this time when they are poured, but they will finally have the same effect upon all who have entertained error in place of the truth. The statement is made further along in this book that if any one adds to this book, God will add the plagues unto him. It is in proportion to the amount of error we have imbibed in accepting what others have added to the Bible that the truth will be a plague unto us when it is first revealed unto us. Since the last are to be the first to awaken in the kingdom time, we see how appropriate it is that those now living and dying before the kingdom is established, have the first effect of these plagues visited upon them. Those going through into the next age without dying will come through with practically all error and its results plagued out of them; they will be ready for the Lord's program when it begins.

15:2 AND I SAW A SEA OF GLASS MINGLED WITH FIRE. So as to tell us just when this sign of the seven plagues would apply, when they would be poured out, this glassy sea mingled with fire is introduced. The sea represents the discontented masses of today; being glassy tells us that they are hardened in their anarchistic way; and being mixed with fire tells us, additionally, that the world of mankind is full of trouble. This all locates us amongst the present conditions in which the world finds itself today. It is today that these plagues are being poured out, and the more they are poured out the more the sea becomes glassy, even as Pharaoh's heart was hardened through those antitypical plagues visited upon him.

AND THEM THAT HAD GOTTEN THE VICTORY OVER THE BEAST AND HIS IMAGE, AND OVER THE NUMBER OF HIS NAME. The Greek statement here given us is not represented in our English text with perfect accuracy. It should read "Those conquering out of the beast and his image and out of the number of his name." The thought is not of those who overcome the beast and his image and the number of his name, for this will be done away with by God in his way and time. We are not to overcome these things, or this one thing in its three forms or phases; but there is something other for us to overcome. In Rev. 11:7; the statement is made "He shall overcome them." No construction that can be translated by "out of" is here used, and the same Greek word is employed in this latter phrase as in the former. So to the careful and respectful Bible student this difference in expression speaks, awakening them to a difference in thought as well.

As we have stated above, we are not to overcome the beast nor his image nor the number of his name; neither are we to be overcome by them. We are, nevertheless, to overcome something after we have come out from the beast and his image, and out from the condition represented by the number of his name. The beast and his image seem to be treated as one thing even while being mentioned as being two. Their oneness is represented in their being so spoken of, even while they are separate organizations. They are, as we have set forth previously, Catholicism and united Protestantism rolled together as a scroll, but still consisting of two rolls even though in apposition with each other. It is out of these



that the Lord's people, here in this end of the age, must come; and they can only overcome after they have come out of them. The number of the name, being the number of man or of the fallen human nature that we all are by birth, is the number six, which is the number that is one short of seven, the perfect number. The number six is that which indicates imperfection, sin, and all that is associated therewith. The number seven represents perfection of this human nature, and is the basis upon which we attain the number eight, the new creature number, or that which is eight times holy. It is super-overcoming. Rom. 8:37 (see Greek). The overcoming we do after getting out of this trinity of evils is the overcoming of the godlike and the attaining of the Holy Spirit or godliness.

We get out of the beast-and-his-image condition by believing the truths represented in the first six plagues. We shall endeavor to demonstrate the truthfulness of this statement in the next chapter. We get out of the condition represented by the number of his name through our faith in the ransom sacrifice of Jesus, and a consecration to God upon that basis, which should be upon the basis of the truths of the six plagues or the truths that constitute these plagues. A consecration is demonstrated upon this basis as being actual. We do our overcoming upon the basis of that which is presented in the seventh plague. This remains to be demonstrated in the following chapter also. We should be able to see, now, just why the mere introduction of the seven plagues, by mention of them, has preceded this statement to the effect that the ones overcoming out of the beast and his image and out of the number of his name were seen to stand upon the glassy sea mingled with fire; for these represent the living members of the Christ body at this particular time.

**STAND ON THE SEA OF GLASS, HAVING THE HARPS OF GOD.** Standing upon the sea of glass mingled with fire tells us that they are above it, yet in absolute contact with it; and still no part of it. Some, in order to include in this statement all whom they thought were raised from death in the year 1878, make this word "epi" (Greek) mean "over;" but it has no such meaning. The only way it can be used to mean "over" is in the sense of being in contact with. By no means of giving words their proper meaning could we say these harpers stood over the glassy sea, for there was nothing there to stand upon. While this Greek preposition is oftentimes translated "over" in the New Testament, it is always with the thought of having authority over, or in extent of time or space.

The statement, "Having harps of God," also shows us that this is a picture of a state in which the Bible, the harp of God, is to be used. We will not use the Bible when we go beyond into the divine nature. Why should we use a Bible over there when we shall know as we are known -- know as God knows us -- completely in every sense. It is here where we must use the Bible; for there is nothing else given us through which we can know the will, purposes, and plan of God; nor by which we can know God himself.

**15:3 AND SINGING THE SONG OF MOSES THE SERVANT OF GOD, AND THE SONG OF THE LAMB.** It does not say "the song of Moses the servant of God, and of the Lamb;" but it tells us that there is a song of Moses, and also one of the Lamb. Moses never uttered a single spiritual thing in his life; for he was never a new creature and could not do so. He sang of restitution and earthly matters, of justice and the rewards it had for those who lived up to its requirements and of the penalties of those who did not. The Lamb sang of love, the love of God. This was not of godlike love; but of godliness, the Holy Spirit. Why should he sing of anything less when he had that most wonderful of all themes, that theme to which restitution is merely a preparatory step, and if it is not used as such it will finally be lost to its possessor or acquirer.

**SAYING, GREAT AND MARVELOUS ARE THY WORKS, LORD GOD ALMIGHTY; JUST AND TRUE ARE THY WAYS, THOU KING OF NATIONS.** Here we have the song of Moses telling of the great material works of God together with his justice and faithfulness. It exalts him as the Almighty who does marvelous things. It lauds him for his rule over the nations, but not for his relationship with them when they shall not be nations any longer, when all will be one family in heaven and earth under him as their father. All that is here referred to will find its fulfilment in the kingdom of Christ, when restitution shall have brought about the desirable conditions and blessings.

**15:4 WHO SHALL NOT FEAR THEE, O LORD, AND GLORIFY THY NAME.** God does not wish to be feared in the sense of some one being afraid of him. He does desire all to respect him, because

he is the personification and embodiment of all that is good and right; and by respecting him they respect all that he is. Those, who do not so respect him and what he is, shall not be permitted existence. God's name -- love -- designates him as separate from all other beings. When they learn to respect him, they will later learn to respect love, and finally will see that this is the sum total of that which is supreme goodness undiluted with self or materialism in any way. They will glorify his name, love. God does not desire any to glorify him as a being, but wishes them to glorify love, the principle he has chosen for himself and which now characterizes him. He desires them to do so, for the same reason he so does; and because he glorifies love, he is what he is; and all who glorify his name will be godly even as he is godly. Jesus told us of these things in his words and lived them.

**FOR THOU ALONE ART HOLY.** This statement singles God out from all the rest of his creatures, even those who shall be new creatures, and like him are to be actuated by love, as he is so actuated. There are some respects in which none will ever approach his holiness. The word here translated "holy" has the meaning of being "right" and that "intrinsically" so. The word usually translated holy has the meaning of purity, freedom from defilement. Thus we see the specific way in which God alone is holy. He was the one originally holy; and, therefore, none other is like unto him. He planned the exhibition of love at the great cost unto himself, a thing not possible for another to do. He is privileged to display love to its entire limits, something no one else will ever find possible. God climaxes in love, when he will do as he pictured in Abraham's dying. No one else will ever find it possible to deny himself to where he can be so pictured. If you do not know what we mean, you may be blessed by investing the time in reviewing these matters as they have been set down for you in the life of Abraham. In this sense God alone is holy.

**ALL NATIONS SHALL COME AND SHALL WORSHIP BEFORE THEE; FOR THINE ACTS OF JUSTICE, ARE OPEN BEFORE THEE.** While Moses sang of all nations receiving restitution and God being their king; the Lamb sings of all nations coming before him and worshipping him as a new creature, thus becoming new creatures themselves. This thought of all nations becoming new creatures was never sung by any but the Lamb, until the seven plagues had done their work of destroying all untruth and bringing all truth to our attention. These shall come and so worship God because the righteous things of God and, therefore, of love have been made manifest. This is the thought contained in the literal Greek, which should read "For the righteousnesses of thee were made appear in view." These righteousnesses are the right things of love that have been made manifest by God in carrying out his plan of the ages. Thus they are before our face, in view. It is because of these righteousnesses having been brought before their faces in due time that all the nations will come and worship before God.

**15:5 AND AFTER THAT I LOOKED; AND THE SANCTUARY OF THE TABERNACLE OF TESTIMONY IN HEAVEN WAS OPENED.** Here we must, as we have previously done, place a spiritual construction on tabernacle matters. We stated foregoing, that the Most Holy represented the new creature condition. It is the place where God dwells, representatively. The opened temple of this tabernacle of the testimony in heaven seems to tell us that God is opening up an understanding of himself to those who are spiritual in the inclination of their minds. This temple has never been opened before; but now God has set in motion that agency of his which will, in due time, cause all to become acquainted with him and enable them to enter into that same godly state of heart.

The tabernacle of testimony was the typical tent which was to be a testimony in its furnishings and otherwise of the things relating to God. God has some most wonderful things to tell us, and these are summed up in the one word love. It has been the purpose of the Gospel Age to make this revelation of himself; and now, since this is over, this revelation is a thing that is open to all who have the right spirit toward God.

The tabernacle was divided into two compartments, the Holy and the Most Holy. These represented the two conditions of relationship we are privileged before God; namely, the relationship we had with him during the Gospel Age, and that which we shall occupy with him hereafter, forever. We might term these the state of progression unto the new creature and the completed new creature conditions. In the Holy was the seven armed lampstand, representing the church during this Gospel Age. This enlightens us in respect to God as to his dealings with the church during its complete history -- a manifestation

of the mercy of God. Therein also was the table of shew-bread calling to mind the food of the Lord for his church during this time. The golden altar, as we have seen in previous chapters, represents the church, all here in this preparatory condition, offering incense unto God making of them new creatures and ready to enter into the Most Holy condition. Thus this church, together with their head who preceded them, are a complete testimony of what God is.

The temple of the tabernacle of the testimony has reference to the Most Holy of this tabernacle; for in it God is pictured as dwelling. Here was the ark of the testimony, a box overlaid with gold having a lid of solid gold upon which was the shekinah glory light. This is what we have now been privileged to see into of late years. The cover represents God, who alone is holy, and the box shows forth all who have become so through receiving this testimony. This ark represents the Christ having God for their head, making the divine portion of the family of God. The golden pot of manna within the ark sets forth that the Christ will be the repository of the enlightenment on God, and that only by eating the heavenly manna, the Holy Spirit out of God, as it is seen in the Christ, can one ever become a new creature. The rod of Aaron that budded gives testimony as to why this Christ was chosen of God for this relationship with himself; and the two tables of the law tell us that in this Christ is to be filled up the letter of the law as well as its spirit, toward both God and man. This knowledge is now to be had by all who will take it in God's way; therefore this temple of God is open in heaven.

15:6 AND THE SEVEN ANGELS CAME OUT OF THE TEMPLE, HAVING THE SEVEN PLAGUES, CLOTHED IN PURE BRIGHT LINEN, AND HAVING THEIR BREASTS GIRDED WITH GOLDEN GIRDLES. These seven angels are the seven volumes which treat the various items and phases of truth that pertain to an understanding of God from a spiritual standpoint. The basis of such an understanding is a comprehensive knowledge of God's plan, upon which foundation God is to be comprehensively appreciated as a God of love, thus qualifying the beholder to become holy as God is holy. These seven angels are seen to come out of this condition; for there is no other condition from which such knowledge of God can emanate. To get acquainted with God or have the knowledge of God one must receive it out of God, for it can come from nowhere else.

Being clothed in pure bright linen testifies to the righteousness of these agencies of God in respect to their contents and purpose. While there may be some errors in these works; they, nevertheless, contain what God wishes them to contain; and this is pure and righteous truth. Human agencies introduce imperfections; but God overrules these and sees to it that they perform his biddings and purposes. The golden girdles about the breasts of these seven angels testify as to their royalty. They are not slaves or servants in the ordinary sense, but royal visitors, God's representatives with power plenipotentary. They are God visiting us, and should be so esteemed. They are serving us, but they are not our servants to command; for their girdles are not about the waist, but about the breast. Rather we are to take orders from them and be obedient to them than they to obey us. Since they represent God unto us in the full and absolute sense, it behooves us to so view the matter and conduct ourselves in harmony therewith. They come out from the very presence of God; yes, they come out from God himself. What royal visitors are these whom we have with us, and have now had for so long!

15:7 AND ONE OF THE FOUR BEINGS GAVE UNTO THE SEVEN ANGELS GOLDEN VIALS FULL OF THE WRATH OF GOD, WHO LIVETH FOR EVER AND EVER, AMEN. From this statement, if we give it close attention, we draw the thought that the plagues and the wrath of God are two separate and distinct things. The angels came out from the temple with the plagues, but only one of the living ones gave to them the golden vials of the wrath of God. A similar understanding may be based upon the statement in Rev. 15:1; where it is stated that in these plagues is filled up the wrath of God. God has so arranged this matter of truth as the plagues he is going to visit upon the people that when they are poured out they will also be his wrath upon them, in that they will bring about their destruction as adherents of falsehood, and also their institutions as perpetuators of these falsehoods. The one of the four living ones who gave this wrath feature unto these seven angels is God's justice; for it is that one of the attributes of God that takes care of the wrath of God and sees to it that the proper wrath in the proper amount is visited. These plagues will destroy ALL earthly institutions.

The vials, which the one of the four living ones gave unto the seven angels bearing the seven plagues

were of gold. The fact that they were of gold tells us that divine power and wisdom were associated with love in making this matter a thing that satisfies God's justice. How loving and how wise it appears to us to be when we realize that truth is not only a plague, but that in thus plaguing the adherents of error, justice will be fulfilled, satisfied, for all the unrighteousness which error has brought about. The truth, seen as the fire from off the altar, which is to bring about the destruction of this present false religious order, is associated with this thought that the wrath of God is filled up in these plagues. This God who liveth for ever and ever is getting rid of all his wrath in this way and at this time, so the rest of "for ever and ever" will be spent by God without wrath against these offenders in this particular line. We can say "amen" also. Rev. 15:1.

**15:8 AND THE TEMPLE WAS FILLED WITH SMOKE FROM THE GLORY OF GOD, AND FROM HIS POWER.** This temple in which God dwells, the condition of godliness in which he exists, has been something that mankind has never understood. Being material in their conception of matters, they have been entirely unable to fathom godliness. They can appreciate nothing other than godlikeness. As this literal temple, in the vision, was filled with literal smoke, obscuring all that was therein; even so the condition in which God dwells has been obscured to all because of confusion that has arisen in their minds in regard to God. The ablest advocates of the Bible have been entirely unable to comprehend love. They have demonstrated this beclouded condition in regard to godliness or love in that they have never been able to define love. Anything one is unable to define is indefinite in his mind; he is beclouded upon that matter. If he sees it clearly he is able to clearly define it and to discuss it in all its phases. But have any such been found in the past?

This be-smoked or be-clouded condition of the mind, we are told, was due to the glory and to the power of God. The Bible instructs us that God is love, and informs us also about love; but when we saw that evil is so rampant in the world, being permitted such seemingly unbridled manifestations of its baneful effects, and were told that God is all powerful as well, were we not confused? When we realized this glory of God's love we could not comprehend why God did not use his omnipotence to put a stop to evil and inaugurate a reign of righteousness in its stead. This confusion has existed within our minds in the past, and still exists in the minds of practically all the rest of the inhabitants of Christendom. Their vision of love and, therefore, of God is anything but clear and satisfying unto them. Their confusion lies in the fact that they associate sentimental love -- godlikeness -- with God and his all power, and compare him with themselves, not discerning love as principle -- godliness.

**AND NO MAN WAS ABLE TO ENTER INTO THE TEMPLE, TILL THE SEVEN PLAGUES OF THE SEVEN ANGELS WERE FULFILLED.** The Greek text states "no one" instead of "no man." This ignorance of God and of love as well as the errors upon these subjects, which so confuse the minds of all, picturing the smoke in the temple, must be removed if one is ever to see God as love. These seven plagues, as we shall study them in the following chapter, are the agencies of God to enlighten man upon the plan of God and the things of love, so as to remove this confusion from his mind. Six true plagues have been visited upon Christendom but the confusion remains upon their minds still. These six have been only a basis for the seventh, which is to accomplish the real work. That which presented itself as the seventh, in the form of "The Finished Mystery," has appeared; but this confusion remained in the minds of all, regardless.

There is, nevertheless, a class of people, probably a Gideon's band, in whose mind God has implanted an understanding of love and of himself to the degree that they see clearly into this temple condition in which God dwells. You, dear reader, know for yourself just how clearly you have been enabled to grasp these things of love; and how clearly you can see into this new creature condition, into godliness. The fact that this Most Holy condition is clear in your minds is testimony that you have received your seventh volume, your seventh plague. It is such to all those who have had these confusing errors upon love and godliness plagued from their minds. The statement is that "No man was able to enter into the temple -- the condition in which God dwells -- till the seven plagues of the seven angels were fulfilled." Here is a statement by which all can know whether they have the entire truth upon the plan of God, and upon godliness, a new creature, love. If this is all clear to them, the confusion, smoke, all removed from their minds, they have the testimony of God that they have entered into the temple of God condition individually, or are about to be so blessed, collectively, as the church or bride of Christ.

The only piece of furniture within this temple of the tabernacle was the ark of the covenant. This ark represented the Christ, with God as their head. The Christ is there represented as the open ark without its cover. This cover or mercy seat represented God, himself. Since he alone is "holy" this cover was made of solid gold. The oneness of the Christ and God is a matter that has never before been fathomed. It was mentioned and spoken of but never understood until the seventh plague has begun to be poured out. Now we see that God will be the Father of all new creatures; whereas, the Christ will be the mother of them in that they will be the means through which they will receive this life, this love, this Holy Spirit of God into their hearts. Now the entire matter is gloriously clear to the few who have been privileged to see into these things, but the new creature condition, love, it is still a matter full of smoke unto all others.

## CHAPTER SIXTEEN

16:1 AND I HEARD A GREAT VOICE OUT OF THE TEMPLE SAYING TO THE SEVEN ANGELS, GO YOUR WAYS, AND POUR OUT THE SEVEN VIALS OF THE WRATH OF GOD UPON THE EARTH. Since no man could enter into the temple until the seven plagues had done their work, we know that this voice was none other than the voice of God. Since these seven angels are not individuals, but are truths upon various features of the plan of God and things related thereto, the voice could not be an audible one. Our interpretation of this verse is, therefore, nothing other than this shows; that when God saw the time was ripe he sent these truths into the earth because the time had come for him to enlighten his people and to bring about his wrath, or destruction, upon the evil doctrines and institutions of earth.

16:2 AND THE FIRST WENT, AND Poured HIS VIAL INTO THE EARTH. Volume One of Scripture Studies was written to have an effect upon all order loving people. Not only was it intended for confessed Christians, but it was written for the non-church going public who were of a sufficiently respectful attitude toward God that they might be appealed to by reason and the Bible. The chapters on the Creator, and the Bible (as his revealed Word) show that it was intended to awaken and establish faith in the Bible as well as in a divine intelligent Creator. It took the subject up from such an elementary and basic standpoint that any one with a disposition to investigate and reason upon matters could become enlightened in respect to God's plan and Word.

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. Since truth is a plague to error wherever it is found, the truths of this first plague caused a grievous and noisome sore upon those who were bound by errors in regard to the things treated in this volume. Those who had become indoctrinated with the errors promulgated by the beast as well as those who adhered to the false doctrines of the image, became very "sore" when one not educated in their theological seminaries brought forth such simple appealing truths, exposing the falsehood of their religious dogma. Pilate admired Jesus; whereas, the religious leaders of that day became affected by "a grievous and noisome sore" at the sight of him.

When one is literally the victim of a grievous or noisome sore it is always due to an accumulation of effete matter, poisonous materials within his body. He has been eating wrong foods, has not been eliminating body poisons properly, and this accumulated noxious material must come forth from the body and it does so in boils, ulcers, and abscesses. There is almost always some exciting cause such as a germ gaining entrance into the body through the skin. If the system were healthy the germ would be overcome and no sore would result. So it is with those who have eaten the wrong doctrinal food, have not eliminated the poisons of self-importance; when the truth is brought to them it "gets under their skin" and they manifest all the noxious spirit that is in them in the "sore" disposition they show as a result. The men with the mark of the beast and the worshippers of his image are those who are thoroughly indoctrinated with errors of those systems and the teachings of truth make them sore. They manifest their soreness by discharges of effete words and poisonous spirit. Any one who has presented the truths regarding God's plan to any such error-indoctrinated individual will attest this fact here set forth as the result of the first plague being poured out. The truth in the first volume of Scripture Studies has certainly been a plague to those established in error.

16:3 AND THE SECOND Poured HIS VIAL UPON THE SEA. As the first volume of Scripture Studies had its appeal to those who were reasonable and religiously inclined, so there was in volume two of this series an appeal to those who were otherwise minded toward present religious society. This class, who were very loosely associated with the present order, was the sea upon which this second plague had its effect. There was nothing spiritual in this volume. It was chiefly an account of the horrible things that the man of sin, the papal order, had visited upon mankind during the dark ages. The sea does not refer to the out and out anarchist, but to those who were dissociated from the religious of today, those whom the religious thought were anarchistically disposed toward their church order.

AND IT BECAME AS THE BLOOD OF A DEAD MAN. The sea is here referred to as becoming as the blood of a dead man. This class of unregenerate became as the blood of a dead man. When blood is removed from a living person it immediately begins to coagulate. After a while this red clot begins to contract, due to the fibrin formed within itself, and the clear watery portion begins to be squeezed out of the clot. When this clot has contracted as much as it can, we have in the vessel the red clot together with the clear watery portion, called the serum. This not only takes place when blood is withdrawn from the body; but it also happens when a person dies, the veins receiving all the blood, the same thing takes place within them.

This sea element, those of more or less independent thought in human society, separates into two parts just as the blood of a dead man does. Not being ideal church members, not thoroughly indoctrinated with the false doctrines of Christendom, they are liable to be influenced by truth. The two classes into which this sea class separate are represented by the clear portion and the clot. The clear portion pictures those who become separated from the rest due to getting cleared up on this matter. They see that Babylon is, indeed, a terrible system; they see that there is no real Christianity in its entire organization. They get their eyes opened more and more and come into an appreciation of the real truth of what a Christian is, and align themselves with God and his arrangement. The other portion becomes intensified in their views of these matters even as the clot becomes contracted and solidified. They are more anarchistic than before and less inclined to associate themselves with the system.

AND EVERY LIVING SOUL DIED IN THE SEA. Since Volume Two has much to say that exposes the unchristian principles and practices of the papacy and Babylon in general, all who were alive in this sea class died. Those who were alive in this class were they who were awake to reason and truth. Those who had sufficient of the qualities remaining within them with which God originally endowed man, were alive. These, with their ability to sense the spirit of Satan in all this, died to this evil system; and were so disposed toward it that its influence over them was forever gone. It takes one with considerable godlikeness remaining within him to have such dislike toward this Satanic organization as to be for ever and ever through with it. How can any self-respecting individual continue supporting such a Satanic system of butchery of his fellowmen?

16:4 AND THE THIRD Poured OUT HIS VIAL UPON THE RIVERS AND FOUNTAINS OF WATERS. The rivers and fountains of waters have reference to the various sects and creeds of Christendom. This is plainly to be seen fulfilled in the discussion of such topics as "The Cleansing of the Sanctuary," "The Time of Harvest," "The Work of Harvest," "The Deliverance and Exaltation of the Church." One can see how, in discussing each of these topics, the denominations of Christendom must be shown wanting in their various ways. Yes, in this volume the truth exposed the various sects and creeds, showing them up in bad light. Its title, "Thy Kingdom Come," is in violent opposition to all sects of Christendom which proclaim that kingdom here in the form of their influence and blessing upon mankind.

AND THEY BECAME BLOOD. Blood is abhorrent to people. The sight of it is unpleasant. Its bringing to mind thoughts of suffering and death makes the ordinary human recoil from it. The Jews were positively prohibited from using it as an item of food. When water, which is so necessary an item of our diet, becomes blood it is positively not to be used as such, and is absolutely under the ban, made so by God. When Volume Three got through with its treatment of the sects of Christendom, which had been used by all for the sustenance of life, this so-called water of life had become blood. How nauseating to the refined Christian sensibilities are sects and creeds! That upon which we had been feeding is now seen to be blood, positively under a ban placed thereon by God himself. As blood soon putrefies

and becomes very offensive to humanity, even so have these sects of Christendom(?) become most offensive to those who are to a degree in God's image and likeness.

16:5 AND I HEARD THE ANGEL OF THE WATERS SAY; RIGHTEOUS ART THOU WHICH ART AND WAST, THE HOLY, BECAUSE THUS THOU HAST JUDGED. The angel of the waters here referred to seems to be this third angel with his vial to be poured upon the fountains and rivers. In the chapter under the title of "The Work of the Harvest," this righteous judgment of God, the one who wast and who now is, is set forth. The word "Holy" here used is that same word we studied in the last preceding chapter when it is stated "Thou alone art holy," in reference to God; showing that he who is "right intrinsically" is the one who is thus judging. While this plague or volume shows it up to be righteous judgment on the part of God to so judge Babylon, all will see that it will be just and righteous when they behold it from the kingdom standpoint of view.

16:6 FOR THEY HAVE SHED THE BLOOD OF SAINTS AND PROPHETS, AND THOU GIVEST THEM BLOOD TO DRINK; OF THAT THE'RE WORTHY. The shedding of the blood of the saints and prophets has reference to the persecution and destruction of the saints and prophets down during the past age. This was the work of the Catholic church in solo performance; but her daughter churches are equal to the same performance, and have shown themselves such when, during the world war they petitioned Congress, that ungodly group of politicians -- worldlings -- to make the penalty for violation of the espionage act the infliction of death, a thing they refused to do. This the Methodist general conference did when assembled in Philadelphia. All these daughter churches have the old mother's blood coursing in their veins.

The Lord gives them blood to drink in that he has shown their doctrinal set-up to be all wrong, full of errors, and therefore death producing. Before the truth was manifested to them they were not accountable; but now they are guilty of harboring such falsehoods. The Lord will place his stamp of truth upon his message in soon taking the church home to glory. All will thus see the errors of the sects and creeds, nevertheless, they will again return thereunto when the Image of the Beast is formed. Since their so-called water of life is now become blood and they still drink of it, they must, therefore, with it drink destruction. God's law was that if any one should drink blood, that one was to be cut off from among the people. Lev. 7:27. While Protestantism has not yet fully demonstrated its destroying spirit upon the people of God, the actions of the Image of the Beast which will function prominently in that way in the near future will demonstrate that they, too, are worthy of the blood, destruction, they are to drink of in a few years.

16:7 EVEN SO, O LORD, O GOD ALMIGHTY; RIGHTEOUS AND TRUE THY JUDGMENTS ARE. Some manuscripts make it appear that this last statement of verification is made by "the altar." This would seem to have reference to the "Altar in the land of Egypt," the great pyramid, which is set forth in the closing chapter of volume three as corroborative evidence of all the teachings of the plan of God and also of its chronological features. It corroborates the judgments of God upon evil men and institutions in the pit, and of his obedient children in the Queen's Chamber and the King's Chamber. It says to all this "Even so." We are heartily in accord with this thought, and cannot see where it would do any violence to the matter under consideration if so viewed. At least this last statement seems to be of a corroborative strain of the testimony that this third volume of Scripture Studies brings forth.

16:8 AND THE FOURTH ANGEL POURED OUT HIS VIAL UPON THE SUN. When volume four of Scripture Studies was first published, a copy was sent free to every minister whose name Pastor Russell could procure. The effect was nil in the way of enlisting their hearty co-operation in furthering the cause of these plagues. The sun is the light of this earth, even as the theology and religion of these many preachers was the light of this Babylonish order of things. It seems that volume three treats the matter from the standpoint of sects and creeds and their effects on the individual; whereas, volume four treats it from the viewpoint of effects upon society and the world in general. Thus this plague is poured out upon the source of life and light of this present evil world as it is today.

AND POWER WAS GIVEN UNTO HIM TO SCORCH MEN WITH FIRE. These thousands upon thousands of ministers who received this plague were scorched with this burning arraignment of their Babylon. Their own statements and statistical data were used against them to prove they were knowingly in the wrong.

This volume is certainly a terrible judgment of this great system of errors. It is as terrible in its treatment as unvarnished truth is in its effect upon demonstrated error.

16:9 AND MEN WERE SCORCHED WITH GREAT HEAT, AND BLASPHEMED THE NAME OF GOD, WHICH HAD POWER OVER THESE PLAGUES; AND THEY REPENTED NOT TO GIVE HIM GLORY. An examination of the contents of this volume will show how thoroughly its subject matter is treated. Babylon is rebuked and chastised religiously, financially, politically, and every other way. The great men in every line are quoted to judge them out of their own mouths. They have no reply to make when their own statements are used to prove the points of truth against them. Yet they continued in their own way stating that this is the kingdom of Christ, thus blaspheming the name of God by crediting such things, as they decry as improper, to God's kingdom. Being shown the truth of the matter -- the ultimate overthrow of this evil order based upon their own statements -- yet they did not espouse the cause of the truth nor the truth itself, nor glorify God and his coming kingdom.

16:10 AND THE FIFTH Poured OUT HIS VIAL UPON THE SEAT OF THE BEAST. The seat of the beast is that which is supporting the beast, that which is fundamental to his organization, fundamental to that which gives him existence, power, life. The things that are so related to the false Christ are the things of error, the false doctrines which support this unholy thing. These doctrines are the mass, set forth in the place of the Ransom Sacrifice of Christ; the trinity of the godhead, set forth in the place of the one Jehovah, and his Son, and their common spirit, the Holy Spirit; the immortality of man, set forth in contradistinction to man as a mortal being. These errors and their related falsehoods were treated by a thorough inundation of truth upon these and their related subjects. Thus Volume Five was poured upon the seat of the beast.

AND HIS KINGDOM WAS FULL OF DARKNESS. When one intelligently reads what Volume Five of Scripture Studies brought forth upon these points of doctrine, how reasonable the Scriptural treatment of these doctrines is! The meaning, then, of the statement that the kingdom of the beast was full of darkness at once becomes apparent. Any one reading this enlightening setting forth and still remaining in such abject mental and spiritual darkness is evidence that they love the darkness and hate the light. These matters are as full of illogic and darkness as the statement that three times one makes one.

AND THEY GNAWED THEIR TONGUES FOR PAIN. The word translated "pain" might be better translated "toil" or "anguish." When the ministers read this contrast of their darkness with the glaring light of truth here set forth, they wanted to make reply, and toiled in an effort to do so; but in their anguish they could only chew their tongues -- they were only "mouthing" words which had no meaning, and they knew it so well that their anguish was intense.

16:11 AND BLASPHEMED THE GOD OF HEAVEN BECAUSE OF THEIR PAINS, AND REPENTED NOT. The fact that they endeavored to justify themselves and support their false doctrines shows they were not after truth; and, therefore, there was no repentance upon their part. They were so set on upholding their wrong ideas and the institutions based thereon that regardless of these plain loud-speaking truths they continued to assert that they were the mouthpieces of divine truths and the only ones who should and could interpret the Scriptures; and in thus representing themselves as the channels of divine instruction they cast aspersion upon God, blaspheming him.

16:12 AND THE SIXTH Poured OUT HIS VIAL UPON THE GREAT RIVER EUPHRATES. Babylon was built upon the great river Euphrates. This river was its support. When Cyrus desired to destroy Babylon he merely turned this river out of its bed and around the city, and thus he entered and overthrew it. As the doctrines of churchianity are the seat of the beast, they are the basis for the organization, something upon which it can function as an organization. But there is something else upon the basis of which it is supported by its peoples. This basis, upon which it is supported by the people, is its rites, its organization, its laws, its hopes. The common people are not versed in the doctrinal matters of their creeds, knowing practically nothing of the finer points of these matters. They base their salvation upon the rites of baptism, the Lord's supper, keeping the laws of their church, and the hopes held out to them. This is why they seek to live up to these rites and laws.



Volume Six of Scripture Studies treats these matters of organization, and shows how the clergy are an unnecessary evil; that the elders, those who are to serve the ecclesia, are to be chosen from among the ecclesia itself by a vote of the members, and are to be deposed when the members see fit; that the ecclesia is to be the sole ruler in all of its matters. This volume shows that the rites of baptism and the Lord's Memorial Supper are mere outward forms which are an index of what has taken place within, and that there is no hope of salvation to be based upon the faithful observance of these rites. Further the volume shows that the laws of the real Christian are summed up in the one word "love." Thus it smites the idea that salvation is the result of the keeping of the ten commandments which all think is a basis for righteousness. The hope of the Christian is outlined in a very illuminating way, showing that "going to heaven" means nothing intelligent; that the Little Flock will attain the divine nature; whereas, the rest of mankind will have restitution as their portion when God's time therefor arrives.

AND THE WATER THEREOF WAS DRIED UP. Thus smiting these things upon which the Christians of the past had based their hope of life everlasting, this river of support for Babylon was dried up as far as those were concerned who accepted the truths of this volume as theirs. In due course of time these same drying-up influences will affect all who become aware of the errors upon the basis of which they thought to attain their hopes of heaven, and in this way all support of Babylon will finally be withdrawn. This will not be prior to her destruction, which we expect soon to take place; but it will be in the next age when her destruction will be accomplished as we shall endeavor to set forth when we treat chapter nineteen of this book. When the truths of this volume have affected us, our individual Babylon within us is disrupted, its support is gone, it must fall.

THAT THE WAY OF THE KINGS OF THE EAST MIGHT BE PREPARED. It is necessary that one be illuminated as to the errors believed along these lines before such an one may be enlightened as to the real things that pertain to salvation. Pastor Russell, in tearing down these rites and laws and hopes that were held by the ordinary Christian, substituted something far more substantial in their place. For the rites he placed the real things that are pictured in the rites. For the laws he substituted the law of love. But since all were, at that time, still in their material condition, entirely unable to grasp spiritual matters, love could be discussed from the godlike standpoint alone, and so it was treated. But this was a wonderful and highly necessary step in the right direction; for the WAY of the kings of the east had to be prepared.

Notice that the kings of the east were not to be begotten in this way, nor were they to be prepared thus; but the way for them was to be prepared. The way for a king of the east, a new creature -- Cyrus and his soldiers representing these kings of the east, the word "Cyrus" meaning "Lord," -- must be upon the basis of these things being removed and a proper basis for progress be laid down in their stead, even as the base of the river served better for them than its water. This basis for the kings of the east to make progress toward the overthrow of the old man, the Babylon within them, was given in this volume in that Pastor Russell set up the ideals of character attainment as that basis upon which approval by God could be attained. But let us again remark that the Pastor saw no further than the material or godlike phase of this matter.

We have shown conclusively and unquestionably, we think, that godlikeness is the prime essential to the attaining of godliness. Godlikeness, man's natural disposition to act like God would under the same circumstances, endows us with the power or faculty to appreciate a similar display in others; and when we turn our godlike power to appreciate the godliness of God we are able to be impressed with its glory and grandeur until it becomes the joy of our hearts and lives. Thus godlikeness is the way to godliness or the new creature condition. Not only were these things of godlikeness emphasized in this sixth volume, but the teachings of the Watch Tower of that period were much along the same line. The godlike graces were outlined in question form and the Lord's people studied them through, some classes doing so many times. Thus the way for godliness to get into the heart was prepared.

As Cyrus and his soldiers overcame the inhabitants of the city and possessed it for their own use, even so do Christ and his followers overcome the old man and possess the body for the use of the new creature. The old man formerly existed upon the basis of the errors of Babylon, but the sixth volume turned these aside and upon the basis of godlikeness enthroned godliness in its stead. Thus the way of the

kings of the east to come into possession of the body, become new creatures in their natural bodies, is brought about by taking away the support of the old man in error and substituting godlikeness as a means for letting the spirit of God come into our hearts.

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. The work of the sixth plague is found chiefly in what has been stated foregoing in verse 12. It has had its effect upon the Little Flock, and in due time will affect all in like manner. Now follow some other things, related to events that are to transpire soon, which have their beginning before the seventh plague is to be poured out in the sense of its effect upon the world in general. The general trend of mankind is downward continually, and its disintegration would be a long drawn out affair, so that no flesh would finally be left; but God has designed to make a speedy wind-up of this matter, and it will be in that the elect will send the truth into the earth to bring about its rapid dissolution and thus shorten these days of disintegration.

These three unclean spirits, listed under the sixth plague, are to materialize before the destruction, to be brought about by the pouring out of the seventh plague, takes place. If there is order here in the way these events are listed, it will be evident that these three unclean spirits will be seen to come out of the mouth of the dragon, beast, and false prophet before the next recorded event takes place; and, since the thing listed here as following immediately after the appearance of these three unclean spirits seems to refer to the taking away of the last members of the Little Flock from the earth, we must expect the coming out of these three unclean spirits before that time. We think we have seen all three of these unclean spirits come out of the mouth of the dragon, beast, and false prophet; and all since the pouring out of the sixth plague.

These spirits, seen by John, represent three movements that have selfish motives basic to their action; therefore, they are unclean. They are pictured as being like frogs; for they are very dictatorial and cocksure in their demeanor. Each has great determination, for they think they are the saviors of mankind; and if all will take their advice, they will prosper even as they have prospered and progressed.

The first unclean spirit to come forth was that of Communism. This froglike spirit came forth in Russia just before the close of the world war. It has been very bold, self-assertive, and determined. It came forth from the power of the common people of Russia. The old Russian government was a church-state arrangement; but Communism did not come forth from this for it destroyed this condition, coming forth from the common people of Russia. It, therefore, came forth from dragon power. Pagan Rome is pictured as a dragon. Russia today is a pagan government, an irreligious government. Communism, therefore, came forth from a dragon state of power. It is unclean for it is extremely sinful and makes no pretext of any salvation from its fallen condition. It has come into power by robbery, murder, and violence. It purposes to extend its blessed(?) state and influence world-wide.

The second unclean spirit to emerge was that of Fascism. This frog-like spirit came forth in Italy just after the close of the world war. It also has been very bold, self-assertive, and determined. While Communism had almost destroyed the Italian government, Fascism saved it; and was sanctioned and strengthened by the Italian government. Since Rome is pictured as the beast, as the next chapter will set forth, Fascism really came forth from the mouth of the beast. It is unclean also in that it is irreligious, and endeavors to seek a place in the sun through the destruction of any and all other powers who dare to oppose it, cost what it may. Recent Ethiopian history has certainly demonstrated this fact.

The third unclean spirit, being emitted by the false prophet, seems to be Nazism. This froglike spirit came forth in Germany several years ago, and was also the result of the world war. It has lived up to its froglike designation with equal fidelity to that of its two cotemporaneous spirits of Communism and Fascism. This spirit of Nazism has not destroyed the German government, but is an adaptation of it. The expression "false prophet," seems to have reference to protestantism. Protestantism prophesies but speak lies, misrepresenting the Bible. It seems to be a name for the protestant sects before the image of the beast takes form. Germany, the country where protestantism was born, seems to be identified with that reform movement. The Lutheran church was the state church of Germany. Nazism is an

unclean spirit in that it endeavors to do away with all Christian religions and in their place institute a form of pagan worship. It also persecutes the Jewish race.

16:14 FOR THEY ARE THE SPIRITS OF DEVILS, WORKING MIRACLES. The spirit of each of these movements certainly bears testimony to their parental origin. Each gives undeniable evidence of emanating from the demons. Seemingly everything about them is devilish. Not one of them is the least interested in religion other than to destroy it. Each one resorts to means of destroying all who are in the least inclined to assert their rights in another direction. The OGPU of Russia with its many victims, the determined way of Italy regardless of whether it throws all Europe into war or not, the "blood purge" of Germany, all show that they are of the devils.

As to working miracles, all three have done so. The changing of the Empire of Russia, occupying one-sixth of the land surface of the globe, with nearly two hundred million inhabitants, into a Communist republic is one of the most colossal things ever done upon the face of the earth. The institution of Fascism in Italy, which had almost become a Communist state fully born, red flags floating everywhere, was another miracle. Mussolini with his adherents checked this movement and set up the Fascist state in only a few days, thus saving the Catholic church and the Italian government from certain destruction. The transformation of what Italy was at the close of the war into what she is today, is another miracle-- from a third-rate power into one that defies the rest of the world and succeeds in its designs. Hitler and his supporters have also performed the unbelievable, a miracle. The republic of Germany is now a one-man government, with all that can be included in that term, a thing that never existed in the palmiest days of its former emperors or kings. Nazi Germany, too, has defied the world in the way it has scrapped the treaties to which it was signatory. These three movements have certainly performed some great signs of strength, miracles.

WHICH GO FORTH UNTO THE KINGS OF THE WHOLE WORLD, TO GATHER THEM UNTO THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY. It appears from this reading that the three unclean spirits would call the kings of the whole world together for battle; but the Greek does not say "unto" but it does say "upon" the kings of the whole world. It seems that their effect upon the kings of the earth will be by force. It is a characteristic thing with all three of these unclean spirits, that they are against all kings of every kind, in that they either destroy them, as in the case of the Russian movement, or just make of them figure-heads as is seen in the Italian state. Whereas, Russia has destroyed all her kings, governmental, religious, and commercial; either literally or influentially; Fascism has lately done away with all private commercialism and industry, and made this a part of the Fascist state. Germany has also ridden roughshod over all power and authority in her assertion of Nazism. In Russia religion is a thing of the past. In Italy it is positively under the ban when it in anyway unfavorably affects the power of the state or interferes therewith. In Germany every effort has been made to do away with Christianity and set up the worship of the old Nordic gods in its stead.

It is specifically set forth that these three unclean spirits have not yet gathered these kings of the whole world together, but that they GO FORTH upon them with the effect of gathering them together. There is something other to interpose itself before this gathering will take place. These unclean spirits must rasp "upon" these kings for some time before they will so exasperate them that they will gather themselves together to make a final stand against this annihilating force. This gathering together of these kings will be consummated after the work set forth in the next verse shall have been accomplished. Already have the religious kings become so apprised of what awaits them if these unclean spirits spread their influence that they term them "our common enemy." The pope has so stated of them upon several occasions. All these kings can read their fate by gazing into the "crystal ball" of Communism wherein a sample of what is to happen world-wide is seen. In this battle of the great day of God Almighty, all the old governments will pass away together with all so-called Christian religion accompanied by the dissolution of all business organizations. A Communistic state will be set up in every nation.

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. Very significant seems to be the fact that this verse, with its seemingly dissociated contents, is placed here between these two verses that pertain

to the same matter. But to the child of God who knows what to expect about this time it is very interesting. When one comes as a thief he comes to steal and usually it is valuables. The valuables our Lord comes to steal away at this time are his jewels, his bride members still here in the flesh.

After these three unclean spirits have manifested themselves, and before they shall have gathered the kings unto Armagedon, the Lord will come to his church, still in the flesh, and take them away unto himself, unto the wedding; for the wedding supper, which precedes the wedding, will have been finished by that time. The sleeping saints will have been awakened and feasted on the spiritual things, and then we shall be caught away with them to be for ever and ever with the Lord. This great event will mark the completion of the Lord's work upon the church. It will be such a great event, and so important an epoch in his plan will be finished at that time, that God will mark this passing of the saints with great emphasis. All who are in a position to know will realize what has happened, and all the rest will be made aware of the fact that something very unusual has transpired.

When this shall have been accomplished, then the salt of the earth will be gone, and the ferment of society will begin. Trouble will commence, and grow worse and worse, one thing being tried after another until in their desperation they will enact the same or very similar things to those which were brought forth in the dark ages. The Great Company endeavoring to witness for the Lord, will place these truths, which will be left here for them before entire Christendom, with the results that the beast and his image will use the dragon to persecute them unto the destruction of their unsacrificed humanity. When this shall have been finished then we expect great Babylon's destruction will impend.

We have upon several previous occasions treated this matter of retaining ones garments so that his shame be not seen. We will merely mention here that the garments are the new creature things of the spirit. These are the white garments given to "the one overcoming." The Greek word here used is the same as is used when white garments are promised unto the one overcoming, showing that those here referred to are completed new creatures awaiting their change to the divine nature, awaiting the Lord's thieflike coming unto them. Ones shame is his natural uncovered self. This is beautiful in ones own eyes; but God desires to see us clothed in spiritual grace, and not to appear in our own natural godlike graces, even though we might think they are quite beautiful. The one who has these godly things to wear is most blessed in the possession of them; but if he has them when the Lord comes as a thief, such an one will be taken away with all the rest who are so minded and hearted, and the blessedness of receiving the divine body will be their reward from God. Let us watch, then, that we be not found naked, walking in our own godlikeness, but fully clothed in new creature garments. We watch by keeping these spiritual things in our minds and hearts.

16:16 AND THEY GATHERED THEM TOGETHER INTO A PLACE CALLED IN THE HEBREW TONGUE ARMAGEDON. Thus we see the work mentioned as beginning before the Lord comes as a thief will be completed after he shall have come and stolen away his jewels. Then the battle of Armagedon will be approached. These unclean spirits out of the mouths of the dragon, beast, and false-prophet will assemble the host of the kings of earth into a solid union with their front opposed to the common people who shall begin to threaten their overthrow. The ferment will have begun in society and this will be brought about by the kings of industry, finance, and religion together with the politicians, endeavoring to place the common people in subordination to themselves so as to perpetuate this old order. This solid opposition of these kings of the whole world toward the common people will finally precipitate the battle -- Armagedon -- in which God will destroy these kings of earth and the institutions they represent. These kings of the whole world are the firstborn who will be destroyed in the last plague upon this Egyptian arrangement, which will free "Israel," not their firstborn, from its slavery. Armagedon is a place, but here it pictures a condition; for this Armagedon condition will be world-wide.

The word "Armagedon" means the "Hill of Megiddo" or more literally it means "The Hill of troops," and has come to signify the "mount of destruction." All Christians associate Armagedon with the last great battle in which these kingdoms will be overthrown and thus make way for Messiah's kingdom. Here several very important and decisive battles were fought, and in that which Armagedon pictures the most decisive battle of all times will soon be fought. Right will triumph over might; truth over error; and God's cause and his army over Satan's.

16:17 AND THE SEVENTH Poured OUT HIS VIAL UPON THE AIR. The air is that part of this arrangement which lies above all earthly material. It is often spoken of as the heavens. It pictures the spiritual which lies above the material. This plague being poured upon the air represents that the matter treated in this last volume of studies in the Scriptures will deal with the highly spiritual. If you have received your seventh volume you will realize that it is highly spiritual in that it does not discuss the plan of God, neither the doctrines, nor the rites, laws and hopes. It does not treat earthly matters, or chronology; but deals principally with matters pertaining to the new creature and his relation with God. It is only this seventh series of the seventh volume that is filled with fire from off the altar. Since the preceding plague prepares the way for the kings of the east, this one ushers them in, in that it treats all phases of the new creature condition.

In being poured upon the air, spiritual matters of today, the "air" Babylon breathes, it shows up these spiritual conceptions that have been held throughout the past age as being deficient as that upon which one may expect to obtain God's approval for life everlasting. It further shows that this present god-like spirituality is only a basis upon which real spirituality, godliness, is to be attained. It seems to give a new spiritual insight into the entire Bible, not doing away with other proven facts recorded therein or matters taught therefrom; but using them all as a foundation upon which a soul-satisfying spiritual structure is builded according to the Scriptural specifications of what a new creature should be. The Christian who realizes his blessing from this seventh plague can watch so that he will not be found walking naked, from a spiritual viewpoint; but will have his garments of new creature clothing upon himself, and be acceptable to the Heavenly Bridegroom when he comes to steal away his spiritual bride. With this spiritual understanding the Bridegroom is seen to be present, and that for some few years in the past, serving the wedding supper, a feast upon spiritual matters, unto the living members of that bride, now; and as soon as the sleeping ones awaken, to them also; then snatching all away for a meeting of the Lord in the air.

AND THERE CAME A GREAT VOICE OUT OF THE TEMPLE OF GOD, SAYING, IT IS DONE. The temple of God is the resident place of Jehovah himself. Coming out from such a place would give us to understand that this voice would come out from the very presence of the Almighty. Coming from such a place its message could be accepted at full face value as being the unsullied and unmodified truth. And, since God is able to speak very plainly, and to speak so as not to be misunderstood, we can know that when this voice brings forth its message it will leave no doubt as to its meaning. Being characterized as a great voice tells us that it will speak impressively; so much so, that those who have not been listening for what has been spoken from that same source before will by no means remain ignorant of what it has to say at this time.

Its message will be the simple statement, "It is done." This statement will come to those who are able to understand it, not in so many words, but in actions that speak louder than words. The act which will bring this message will be so extraordinary, impressive, and attention-arresting that it will fill every designation in the words "a great voice." It will speak so loudly that it will be clearly discerned by those to whom it is directed; and they will know of a certainty that "It is done."

The thing here referred to as being finished is nothing other than the entire completion of the Little Flock, the bride and body of Christ. God has been working upon this Little Flock for the past 1903 years. It has been that which has absorbed his chief thought and attention and all else has had to serve this great cause and conform thereto when it might otherwise do injury if not so manipulated. This Christ complete, made up of Jesus and his body members, is God's mouthpiece. It is the full embodiment of the Holy Spirit of God and the results of his wisdom and power. God has so fully put into this Christ his all that there remains nothing else of God, as love, that will not be revealed and seen in it. When this great voice announces the completion of this greatest of all works, it simply signals the fact that now God will prepare the stage for the blessings that are to flow unto the rest of the entire creation through this masterpiece of his infinite love, wisdom, justice, and power.

This Little Flock or Bride of Christ, which God has been selecting down through the Gospel Age, were all selected out from the peoples of Christendom. Those who were selected before Pastor Russell's time, died without even having the truth which God gave through him. This is something they are still

to get, and that will be when they awaken from the sleep of death. But since our Pastor has fallen asleep, the seventh plague has been poured out; and those being blessed thereby have learned of spiritual things, and have seen the godliness of God as it has been portrayed in that truth, a blessing which those, who died before this plague was poured out, have not received. But while we, who remain here in the flesh, are receiving the blessings of this seventh plague in our old earthly bodies; it is apparent to all, who understand spiritual matters, that those who died without the truth, and also those who died with the truth before the seventh plague was poured out, have not received this plague's blessings. They must, therefore, receive this when they are awakened. Being awakened in divine bodies and thus coming to this wedding supper in these, it will take them but a short time to acquire the truth and its spiritual blessings -- that which they have not previously received -- a matter that it has taken us in our human bodies a longer period.

The Apostle tells us that we shall not precede them, who have fallen asleep, in our being caught away; but they shall be raised first and then we, the living, who are left over, shall at the same time with them, be caught away in clouds, for a meeting of the Lord in the air. 1 Thes. 4:15-17. Thus it appears they will be raised first, long enough before our change that they may assimilate the wedding supper, and when they have so finished it, we here on earth will also be through therewith; and then we shall be caught away with them secretly and unseen -- with clouds -- for a meeting in the air with the Lord, and the marriage of the Lamb will be a finished matter. "It is done."

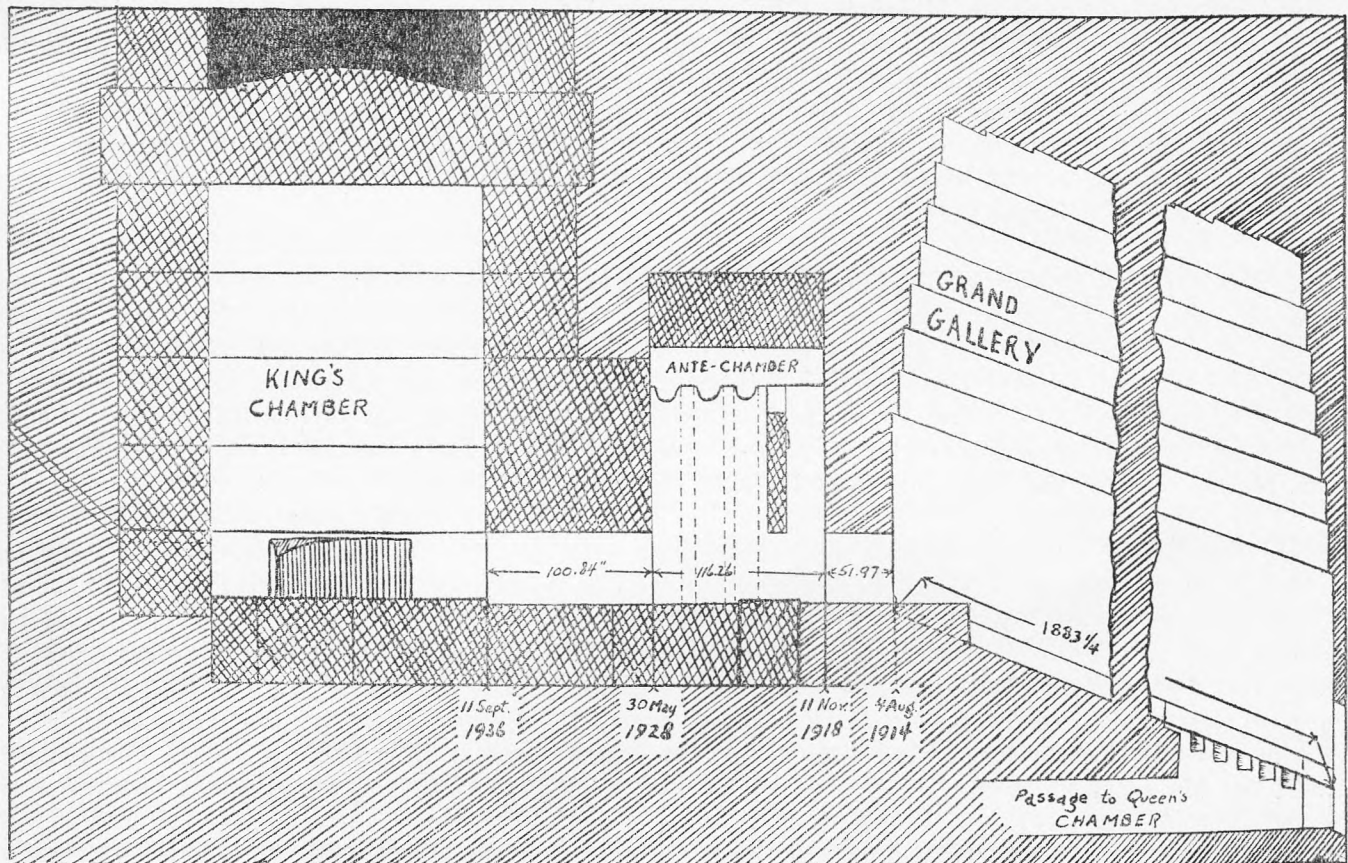
When, some bright morning, the press will report from some quarters that some people died without any seeming cause, apparent illness, or violence, it will be an astounding thing to realize that this has taken place throughout the world. Those who know that this will be the way the last members of the church will be taken will immediately become aware of the fact that "It is done." God could not more forcefully inform them that this great feature of his plan is a finished matter. Will this not be a great voice out from the temple of God telling them "It is done?" How would it be possible for a louder voice to address them? and would it not be coming directly from God's presence, his temple? Is it not his accomplishment?

It will be thus that God will inform the Great Company that the Little Flock is completed. Then as the foolish virgins, they will seek and obtain the oil for their lamps; and, coming and desiring to enter into the wedding supper, will find the door closed. Then they will say: "The marriage of the Lamb hath come, and the bride hath made herself ready." They will realize that the summer is past and the winter time is upon them and they are not saved. In all seriousness they will then cast aside these trivial differences they hold, which have thrown them into various factions; and will unitedly espouse the real truth upon these matters as this class shall have left it for them, and upon which God has placed his stamp of approval by taking this class home.

We are now going to set before the reader a few thoughts regarding the time we expect the remaining members of the Christ to be taken home. We are only offering these as our thoughts in the matter, and do not wish to be considered as making any dogmatic statements. We will be very much surprised if the event does not transpire as set forth, but we will not be disturbed in our faith in the Lord, nor in the new creature truths which we have set before you, if it does not occur as here outlined. We have come to know God and nothing can shake us in this knowledge; and if things do not transpire as herein set forth, we know that it will be better in the way and time in which it does come than that which we thought it would. "His way is perfect." Please remember these things are set forth ONLY for you to use in arriving at your own conclusions. If you conclude something, and it does not so transpire it will be your own conclusion and not ours.

The time of the Lord's return has always been the subject of chronological speculation. This is an event that has taken place in two senses already -- his coming as in 1874, and again as bridegroom in 1924. He will come again when he returns with all his holy angels with him, when the time of trouble is over, and to establish his kingdom. What we refer to here is the taking of the living saints unto himself and the consummation of the marriage. In other words we believe we have located the time when the voice will speak loudly from heaven, saying "It is done."

Vertical section (looking west) of KING'S CHAMBER; also of ante-chamber, and north and south end of grand gallery. Crossed lines indicate granite.



From a chronological standpoint we wish to set forth the following: , The Great Pyramid of Gizeh, that "altar" in the land of Egypt, which says "even so" to all the important dates in the plan of God as the seventh verse of this chapter sets forth, seems to give us an "even so" on this point, corroborating the deductions which we shall later on set before you. This "witness" of the Lord has been discredited to a large degree in the minds of many Bible Students. But God will, we think, permit it to testify in a marvelous manner in the near future in regard to the greatest event of this Gospel Age in connection with the church.

The Pyramid figurations which we shall bring to your attention are not our discovery. All these dates and figures have been set forth by Brother Morton Edgar and others; but when they did not see the spiritual significance of some of them, they set them aside and pay little attention to them, waiting to see what might, if anything, transpire on those dates. Upon three of the dates something has already happened, and we expect a matter closely related to what happened on the third date to take place on the remaining one. Since we were neither qualified nor prepared to bring these matters forth from the Pyramid, the Lord has, seemingly, directed these brethren to do so for us. It is to be seen, then, that our findings fall right into harmony with the dates discovered by these brethren who know nothing of our use of their chronological data.

Everywhere in the Pyramid, with this one exception, the inch-year measurement has been adhered to with marked results. But if it were used in this place it would contradict all the other harmonious corroborations it has given us. From the above diagram it will be seen that we refer to the measurements leading from the upper end of the Grand Gallery into the King's Chamber. This is just where one would expect to find chronological corroborations of things related to the Little Flock and their entrance into matters divine, is it not? Since it is over 269 inches from the upper end of the Grand Gallery to the north wall of the King's Chamber, the inch-year measurement would indicate the date

2183 A.D. for entrance into the condition represented by the King's Chamber. We know that this is entirely out of all reason with matters as they are shaping themselves in this regard today.

Since this was apparent to those who studied this feature of the Pyramid, they began to study these measurements in this portion of this structure with the thought in mind that the days would be "short-ened;" and they struck upon the idea of the inch-month unit of measurement; the results of this method will be set forth following. This method of studying the Pyramid has become quite popular, for one comes upon those who make reference to the end of the world coming in the fall of this year, 1936; for they tell us that it is so indicated in the Great Pyramid. One individual, knowing nothing of truth as Pastor Russell presented it unto us, said that these dates are shown in the Pyramid, but it is not until after these dates come to pass that it is possible to see what they foretell. But for us, whom the Lord has informed aforetime, it is possible to see what is to transpire or what we may expect.

Our measurements will all be taken from the upper end of the Grand Gallery. It will, therefore, be necessary to locate the date represented by the south wall of that Gallery. This is found as follows: The shortest distance measured along the floor of the Grand Gallery, not taking the step at its upper end into consideration, from its north to its south end walls, is a total of 1883 $\frac{1}{4}$  British inches. This is reduced to pyramid inches by subtracting 1 $\frac{1}{4}$  inches; for it takes 999 pyramid inches to equal 1000 British inches, giving us 1881 $\frac{1}{2}$  pyramid inches. This, therefore, represents a period of 1881 $\frac{1}{2}$  years. Beginning to count this period of time from the spring of the year 33 A.D., we must add 32 $\frac{1}{4}$  years to 1881 $\frac{1}{2}$  years which gives us the end of that period as the fall of the year 1914; for the total we receive is 1913 $\frac{3}{4}$  inches. The spring of the year 33 is only 32 $\frac{1}{4}$  years after the date line of 1 A.D. Likewise the fall of the year 1914 is only 1913 $\frac{3}{4}$  years after this date line of A.D. Thus we have located the date represented by the south or upper end of the Grand Gallery.

The great event that happened in the year 1914 was the beginning of the World War. It is logical to conclude, then, that the south wall of the Grand Gallery represents the fall of the year 1914 at the time of the beginning of this world catastrophe. We, therefore, let this point represent the date August 4, 1914. Upon this date England entered the war, and as a result the trouble became a world affair.

The distance from this south wall of the Grand Gallery to the north wall of the Ante-Chamber is just 51.98 inches. Taking each inch to represent a month of thirty days, on the inch-month scale, 51.98 X 30 equals 1559+ days; and would indicate the 1560th day. Commencing with the date August 4, 1914 and counting 1560 days, brings us to the date of Nov. 11, 1918, which was Armistice Day, the day upon which the great World War came to an end. This works out as follows:

From August 4, 1914 into August 4, 1915 are	365	days
" " " 1915 " " " 1916 "	366	" a leap year.
" " " 1916 " " " 1917 "	365	"
" " " 1917 " " " 1918 "	365	"
" " " to the end of August "	27	"
The month of September has	30	"
The month of October has	31	"
The first eleven days of November are	11	"

Number of days from Aug. 4, 1914 to Nov. 11, 1918 1560 "

Thus is seen how pointedly and accurately the beginning and closing of the World War is marked in the "Bible in Stone." The cramped time, represented in the low passage way leading into the Ante-Chamber, is marked. The truth was practically banned during that period of time. When the war was over the preparation began for the spiritual things represented in the Ante-Chamber.

At about the mid-point of this period Brother Russell was taken away from us, and thus the Lord brought the work of witnessing to a close. Here the "nail" which had been "driven in a sure place" dropped the burden we had hung upon it. Here the Lord "shut, and no man openeth." The work of witnessing of the truth was closed by God, and while his disrespectful children have insisted upon doing all they



could to keep the door open, IT IS CLOSED. God brought us into a new condition pictured by the Ante-Chamber. We were given rest from serving the truth to others so as to let God serve us through that truth; but as no one seemed to awaken unto his privileges along this line, until God took things in hand at the time marked by the south wall of the Ante-Chamber. At that date and onward, God drew a Gideon's Band aside from the mass of Bible Students and served them the wedding supper blessings.

This south wall of the Ante-Chamber marks the date May 30, 1928. It was on that very date that the St. Joseph, Mo. Ecclesia had a letter or bull of excommunication from the Watch Tower Bible and Tract Society read to them, by their secretary. From that very hour onward they began to prepare themselves to send their blessings, which were the cause of their excommunication, and which they had been enjoying in increasing degrees since 1918, to their brethren who were desirous of such spiritual blessings. It was on the first of the following year that our first study was placed in the hands of those who were mourners in Zion. From this date and onward we have been very circumscribed in our fellowship with Bible Students, but we all realize that we have been seated with Christ in the "upon" heavens; for this passage way is a granite one on all sides. Eph. 2:6.

The distance from the north wall of the Ante-Chamber to the south wall is given as 116.26 inches. On the scale of an inch for a month of thirty days, this represents a total number of 3,488 days from November 11, 1918 to May 30, 1928. This works out as follows:

From November 11, 1918 to and including November 11, 1919	are	365	days	
" " " 1919 " " " " " 1920	"	366	"	a leap year.
" " " 1920 " " " " " 1921	"	365	"	
" " " 1921 " " " " " 1922	"	365	"	
" " " 1922 " " " " " 1923	"	365	"	
" " " 1923 " " " " " 1924	"	366	"	a leap year.
" " " 1924 " " " " " 1925	"	365	"	
" " " 1925 " " " " " 1926	"	365	"	
" " " 1926 " " " " " 1927	"	365	"	
" " " to the end of that month	"	19	"	
The month of December	has	31	"	
" " " January	"	31	"	
" " " February	"	29	"	a leap year.
" " " March	"	31	"	
" " " April	"	30	"	
Into the 30th day of May	"	30	"	
		<hr/>		
Number of days from Nov. 11, 1918 to May 30, 1928		3488	"	

We might add, at this juncture, a few items of interest regarding our excommunication from the Society. We were asked to set aside our meetings so that the Society's representative -- its traveling sales organizer -- might instruct us in the sale of the Judge's books. Since we were, at that time, studying upon the graces of love as they have been displayed by God we did not choose to set the Lord aside for the purpose of being instructed in book-salesmanship; therefore we wrote them that after or before our meetings we would give them as much time as they chose, and would announce the matter so that as many as cared to could stay for these instructions. But this did not satisfy and so we were excommunicated by them. Thus we found the literal fulfilment of the statement of Isaiah in our case. Isa. 66:5. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your eyes; and they shall be ashamed."

The name of the Lord, that which characterizes him, an understanding of and standing for this very thing was what caused our brethren to excommunicate us from their fellowship. We so rejoiced in the revelation of the love of God unto us that we would not set our studies aside for instruction in book-salesmanship. Thus they cast us off for his name's sake. In so doing they thought they were acting to the glory of God, endeavoring to keep the door of witnessing open when God had closed that door

with the death of Pastor Russell. They are doing the work, anti-typical, that John the Baptist did after announcing the Messiah, and which placed him in jail and also cost him his head, a work he was never asked to do, instead of following the Messiah whom he announced and introduced. The verse is further fulfilled in that the Lord has appeared unto us as we have been seated at the wedding supper, and our joy has been boundless; for we have entered into the joy of the Lord. Further, when the Lord does appear unto them, it will be a matter of exceeding shame. They will realize that the marriage of the Lamb has come and the bride has made herself ready; but they were not there to receive their blessing. It will certainly be a time of shame unto them.

When we saw that we had been excommunicated from the Society by order of the "Judge," we began to examine into the purpose of this. We soon discovered that it was God liberating us from a self-imposed slavery. We fully realized that we had the best thing ever and we also as fully realized that it was not meant for us alone; and when we saw that this was the "oil of joy" we remembered the statement, "Give unto those who mourn in Zion the oil of joy for their mourning." We thus determined to be obedient to the voice of the Lord and have been doing just this ever since that time. We leave it to our readers as to whether they have been given the oil of joy by God through these studies.

Some of the brethren, who had found this date marked in the Pyramid, began to speculate as to what it represented. Since they see nothing other than what they saw up until Pastor Russell was taken from us; they thought of nothing other than the going home of the last members of the church. But those who realize what a new creature is can see plainly that none was prepared for such a going home at that time. But we see it was that very date that marked the starting of the Lord's preparation of a class for such a blessed home going. Since that date of May 30, 1928 has passed and nothing in the way of their expectations has materialized, they have set the entire matter of Pyramid figurations aside, and venture no more guesses. But we, who have seen the date marked, so certainly fulfilled in our experiences, have hope for even the last date set forth in the Pyramid, and that is September 11, 1936; less than four months off at this writing.

From the south end of the Ante-Chamber to the north wall of the King's Chamber is a distance of 100.84 inches. This was, formerly, roughly stated as 100 inches; but upon very careful measurements was found to be 100.84 inches. It is evident from the added .84 of an inch that this is not to be taken as a symbolic fullness of 100 inches. If we multiply this distance by the number 30 to reduce it to days on the scale of a month for an inch we get the number 3,025.20 indicating the 3,026th day thereafter. Beginning with the 30th day of May 1928, the 3,026th day is September 11, 1936. This figures out as follows:

From May 30, 1928 to and including May 30, 1929	are	365	days
" " " 1929 " " " " " 1930	"	365	"
" " " 1930 " " " " " 1931	"	365	"
" " " 1931 " " " " " 1932	"	366	" a leap year.
" " " 1932 " " " " " 1933	"	365	"
" " " 1933 " " " " " 1934	"	365	"
" " " 1934 " " " " " 1935	"	365	"
" " " 1935 " " " " " 1936	"	366	" a leap year.
" " " May 30th to end of that month	is	1	day
The month of June	has	30	days
The month of July	"	31	"
The month of August	"	31	"
Into the 11th day of September	"	11	"
		<hr/>	
Total number of days into September 11, 1936 are		3026	

From this calculation we have the entrance into the King's Chamber marked with the date of September 11, 1936. We, therefore, think that, since the foregoing three dates have been so markedly fulfilled, this fourth and last date will be as faithfully adhered to by the Lord as were the other three. It is a striking coincident that forty days before this date is about the time when you will receive your last study on Revelation; and, we think, the last study of this seventh series of studies in the Scriptures.

In other words you will have your copy of the seventh volume. When we began to put out these studies, we had no idea what this all writing would consist of, we simply began to record what seemed to be the proper thing to put out. Since then we have issued seven series -- the seven thunders of Revelation. Here we are finishing the third study of this last series, and by August 1st we expect to have the fourth and last series off the press and possibly in your hands. About one year ago, in harmony with Heb. 10:25; we increased our meetings to two hours each, and added a fourth meeting. All this brought us to just these results. Since it took Jesus just forty days in the wilderness to become a completed new creature, would this not signify that his body members, who are asleep in the dust at this writing, will be raised from the dead immediately after this seventh volume is completed and become new creatures in the full sense of that term, during the remaining forty days up to September 11th?

It would not surprise us if quite a goodly number of the aged brethren, all who are incapacitated to receive these things at the present time, would be taken home at about that time to get the wedding supper together with the sleeping saints in the divine nature. Should we witness such an exodus of these faithful brethren, faithful to the truths received through Brother Russell, we would have practically certain evidence of our expectations being fulfilled upon September 11.

16:18 AND THERE WERE THUNDERS, AND LIGHTNINGS, AND VOICES. These thunders seem to come from the clergy, the heavenly ones who will endeavor to send forth some imposing intonations, warnings of an impending storm if their advice is not followed. The lightnings are their illuminating(?) statements in explanation of what this all portends and what must be done if the storm is to be avoided. The voices are the discussions that will result because of the various factions who will also have something to say in the matter. We can see, also, that these truths which the Great Company will put forth with renewed zeal, will cause some flashes of light resulting in enlightenment to all but the wilfully ignorant. God will also speak in sonorous tones as the features of his plan will further mature.

AND THERE WAS A GREAT EARTHQUAKE, SUCH AS WAS NOT SINCE MEN WERE UPON THE EARTH, SO MIGHTY AN EARTHQUAKE, AND SO GREAT. Earthquakes usually play havoc with things that man has made upon the earth, and with man himself. While they change the earth itself, it is often for the better. This great earthquake that is here prophesied, the greatest ever, since man was upon earth, will result in the shaking down of society as it will then be organized. The three unclean spirits, referred to in the preceding plague as assembling the powers that be, financial, political, and religious, will have established a condition that will be shaken down by the forces that lie suppressed and oppressed beneath this great volcanic mountain. This revolution will cause the organization of society to pass away in a great disturbance such as has never been since man has been upon the earth. When we realize what great revolutions have been brought to pass upon this earth in the past, and then are informed that a still greater one is to come, we can, in a way, begin to appreciate that it will be, as our Lord said, the greatest time of trouble that has ever been, and that shall ever be.

16:19 AND THE GREAT CITY WAS DIVIDED INTO THREE PARTS. To show that this great earthquake is not a literal one coming upon the literal earth, we are here given the results in the statement that the great city was divided into three parts. We know that this great city is Babylon, the union of religious elements with the commercial and political and financial departments of this world. When this earthquake comes, this organization, effected by the three unclean spirits, will go down and thus the city of the nations will fall. That this is the city of the nations testifies to the fact that these conditions will be world-wide, just as wide as Christendom has spread her influence abroad.

This great city, the combined organization of religion, politics, and business, will go down in this great earthquake. It will be divided into three parts; and these three parts seem to be the kings of the earth (political, financial, industrial, and commercial) making one part; the religious becoming another; and the anarchistic and communistic and associated factions (the common people in general) forming the third part. We shall have more to present along this line when we study chapter 18 where this seems to be brought to our attention. This aggregation will cease to be a unit because its component elements are not miscible nor adherent any longer.

In chapter 14 we saw the matter of harvesting the vine of the earth presented for our consideration. There the utter overthrow of the religious element of present society was presented to us. Since other

presentations corroborate the division of this great city into its three parts, before its destruction takes place, we see that this vine of the earth is to be destroyed only after the falling of this great city happens. When the kings of the earth stand afar off for fear of receiving of her torment, the third part of this divided city, the down-trodden of the human family, will wreak their vengeance upon it, and it will be burned with fire, utterly destroyed. The religious element of this order will go down first, for judgment -- final sentence is the meaning of the Greek word used -- must begin at the house of God, in this case the nominal house. She shall come into remembrance before God to receive her just dues. **AND GREAT BABYLON CAME TO REMEMBRANCE BEFORE GOD, TO GIVE UNTO HER THE CUP OF THE FIERCENESS OF THE WRATH.**

**16:20 AND EVERY ISLAND FLED AWAY, AND THE MOUNTAINS WERE NOT FOUND.** Islands are land entirely surrounded by water. They represent the republics that arise out of the common mass, the sea. These flee away by disappearing beneath the waters of the sea. Republics will go down in communistic waves overflowing them. It is not so great a step from a republic to a communistic order of government, and so these republics will flee away rather promptly. The mountains represent that form of government in which the entire power is centered in one exalted head, the king or the dictator. These shall also disappear in the melee; for they will not be found. These islands and mountains together with their component elements, which they are to protect, the kings of industry, finance, and commerce, represent the second division of this great city.

Here we have the slaying of the anti-typical firstborn of Egypt presented to us. The firstborn are the heirs of all, they represent the perpetuation of that for which the father stood. Their slaying tells us that their heritage shall be transmitted no further. That which their fathers represented shall not be transmitted any longer. As these firstborn ones of Egypt were destroyed following the passing over of the firstborn of Israel, even so the Lord's Little Flock will be passed over before the slaying of these institutions takes place. As the plague that saved the firstborn of Israel slew the firstborn of the Egyptians; even so will these things which have been so great a blessing upon us bring about the destruction of the institutions of this great city, Babylon. This will be accomplished by the casting into the earth, by means of the Great Company, the censer filled with the fire from off the altar, which precipitates the earthquake. Mountains and islands both disappear when earthquakes do their worst.

**16:21 AND THERE FELL A GREAT HAIL OUT OF HEAVEN, EVERY STONE ABOUT THE WEIGHT OF A TALENT.** Hail is congealed water. When water comes down in the form of dew or rain, it is a blessing to the earth and its vegetation; but when it comes down in the form of hail it is destructive. Can one imagine how destructive a hail would be if each hailstone weighed about one hundred thirteen pounds? This is about the weight of a talent. The truth that has fallen upon earth in the past, and which has refreshed all who received its gentle showers from time to time, will soon come down upon those, who have not so received it, in the form of hail, truth in concrete form, truth fulfilled in deeds and actions. Hail of the weight of one hundred pounds would kill every one it struck and destroy every building as well. Thus these hard-hitting unrelenting facts, striking men, in their fulfilment, would destroy them as to what they were. This would entirely disarrange their previous mental attitude and disposition toward matters. These hailstones would come out of heaven in that they would be fulfilments of matters prophesied by God and under God's supervision.

**AND MEN BLASPHEMED GOD BECAUSE OF THE HAIL; FOR THE PLAGUE THEREOF WAS EXCEEDING GREAT.** Blaspheming by religious people takes the form of misrepresenting God by their utterances and thus casting reflections upon him that are uncomplimentary, to say the least. But when this plague shall have progressed to this place, religious people will not be in their present numbers any longer. The blaspheming will then, of necessity, take on a different form. They will blaspheme God because the plague of the hail will be exceeding great. By this we understand that they will speak aspersively of God for the troubles and sufferings they are going through. By this time organized society will be about destroyed, and anarchy will soon supervene. The plagues have done their work--removed all that is out of harmony with truth, and destroyed all institutions that have been using God-given power to uphold these errors and individuals who insist on doing so. Pharaoh's attitude, after his son had been slain that night, represents these men blaspheming God.

Since the plagues were intended to do away with bad doctrine and its results, these seven plagues, here listed, are shown as doing away with Christendom and its doctrines. Therefore the utter end of man upon the earth in the great time of trouble is not presented in this chapter. This is shown elsewhere. First the city is divided into three parts; religious, governmental -- the various kings of earth -- and social. Then Babylon, the religious feature, receives its wrath from God, unto destruction. Then the islands and mountains disappear -- the kings of earth pass away. These are what the plagues destroy. The remaining third -- communistic mankind -- is then destroyed as communists or as men.

# The Revelation of Jesus Christ

CHAPTERS SEVENTEEN TO TWENTY-TWO



SERIES SEVEN

STUDY FOUR

Put Out By

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# The Revelation of Jesus Christ

## CHAPTER SEVENTEEN

17:1 AND THERE CAME ONE OF THE SEVEN ANGELS WHICH HAD THE SEVEN VIALS, AND TALKED WITH ME. The seven plagues which we have just reviewed are the seven angels here referred to, and the one who addressed John must be the seventh of these; for none of the preceding six ever interpreted this chapter. The John class is being addressed at this time by this volume, in the sense that the seventh thunder, the portion of it that treats Revelation, in explaining this matter of the judgment of the great whore unto them; and it promises to make clear to them certain things that the other volumes have not; therefore, it is pictured as addressing this class.

SAYING, COME HITHER. Bible Students in general can not be invited into giving the attention that is here indicated. They are too busy carrying out in anti-type the things that John the Baptist did in a typical way. They must be saving others instead of being saved themselves, and they must be castigating others when they are the ones who are so disrespectful toward the one who desires to be a blessing to them. "Come hither" simply means give God the attention we should at this time. Do not all expect the seventh volume? How many are ready for it and recognize it as being here for their joy?

I WILL SHOW UNTO THEE THE JUDGMENT OF THE GREAT WHORE THAT SITTETH UPON MANY WATERS. This great whore is the great religious systems of today that have been uniting with the kings of earth in improper, unscriptural union. This will be found to represent Catholicism as well as Protestantism. These systems have been seeking union with the state in all the governments of the earth in which they operate. The many waters upon which the whore sits are the different nations, peoples, and kindreds of the earth. Through missionary enterprises they have endeavored to include all the various peoples of earth. God will permit this illicit union of church and state to continue no longer, and soon will destroy this system or systems, and the John class is to be shown what this judgment is to be; and they are to write it down and send it to all the churches. These are some of "the things which are about to be hereafter" which this class are to write down. Rev. 1:19. The Greek word for judgment here used means final sentence.

17:2 WITH WHOM THE KINGS OF THE EARTH HAVE COMMITTED FORNICATION. This fornication or improper relation which she has committed with the kings of earth is chiefly with the governmental kings of earth. Various state-church systems have existed in the past, and still do exist. Mexico which was so united with the Catholic church has been trying recently to throw it off, and has in a measure succeeded; but she is having a hard time in keeping it so. Spain also recently severed this relationship with the church of Rome. Russia has made a signal success in her effort to throw off the shackles of the Greek Catholic church. Germany, which was in bondage to the Lutheran church has also gotten rid of this incubus during the war, and the reaction is now against all religion. England is still a state-church government and seems to be destined to remain such until the end. These are a few of the examples of whoredom practiced by these governments and the various church systems.

AND THE INHABITANTS OF THE EARTH HAVE BEEN MADE DRUNK WITH THE WINE OF HER HARLOTTRY. When one is drunk he is under an outside influence that causes him to act unnatural, contrary to his normal self. The German people, today, are not acting their normal selves, they are drunken with the anti-semitic and anti-religious spirit given them to drink by their drunken leaders. Just so these false religious systems have given the people of the nations wine of harlotry to drink, and they have become drunken therewith and have acted not at all as humans should and do ordinarily act. Under the influence of this wine of harlotry they have persecuted those not under the same influence. All this inhumanity toward their fellow man has been due to this intoxication.

When the church could induce the government to unite with it, it caused it to commit whoredom with it. From this action on the part of the government due to the church's enticement, the common people became influenced to that same end and by that same spirit, and they would shed their blood on behalf of their government in an effort to have it overcome another kingdom, thinking that in that way the boundaries of God's kingdom would be spread out until finally all nations would come under Christ's kingdom. In this way the Roman Empire became the Holy Roman Empire. Under the same drunken influence the German nation sought to set up the fifth universal empire through the World War, and history fully corroborates this fact in what the German Emperor had in preparation in Jerusalem and Palestine from whence he thought to rule the entire world.

This wine of harlotry is exceedingly disgusting to God, for it militates against the very blessings God has in store for all mankind. It sets up a counterfeit kingdom of Christ and thus beclouds the minds of the people with false ideas so that they cannot believe the truth. God never did authorize a church-state government, for he has always advised his people against it, telling them to pray "Thy kingdom come, thy will be done on earth even as it is done in heaven." The neglect of this advice has filled the world with war and blood-shed, and separated them from the real blessings along kingdom lines God has had in reservation for them. When people become drunken with this wine of harlotry there is no telling to what ends they will go in trying to realize their drunken ideas.

17:3 SO HE CARRIED ME AWAY IN THE SPIRIT INTO THE WILDERNESS. The Greek word here translated "wilderness" means "a waste place." The verb form of this word has the meaning "to bring to naught." A wilderness, then, would be a place that is desolate and waste, a place that is unfit for habitation. It would represent a place entirely neglected by God, a place where the benign influence of God does not exist. And it is into such a place one must be taken to see this great system in its native habitat. This is where it dwells even though it has palatial houses of worship and finery that are worth millions, and is supported by the great and wealthy of earth. God is not there in any sense.

And he carried me away in the spirit into the wilderness. Yes, the John class must be transported hither also; for they dwell not in such a God-forsaken place. They have all the blessings that God can bestow upon them. Being carried away to this place in spirit means that they are not actually transported into such conditions, but have an impression given them of this abject condition in which the nominal church systems of today dwell. The seventh volume carried the John class away into the wilderness in that it showed them the destitute condition of the religious systems of today in contrast to what blessings they have received.

AND I SAW A WOMAN SIT UPON A SCARLET COLORED BEAST. This chapter has been a mess of confusion unto all who endeavored an interpretation of it for the reason that they mixed the picture with preconceived ideas. Most expositors say that this beast represents this Holy Roman Empire.

The Holy Roman Empire was a mixture of church and state, and was, therefore, called Holy. But we ask how this woman could be sitting upon a beast that pictures herself in union with the Roman Empire? John is not being shown a picture of what has been, but of what will very shortly exist. In verse 2 above, the past is given us in the statement "With whom the kings of the earth HAVE COMMITTED fornication and the inhabitants of the earth HAVE BEEN made drunk with the wine of her fornication. Both these verb tenses are in the past as perfected occurrences. If we will now awaken ourselves to realize that this beast is not the Holy Roman Empire, nor the Roman Empire that was; but is the various governments of Europe upon which the Catholic church and her daughters will be seated in the future, thus making the Roman Empire of the future, we shall be prepared to understand what the sentence is that God has decreed upon this system. The fact that she lived in harlotry with these kings in the past shows that the beast alone is not the Holy Roman Empire.

This beast was scarlet colored, signifying sinfulness. The prophet says, "Though your sins be as scarlet." Thus the beast is here set forth as being so full of sins that its color was determined thereby; they were one thing that characterized it. Sitting upon such a beast shows that the woman is in league with sin, and will use sinful means to win her ends. She was the associate of sinners. Is it any wonder that John had to go into the wilderness to really get an at-home view of her?



But this view of this woman is not one of the past, but of the future. Never in the past was this woman pictured as sitting upon a beast; but in the past the church was so fully in control of governmental matters, so fully organized as one with them that the twain were pictured as one thing. But in the future, as matters are presented to us in this picture, it will not be so organic a matter; for the union will be less intimate. Church and state will be more loosely united; nevertheless, the church will be riding upon the beast, using it as a means of forwarding its nefarious enterprises. Remember the angel was going to show John the sentence of the woman, the harlot, the one with whom the kings of the earth committed harlotry; Therefore she is pictured separate from the beast.

**FULL OF NAMES OF BLASPHEMY.** Blasphemy has the meaning of speaking things that reflect improperly upon the one blasphemed. This beast is made up of the governments of Europe. These governments all claim that they are kingdoms of God, and rule by divine right. When we think that God pays them the scathing compliment of picturing them as wild beasts, as he does so often in the Bible, we can see that their claims of representing God in the earth are indeed improper, and uncomplimentary to him. This beast was full of names of blasphemy showing that every government that made up this union represented by the beast was making such claims. Our own government which states so easily "In God we trust," also blasphemous God; for there is nothing complimentary to God in such an apparent untruth.

In chapter 13 the beast representing the Holy Roman Empire is set forth with names of blasphemy upon its seven heads. But here we see a difference, for the beast of this chapter is "full of names of blasphemy." In the latter part of this chapter we shall see that the seven heads are not all the places where blasphemy is to be found, but it is all over this beast. This beast will represent what the Roman Empire was at one time in the past and considerably more in addition thereto.

**HAVING SEVEN HEADS AND TEN HORNS.** This is not the same component assembly, anti-typically, of heads and horns as the beast of the 12th and the first wild beast of the 13th chapter are designated as having. These seven heads and ten horns are mentioned and named in our discussion of them under chapter 12; therefore, we shall not again list them here. But we shall find later on in this chapter, that these horns are given an extended or amplified significance, which proves that the picture is not one of the past but of the future, one that fits into the world of today, the day when this evil church system is to be destroyed.

**17:4 AND THE WOMAN WAS ARRAYED IN PURPLE AND SCARLET COLOR.** The purple color has, seemingly, always been associated with royalty. Kings wear it; and, as a result of its universal accompaniment of royalty, it is commonly referred to as "royal purple." This woman, who even today claims the right to rule, is properly set forth as wearing the purple; for thus she is properly pictured in her claims. She says: "I sit a queen." The scarlet color calls attention to her real self -- her sinfulness. The beast, which also was scarlet, has taken some of its scarlet color, at least, from the woman with whom it has been associated for so long. The church has caused the governments of earth to do things that they would never have done had they not been influenced to do them by the woman who was paramour to them. Herod regretted his promise to Salome when he found out that it meant the death of John the Baptist. Thus the "beasts" of earth have been degraded by the influence and training that the evil religious systems have given them. The history of the dark ages is written chiefly in scarlet due to the scarlet of this woman's attire. There will be another chapter written very shortly that will also be in scarlet; for in this combination of beast and woman, both are scarlet in their nature in this direction; but the responsibility rests chiefly with the woman.

**AND DECKED WITH GOLD AND PRECIOUS STONES AND PEARLS.** The literal Greek says that this woman has been "gilded with gold." When one is decked or adorned with gold it gives us the impression that she is ornamented with things of gold. But when one is gilded with gold, gold is a very scarce item with them. Gold, when it is used in gilding things, is beaten out so thin that it takes at least two hundred thousand sheets to make one inch in thickness. Certainly the gold upon this woman could be no thicker; for gold refers to divine things, and she uses them only as a covering. It is so thinly placed that it is only for appearance sake and none other. So this church system quotes from the divine Word of God only such things as will make her appear related to the divine order.

She was also gilded with precious stones and pearls. While the word gilded does not fittingly apply here from a material point of view, it is very appropriate when the intended thought is held in mind. When we realize what a despicable character we have to picture here we can see that she has nothing precious about her in reality. In common parlance we would most likely designate her as bespangled with imitation jewels and pearls, and just such is her real adornment. What is there about this evil system that is precious in God's sight comparable to jewels and pearls? Since the art of imitating gems and pearls was not yet practiced in the days when this book was written, we think the thoughts incorporated under the treatment of "gilding," set forth above, aptly describes this woman's adornment. From a Christian point of view she is a "make-believe," with nothing of value about her.

**HAVING A GOLDEN CUP IN HER HAND.** This cup was of gold, not a gilded one. It represents the Bible as a drinking cup. This was in possession of the church systems all the way down through the past age. God could give them nothing of purer gold than this Word of his. But the church monopolized it, and having such unhampered possession of it she could make such use of it as is set forth in the next following phrases. God has intended the Bible to be the golden cup out of which the water of life should be received for all who are athirst; but in the hands of such a corrupt system it has, up to now, served just the opposite purpose to what he originally intended it should.

**FULL OF ABOMINATIONS AND FILTHINESS OF THE FORNICATION OF HER AND OF THE EARTH.** Just as one must drink out of a cup what is placed therein for him, if he is sufficiently trusting and thirsty; even so this mistress of this evil order has placed in the Bible her own interpretations. She has placed her thoughts and doctrines before the people as the true doctrines of the Word of God, and they have partaken of them as coming out of that Word, the golden cup. All her abominations, chief among which is the doctrine of the mass, are given the people to drink as coming from the Word of God. They use Bible verses to get their communicants to accept this abominable doctrine. They quote, "This is my body broken for you," when they wish to make the people accept the bread as the actual body of Christ recrucified on behalf of their sins every day.

The word "abomination" has the meaning of something "detested" or "abhorred." God detests and abhors everything that is false or that worketh evil. The doctrines of so-called Christianity are all of this sort. The doctrine of the Trinity does away with a real Savior of mankind as in the form of the MAN Christ Jesus. The immortality of the soul doctrine makes eternal torment an unavoidable falsehood, and also does away with death, the very state from which we are to be saved and delivered through the Ransom of Christ Jesus. All her doctrines are of the same nature, and those who believe them tell us that they are taught on almost every page of the Bible. Thus it is seen that this evil system has filled this golden cup with falsehoods and given the nations to drink thereof.

Their fornications are also made to appear as coming out of the Bible, so that the people accept it as coming out of the Word of God, and they make them drink it as the interpretation of Scripture quoted. Psalm 2 is used as referring to the pope when it is applicable to the Christ alone. These are made to appear as referring to the pope: "Yet have I set my king upon my holy hill of Zion," and "Kiss the son lest he become angry and ye perish from the way when his wrath is kindled but a little." Such verses are used to cause the kings of the earth, mentioned in the beginning of the Psalm, to drink in this wine of her fornication. The filthinesses of her fornication appear to be such only when we get a proper focus upon the righteousness of God's kingdom, and contrast therewith the evil practices and purposes embodied in this unholy union of church and state. All the filthinesses of the earth in regard to this improper cohabitation of church and state is a matter of history simply because this evil system has made it to appear as being the teaching of the Scriptures.

**17:5 AND UPON HER FOREHEAD WAS A NAME WRITTEN, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.** The forehead of a person is the place where the intelligence -- the brain of the individual -- is located. There every thought, desire, and plan originates; yes, everything that a person does and stands for comes out of his brain. His disposition and spirit also find their birthplace within that forehead. The rest of the body is an arrangement for carrying out whatever arises within that head. The "mystery" of the Christ is likewise set forth in that Jesus Christ is the head of the church. All that the body of Christ is and will ever do or stand for originated within its head Christ, and was placed there by God in anointing him with his spirit.

Just so we see it is in regard to this counterfeit Christ. The head of this counterfeit Christ, the mystery of iniquity, is the Catholic church. This is the papal hierarchy, the brains of the evil religious systems of this earth. Here in this clerical part of this mystery of iniquity, also called the "man of sin" in the Bible, is where all the fornications and abominations of the earth have originated, and it has been by an anointing from the Devil, Satan, Abaddon, or Apollyon, through giving them his spirit, that this is so; for the things this evil system has concocted and worked out in the earth are superhuman in intelligence and cunning, and sub-bestial in spirit.

Here we see plainly set forth the fact that this woman represents the combined Catholic and Protestant systems. The mother of harlots is the head, with the hierarchy of that church being the brains. The rest of this combined church system is the body through which this anointed spirit from Satan is finding expression; for there has happened sufficient in the past to warrant this statement and the future will also fully substantiate it as truth, and here it is pictured. When the Bible speaks of the great system of the man of sin, we find that system existed, during the dark ages, in the form of the Catholic church, alone. But this same apostle goes on to show how this man of sin is not fully revealed in the Catholic order alone, but will be continued in the Protestant order, thus bringing into play the full exhibition of all the deceivableness of unrighteousness. 2 Thess. 2:3-10. We often make a distinction between these two systems, and the Bible recognizes them as being two systems; but it here shows us the oneness in which they are considered by God and the oneness in which they shall be treated when their disposal is presented. The heavens, religious conditions of today, shall roll together as a scroll when it is put away. Yes, these two ends of heaven, Catholic and Protestant, shall roll together, not become entirely one, and both shall be put away, and that forever.

Being the mother of harlots tells us in what estimation God holds all the other church systems who recognize this relationship with the Catholic. The Catholic church often speaks of the other Protestant bodies as the daughter churches; and there is no disproving this fact; for, did they not all come from her by process of reformation, spelled re-formation? Do they not believe all the unreasonable and unscriptural and God-dishonoring errors that are in the Catholic creed, a few trivial exceptions only being noted? That these daughter churches practice harlotry is everywhere evident; if not in complete union with some earthly government it is seen in their "street-walking" tactics; for, are they not looking for the first opportunity to line up with whatever government they can? Every one of them is seeking association with worldly governments rather than waiting faithfully for the Heavenly Bridegroom. This seems to be a besetting sin in the religious organizations of churchianity.

Mystery was written on her forehead also. The word here translated "mystery" would be better represented by our English word "secret." There is no mystery, a thing unfathomable, in this evil system; it is plainly to be understood as insubordination to God and his Word, induced by the natural man not being dead to all of self, and thus good ground for Satan to use to carry out his enmity toward God and his plan. This is shown in the opening verses of chapter 12 of this book, and history witnesses to these facts. It is, indeed, a profound secret that these church systems of Christendom are fully Satan's, and that they dwell far from the favor of God, being found in a wilderness condition. They have a form of godliness but deny the power of it. They SEEM, to almost all, to be in for all that is right and against all that is wrong; for Satan must present himself as an angel of light if he is to deceive all but the very elect and desires to deceive these in addition; and he must also present his servants as servants of righteousness. But this woman was clothed in scarlet, as the Lord informs us.

17:6 AND I SAW THE WOMAN DRUNKEN WITH THE BLOOD OF THE SAINTS. By considering the remainder of this verse we come to see that saints and martyrs are two different classes. The saints, here referred to, are the members of the Little Flock who have suffered at the hands of the false systems. They are those holy ones who are holy in God's sight, not from the standpoint of their own inherent goodness, but due to their absolute consecration unto the Lord. This constitutes holiness with the Lord. These the false systems have persecuted and done to death in the past. While the woman seen riding upon this beast is a future arrangement, she will be drunken because of the things of the past. Looking into the past and seeing what the church did and God did not reprove nor punish will make her drunken with the idea that she did the right thing in that she so persecuted the saints at that time. When one is drunken he is not his natural self. Due to this lack of punishment upon her for her past

actions will cause the church systems, united, to do most desperate things in their effort to save and stabilize the shaky condition of church and state at that time. In her drunkenness she will destroy the Great Company and rule the rest of mankind with an iron rule. One becomes drunken upon the fruit juices of yester years when they have become wine. Even so will this woman become drunken upon the things she did in the years gone by.

By the time this woman comes into existence as the rider of this beast, all the saints will have finished their sufferings and shall have entered into their eternal state. Hence she will not persecute any saints at that time. Therefore this persecution of the saints will have reference to the things she did in the past, and upon this past action she will become drunken and act so inhumane in the future. The Lord tells this class; "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee." Psa. 50:21. Again he tells us that he tries his people with his eyelids. Yes, when they do something they know to be wrong, and he does not seem to see it, they become more bold in their continuance along that line. They finally think that they have his approval when his disapproval is absent. Thus they become drunken with their former wrong doings. Psa. 11:4.

**AND WITH THE BLOOD OF THE MARTYRS OF JESUS.** This verse gives us the thought that the saints of God are a different class from the martyrs of Jesus. We have heard the dictum sent forth from one quarter of heaven that our only way of working out our salvation was by witnessing the truth. The word "martyr" simply means a "witness." Those who have witnessed to the world the life of Jesus, either by word of mouth or printed page, have had to suffer to do so. This suffering on their part is the blood of these martyrs of Jesus. Millions of these martyrs were persecuted and slain by and on account of the papacy, and this woman on the beast became drunken with the idea that she was given this power because God so willed it for her to do. It is due to this spirit of error that all who ever witnessed the truth to the people had to do so at a cost of persecution in one form or another, regardless of whether it was in the dark ages when the Catholic church reigned supreme, or whether it was in the present period when her Protestant daughters successfully and effectively carried out her spirit of persecution.

**AND WHEN I SAW HER, I WONDERED WITH GREAT ASTONISHMENT.** The John class who were, originally, out of these systems, having joined themselves to them thinking they were of the Lord, and were doing his biddings, have come to see the truth to a sufficient degree that they have withdrawn their fellowship from them. It is only after we get out of them that we are in a position to really see what a terrible arrangement of Satan they are. The more the Lord lifts the curtain of secrecy from off them the more we wonder a great wonder when we see them in their true light. Since studying this book of Revelation, and seeing how the Lord rates them, classifying them all in one system, we have come to realize that John's wonderment is just our experience. We wondered also when we heard the fifth and sixth trumpets or woes disclose their information, and since studying this chapter we have wondered still more. The more we become godly, the more we shall wonder when we see her.

It is unthinkable that present day enlightened (?) Protestantism should revert to such beastly, inhumane treatment of the real witnesses of God as is set forth in this book of Revelation. After having had the truth, as Pastor Russell set it forth, witnessed unto them so lavishly; and then having God place his endorsement upon this truth by seeing God take away in so remarkable a manner the remaining members of the church, as he will shortly do; and having this again witnessed so thoroughly as the Great Company will do in the near future; and then, on top of all this, to see this false religious system stifle all this evidence and destroy those bearing this witness of God, and exalt the age old errors in all their unreasonable nonsense, is a matter that really causes us to wonder with great wonderment. Can it really be so? Yes, God has stated the matter and so it will come to pass; for error never changes, and man is the same, and a little make-up on the surface is soon removed by perspiration.

**17:7 AND THE ANGEL SAID UNTO ME, WHEREFORE DIDST THOU MARVEL?** This angel, representing the seventh volume of studies in the Scriptures, is the one that asks the John class "Wherefore didst thou marvel?" It is this volume that opens up to us the new creature things, and reveals unto us the utter failure of the old one to be other than an enemy of God. It has shown us that this old creature is not subject to the will of God, nor can it be. Understanding this matter thus we are not surprised

when we are awake in this realization of the sinfulness of the old creature, and having now had this matter so clearly set before us, this volume can rightly inquire of us, "Wherefore didst thou marvel?" It is due to the natural respect and appreciation we have for the flesh that we, at first, marvel; and when we awaken to the real status of the old creature we cease to marvel; for we really expect nothing better from flesh and blood. How glad we are that we are finally getting to see what the flesh really amounts to in God's sight!

**I WILL TELL THEE THE MYSTERY OF THE WOMAN, AND OF THE BEAST THAT CARRIETH HER, WHICH HATH THE SEVEN HEADS AND TEN HORNS.** None of the six volumes of Scripture Studies given us through Pastor Russell has shown us the judgment of this whore system. It remains for the seventh to do this for us, and since the seventh is to have an exposition of this Book in which this seventeenth chapter is presented to us, we can see clearly that this angel is the seventh volume of this series. Since this seventh volume is to come in seven divisions, thunders, it will be in the seventh of these thunders that the angel will explain about this woman. So we are here promised a solution of this matter explaining about the woman, and the beast that carried her, which had the seven heads and ten horns.

**17:8 THE BEAST THAT THOU SAWEST WAS.** While the angel, in explaining this picture seen by John, tells us that the beast, which he saw, was; he does not say anything about this woman riding the beast at that time. The vision seen by John, was not of times past, but of the immediate future. In the past this combined beast and woman were given us as one beast; the union in the past was so intimate that it could be so pictured; but in the future it will be less intimate; for the woman will be riding on the beast. The beast that was, is the Roman Empire which was at one time under the sway and rule of the Catholic Church. It represents nothing religious, but is purely political in its make-up. This Roman Empire was dissolved and is now seen in the various European governments. This beast was, when the dragon condition of the 12th chapter existed.

**AND IS NOT.** At the time this vision is seen and is to be explained this beast will be non-existent. While the component parts, which will later on become the beast, are in existence, it takes their union in reality to constitute the beast. The vision John saw was a prophetic one, and its interpretation must be prophetic as well. With the guidance of the Lord through his Word, and the trend of events as they are now to be seen in the light of that Word, and not through any superior wisdom, we shall attempt a solution of this prophetic picture.

**AND SHALL ASCEND OUT OF THE ABYSS.** It will be observed that the one explaining this vision uses the future tense, showing that this part of the vision is to have its future fulfilment. And if this explanation pictures the interpretation of the matter to be given by this angel, the seventh plague, then we have the positive facts set before us that this vision is to be interpreted before the beast again comes into existence. Its interpretation is, therefore, to be prophetic in nature. We are now in the time when this beast is not.

At this writing (May 28, 1936) the newspapers contain accounts of the victory of Italy in Ethiopia and the rejoicing of the Italian people as a result. The proclamation of the Italian Empire is also a matter of the news, and of the making of the King of Italy, the Emperor of Ethiopia. This may make the superficial thinker believe that the beast, the Roman Empire is again in evidence. But just because the great man of Italy uses this sweetened straw to sweeten the mouths of the people of Italy at a time when they are being made to swallow a huge and bitter war debt is no reason to believe it is really an empire in fact, or the Roman Empire of former years. Up to this time Italy has had colonies in Africa and just because she has now absorbed Ethiopia does not make her an empire. This Roman Empire, the beast to come again out of the pit, is to have seven heads, and we cannot see that it has any number of heads other than its one head today. This beast is to come in the future, and this matter is to be interpreted, as it is now being made plain, in a time when the beast is not yet out of the abyss.

If this beast "was" at one time and was the political organization through which the Catholic church expressed itself so beastly, and if it is to come into existence again, then we can expect to see arise in Europe another assembly of governments such as existed at one time. The kingdoms which went into the make-up of the first Roman Empire will be the same kingdoms that will go into the make-up of

this beast when it again comes up from the abyss. If it were a different aggregation of governments it would not be the same beast. While the League of Nations was an assembly of nations it was not the beast risen again from out of the abyss, for in this league were heathen nations (China, Japan, Ethiopia, etc.) and governments which were not yet in existence when the beast existed the first time (republics from the Western Hemisphere). The abyss into which the beast went, and out of which it is to come, is the bottomless pit; and we think this is the best symbol of nowhere and nothing that can be devised; for when it was dissolved, this beast went nowhere; it went into nothing. And from thence it will again come into existence.

**AND GO INTO PERDITION.** It seems that we are to draw from this statement that after this beast comes again into existence it will abide for a short season, and then it will go into destruction once and for all time. When it shall have again served God's purpose, and that is to give this religious order the opportunity of showing itself to be the same Satanic thing it has been in the past, God will have no purpose for it to serve nor reason to continue to let it exist. It will then 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.** The book of life written from the foundation of the world is nothing other than God's plan, which was written from the foundation of the world, the plan being the foundation upon which the world of mankind as it shall be, will be permitted to exist. God planned to permit its existence. In that book of life we find no ones name written, in the sense we would expect to find it in a city directory; but in symbology a name is that which is characteristic of a person, or that which represents or depicts him. In this plan of God we shall find that which depicts every new creature, qualifying him for a position in the Christ body in addition to that which is characteristic of every one who will ultimately meet God's approval for life. This, God planned from the very beginning as a means of giving new creature blessings unto all. Whenever one meets up to the designations, described in that plan of God, he has his name written in that book of life.

The Lord's people of the past and of this present time, those who have and are living up to all the privileges accorded them, and who will either very shortly or are now receiving the blessings of God as they are bestowed, are they who have their names written in this book of life. God is now revealing his love, a thing never before done to the children of men; and they who are casting all else aside to receive this revelation into their hearts so that it will become their characterizing quality, become their name, are they who know ahead of time that this beast which was and is not will again be present and then go into perdition. But the rest of the world of mankind know nothing of this, and they will receive the surprise of their lives when they see this same old Roman Empire come again into existence.

Benito Mussolini seems to be a man of destiny. He is the man of the hour in Rome. He came upon the scene just in time to avert the overthrow of the Roman government and church, which was in line for a duplication of the treatment these systems had experienced in Russia just before. He has inspired new life into the Italian order of things, and promised them a glory as it was Rome's at one time. This means nothing other than the Roman Empire again restored, the beast brought out of the abyss again. In his present attitude toward Ethiopia, his reply to Great Britain, which was endeavoring to have him refrain from warring upon this country, suggests that he has this Roman Empire in mind at this time; for he tells Britain that she did just as he is doing when she built her empire; and, therefore, she cannot ask him to desist.

When this beast shall again emerge from the abyss, it will be after the Lord's people shall have been snatched away to be forever with the Lord. Thus it is evident that all who dwell upon the earth -- have their minds continually upon material things -- shall wonder when they see the beast again come into existence. The Great Company, while living here in the flesh, neither dwell upon the earth, nor have they their names written in the book of life from the foundation of the world, and they will not wonder for they will dispense the truth upon these matters. But the rest of mankind shall wonder; and, is it anything at which to marvel that they should? Here, in the last days of May, 1936, the nations that will some day in the not far distant future make up this beast, doing all within their power to prepare for one another's destruction with poisonous gas and other instruments of destruction, and when

it looks like war may break forth amongst them any moment, will go into a huddle and put their arms about one another, realizing that only in a union of themselves lies the possibility of warding off the seemingly inevitable dissolution of present civilization. It is the apparently impossible union of these, who plan and prepare for one another's destruction, actually taking place that causes all to wonder.

17:9 AND HERE IS THE MIND THAT HATH WISDOM. This statement is not to be taken as complimenting the one who interprets or understands by telling him that he is wise. God has exercised his wisdom in permitting this arrangement full privilege of operation. He is the wise One; with him alone is wisdom. If we have followed him sufficiently in his revelations unto us in regard to these matters, we shall have imbibed sufficient of this wisdom that when he translates these things for us in other symbols we will be able to get the sense of the original symbols.

THE SEVEN HEADS ARE SEVEN MOUNTAINS ON WHICH THE WOMAN SITTETH. The translation here given is not faithful to the original Greek text. Properly brought over into our language this passage should read as follows: "And the seven heads are seven mountains where the woman sits upon them." These heads on the beast are the same as the heads on the beasts of the twelfth and thirteenth chapters. They, we are told, are mountains; and we know that mountains are representative of kingdoms, aristocracies, or we may view them also as dictator governments. These kingdoms have become somewhat spread abroad throughout the earth. The sun is said never to set upon the British Empire. The French people have also spread their domain abroad into Africa, and the Italian government has done likewise; and so these seven European kingdoms are where the woman will sit upon the beast, and from whence she will exercise her power. There will be the seat of influence; from thence the dictum of the woman will spread abroad throughout the earth. The program for this side of the waters of the Atlantic will be set forth a little later on in this chapter.

17:10 AND THERE ARE SEVEN KINGS. In contrast to a mountain, which represents a kingdom, a king is used to picture a form of government. In Dan. 7:17; we have this matter so presented. The four beasts which Daniel saw, and which we know represent the four universal kingdoms that followed one another upon the earth up until now, are called four kings. Here we are told that there are also seven kings that must be considered in this matter. These seven kings were not seen in the vision by John; for five are entirely in the past; and, therefore, since the vision is of the future, of the last stand of this evil order, the vision could depict no seven kings. The angel that interpreted this vision to John simply introduced these kings so as to help locate this matter and identify the beast. These seven kings represent seven forms of government that will succeed each other in this Roman-Empire beast; even as the four kings of Daniel were four empires, forms of government, that succeeded each other. This signifies that the Roman government, which will be the head of this beast, will have experienced seven different forms of government, up to the time this beast of the vision comes into reality.

FIVE ARE FALLEN. When this matter came up for consideration as to the five forms of government that Rome has had up to now, we consulted the most authoritative source of information we could find upon this matter of history. We wrote the Fredric J. Haskin Bureau of Information, located in Washington, D. C. There they have access to the best sources of information obtainable. We asked the following question: "How many different forms of government has Rome existed under in the past? Please name them and give the approximate dates of each." In reply we received the following, which we think is right to the point and which fully harmonizes with these five kings which have fallen:

"The earliest government of Rome, while traditionally and variously dated from 753 to 509 B. C. was undoubtedly of a kingdom nature. This was followed by the republic which existed until 60 B. C. when the government was practically under triumvirates until 27 B. C. when the empire was founded. This existed in one form or another, the various emperors being elected, the empire seized, or the military declaring the ruler, or in more rare cases the heir succeeding, until 1453."

From the above we see the Roman government has existed, first, as a kingdom; second, as a republic; third, under triumvirates; fourth, as an empire; and fifth, under the form which has been recently displaced by Mussolini, when it was on the verge of becoming communistic, as we see in Russia, setting up the sixth, the dictator-monarchical form. Thus five forms of government have fallen.

While the first form of government as well as the fifth are called kingdoms, they differed as to their forms very radically. The first was a kingdom with a king ruling as an Indian chief was ruler of his tribe. The fifth form was a kingdom with a king and the organization of government under him into its various departments and its houses of representative government as well. This Mussolini has eliminated and substituted himself in its stead with the king as a figure head. From the fall of the empire Italy was divided, and Rome existed as a republic, and was subject to other nations; but in 1870 this fifth form was set up and has only recently been displaced by the present or sixth form.

ONE IS. It will be noted that this interpretation was given John when the angel could say "five are fallen, one IS." It is evident, then, that this vision will be opened up to the John class while the sixth form of government is existing. From the above letter from the Fredric J. Haskin Bureau we see that the fourth form of government went down in 1453 A.D. and the fifth which later was set up fell when Mussolini set up the dictator-monarchical form which now exists. Therefore it is apparent we are now in the time when this sixth form is ruling Rome and Italy. Now is the only time when this is true -- "five are fallen and one is." We, therefore, must expect the interpretation of this chapter under the present form of government at Rome. "The Finished Mystery," made an attempt to tell John what this vision meant, but it was telling him when only four had fallen and the fifth was, and the interpretation is as far from correct as these numbers correspond with those of the inspired record.

AND THE OTHER IS NOT YET COME. Here we see again that the time of the revelation of this matter to the John class will be before the seventh form of government comes into existence. Since the seventh angel is the one opening up this vision it must speak of things yet to come; but while this is that which must be done, this speaking of things to come is not idle guessing upon its part, but it is as certain to be the truth as these statements of the Lord, here recorded in Rev. 17:10; are truth. It takes nothing but unbounded faith in the Word of God to state that there is another form of government to rise in Rome after the present one goes down.

Pastor Russell, whom we all thought would write the seventh volume of Scripture Studies, since he had written the first six, also expected to write it; but in his last days told the one with whom he was at that time, "Some one else will have to write it," when he was asked on his death bed; "Who will write the seventh volume?" In an answer to another brother, G. C. Driscoll, who was very close to our Pastor, he made the statement that when he would treat the matter (referring to this particular chapter of Revelation) he would do so in the light of fulfilled prophecy; and that he would not attempt to do this until such a time as the interpretation could not be refuted. This decision on the part of our Pastor kept him from giving out an erroneous interpretation of this chapter; for he did not live in the time when he could write in explanation of it "five are fallen, one is, and the other is not yet come." Further; if he had held to his statement, as given above, that he would not treat this chapter until he could do so in the light of fulfilled prophecy, he could never have interpreted it properly; for it had to be interpreted when the main part of this chapter is as yet unfulfilled; and that part has to be prophetically set forth; for it has to explain "one is yet to come." We have no apologies to offer for setting forth our views of this chapter; we shall leave to God to approve or disapprove as he sees best, and hope all others will do likewise; not for our escaping their judgment; but for their own joy in the time when God shall make it plain which is his interpretation of the matter.

To the reasonable and careful student, then, it must be apparent that the vision will be interpreted before it is fulfilled; and that when the seventh or last "king" is still a matter of the future. If the Lord is to snatch away his remaining members here upon earth, before this time of Babylon's destruction is to take place, so that he may speak to the Great Company with a loud voice from heaven, informing them that "It is done;" and, if the Great Company is to announce this fact to the world, along with some other things which shall bring churchianity's wrath upon them, all of which the last members of the Christ are to escape, as Jesus prayed for his last members when he asked God to "save my darling from the dogs;" is it not apparent that this is to be prophetically interpreted if it is to find its fulfilment after this John class shall have been taken away from the earth to be forever with the Lord? It cannot be treated as fulfilled prophecy until these statements have become facts; and we leave each reader to judge this for himself.



It appears, then, that there is to arise another form of government in Italy which will endure for a little while, and then the last form, the beast, shall make its appearance. The present form which is a mixture of the kingdom and the dictator forms of government seems to be the sixth. It is different from all that have gone before. The seventh form seems to be different from this one in some particulars also. We think this form will be purely a dictatorship.

Mussolini, who has from his early childhood been a dyed-in-the-wool socialist, born from a lineage of radicals, being named Benito Amilcare Andrea Mussolini by his father, has always hated kings. This pretentious name with which his father blessed him was given him in honor of three of his father's rebel heroes, Benito Juarez, Amilcare Cipriano, and Andrea Costa. It is said that at the age of nine years he was a full fledged socialist. Of him his teachers wrote: "The boy was bright, intelligent, and had a wonderful memory. But his character was disorderly... his total lack of submission made it impossible, after two years, for him to continue at the school." At the next school Benito nearly killed a schoolmate in a fist fight, so terrible that "I left him for dead and ran away." His instructors recall the eloquence of his most famous undergraduate address apostrophizing the Italian Anarchist, Caserio, who in 1894, had assassinated President Carnot of the French Republic, in Lyons. This moved student Mussolini to deliver a harangue in praise of regicide.

"From here he went to Switzerland, obtaining a little money from his mother, and with a useful knife as his chief possession. Switzerland was full of Russian anarchists, some of the most appealing being blond-maned women who admitted Benito Mussolini to their confidence and to their beds. With Russian intuition they surmised before he surmised it himself that they were sleeping with a great revolutionist. It has been said that during his two years in Switzerland the vagabond Mussolini met only one person whom a Fascist would consider descent ..... Penniless and anthropometrically measured by the Swiss police as a dangerous radical at the age of twenty-one, he was deported back to Italy." "He successfully edited several socialistic publications when their former editors could do so only at a loss. At one time he walked several miles with the purpose of slaying a school teacher who had displaced him, but was checkmated in his endeavor."

The crown prince of the House of Savoy, the heir apparent to the throne of Italy does not like Mussolini, and the attitude is shared by the Dictator. Mussolini seems to have a kindly regard for the present king due to a contact with him during the World War, in which, when he was severely wounded the king commended him. But should King Victor Emmanuel III pass out of the picture, it is expected universally that Prince Umberto will take his father's place. We quote from "Fortune" the following: "The tide of history is running fast, however, and it is running against the monarchy. The younger generation, weaned on Fascism, and schooled in the Ballila (Mussolini's institution for making little Italians into Fascists), reveres Il Re (the king) only as an appendage to Il Duce (Mussolini). In the beginning the support of the monarchy was invaluable to the Fascists, but as their power solidifies, the monarchy becomes of less and less value. There is a good chance that the death of Victor Emmanuel will also be the death of Italian monarchy. From the Fascist oath of allegiance to the king "and his successors," the last three words have been deleted. Now, as all Italy knows, Crown Prince Umberto dislikes Mussolini -- to the extent, some whisper, of having once challenged Il Duce to a duel." (All quotations above on Mussolini have been taken from the July, 1934 edition of the magazine, Fortune).

Should the personnel of this entire arrangement remain the same until the present King's death, it is not a matter at which to be surprised should Prince Umberto not be crowned King of Italy, and Mussolini absorb all this dignity and honor to himself. His regicidal inclinations are known and we would not be surprised should the new kind of government, which "is not yet come," be a dictatorship without a king associated therewith. Whatever this last form of government turns out to be it will be the seventh, and we think it will be of the dictator kind.

When we take into consideration the kind of a man it will require to rule under such unprecedented conditions we think he will be found in Benito Mussolini. He has shown himself the superior of all in these regards. He has defied all Europe and the entire League of Nations, and ruthlessly trampled upon treaties. It takes just such a man to be a world leader, for he would follow none and hence no solid union of the beastly powers of earth could result with another as leader as long as he lived.

AND WHEN HE COMETH, HE MUST CONTINUE A SHORT SPACE. Just how long this present form of government, a combination of dictatorship and monarchy, will endure we are not attempting to forecast. We know that in between this sixth form and the coming of the beast, the last stand that the old Roman Empire will ever assume or occupy, there is to be this seventh form. If communism and anarchy are to follow the overthrow of the beast, then the seventh form of government will not be allotted a very long period of existence if it is to come before the resurrection of this beast. If all is to be over by 1958 A.D. it cannot be many years for all to have their last bow upon the stage of this old order.

17:11 AND THE BEAST THAT WAS, AND IS NOT, HE IS THE EIGHTH, AND IS OF THE SEVEN, AND GOETH INTO PERDITION. We are told that this beast that was, and is not, is to be the eighth. If this beast was, and is to be again, it stands to reason that when it comes into existence again it will be one of the forms of government that once existed, one of the seven forms which have existed before its revival. This beast is the Roman Empire; and so we see this Roman Empire shall again come into existence. It will be the eighth for it will follow the seventh; and formerly existed as the fourth "king." But there is great joy to be gotten from the appended assurance that it "goeth into perdition." Never again will there be such a beastly arrangement of power visited upon this earth. Not only those whose names are written in the book of life will re-joyce in this statement, but all will finally take special joy in that fact, even though they assent to its coming again into active operation, thinking it is the only solution to the matter of preventing their dissolution.

17:12 AND THE TEN HORNS WHICH THOU SAWEST, ARE TEN KINGS, WHICH HAVE RECEIVED NO KINGDOM AS YET. Upon the beast of chapter twelve and also upon the first beast of chapter thirteen we saw ten horns, and we learned that these horns represented the potential tribes of Europe which went to constitute the Holy Roman Empire; but we must abandon that idea in this picture; for these ten horns are kings, governments, which have not yet received a kingdom; whereas, the ten horns upon the first beast of chapter thirteen had crowns upon them, showing that they had received power and were reigning with the beast or were a part of it.

Since this picture is of the last days of Satan's empire upon earth, and it is to show the judgment or destruction of the evil religious order of today; and, since "today" is an entirely different matter in this regard to what it was back in the dark ages, and "today" we have this evil religious system exercising its influence practically world-wide, we must look for an interpretation that will cover the extent to which this seed of Satan, the mystery of iniquity, has ramified in the earth. If the woman was sitting upon this beast that had the ten horns and the mystery of iniquity is practically world-wide in its distribution and exercise of power, then these ten horns must embrace this expansion of the basis of this woman's operation.

The Americas (North, South, and Central) have been settled, chiefly, by emigrants from the nations of Europe. There, in Europe, the ten horns of the original Roman Empire were located. From there they came and settled in this new world, displacing its original settlers. These immigrants over here are just as much the ten horns or tribes, which made up continental Europe, as they were over there. They are French, English, Portuguese, German, etc., as much as if they had stayed over there. Change of location and language does not make them different people; they are still these ten horns when considered from this standpoint. These Americas are merely an extension of Europe from a tribal point of view.

While these ten tribes have moved over here and have become organized as governments, we are unable to find a single kingdom in these Americas. This Western Continent is made up of republics. Hither have flown those of these ten tribes of Europe who have become tired of the oppression of these kings. The United States has sponsored their cause and through the Monroe Doctrine has barred all these kingdoms of Europe from extending their despotism to this side of the Atlantic.

Just as the beast will be a union of the kingdoms of Europe, as it at one time existed; so there will be a union of the governments of this Western Continent. There already exists such a union in a way. One of the last things President Coolidge did before his retirement from office was to address, in Cuba, this conference of the governments of the Americas. In the summer of 1934 Secretary Hull was the representative from the United States at another such conference held in South America.

**BUT RECEIVE POWER AS KINGS ONE HOUR WITH THE BEAST.** It seems that these republics of the western world will become dictator governments and thus will receive power as kings. In a union of Europe and this western world in the not far distant future; they will be associated together for what is called in the Bible "one hour." This period of one hour has never been seen to have any specific length of time in its fulfilment. It seems to represent a short space of time; and this seems to be the meaning here, that this union between Europe and the Americas will be for a short period only. The authority invested in the beast of Europe will be much the same kind of power that the governments over here will enjoy during this one hour.

**17:13 THESE HAVE ONE MIND, AND GIVE THEIR POWER AND STRENGTH TO THE BEAST.** These republics on this side of the Atlantic will form into a union and will be one in mind. They will cooperate with the beast in whatever the beast has in mind. Things in the world will have become so strenuous by this time that they will realize that all must work in harmony. The edict will have gone forth from the mouth of the dragon and the governmental kings of earth will have been gathered together. It will be a matter of united we stand, and divided we fall. These ten horns will accept almost any plan for averting the oncoming catastrophe.

**17:14 THESE SHALL MAKE WAR WITH THE LAMB.** This matter of making war with the Lamb is not an open rebellion against Christ. If they knew they were fighting against him they would throw down their arms immediately. This warring with the Lord is a matter that they do unconsciously. The Lord is preparing for the destruction of the present order in toto. He will first destroy the great harlot system of religion, and is making preparations for this destruction; but the various governments will see this destruction stalking the religious order, and realizing they are to come next, will do all they can to avert it. In this effort on their part to avert the impending doom of churchianity as well as their own, they will be making war with the Lamb. Psalm 2 depicts this condition very precisely. It asks the question: "Why do the heathen rage and the people imagine a vain thing?" These communistically inclined people rage, imagining that they can overthrow these systems and governments and have what they desire. The kings of earth, realizing that they are being bound and prepared for overthrow by these raging masses, endeavor to escape it. The Psalm continues: "The kings of the earth set themselves, and the rulers take council together against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." The down-trodden masses are the Lord's instrument for destroying the present order and in fighting against them they are fighting against the LORD who is using them.

**AND THE LAMB SHALL OVERCOME THEM.** Victory is perched upon the banner of the Lord in this battle. The communistic sea and the waves roaring shall dash against the religious, political, and social earth and overflow it in a great tidal wave of communism and anarchism. If the Lord has decreed the judgment of this harlot, and the time is here for it to be done, we can rest assured that those who endeavor to forestall it will go down in defeat, even if it be combined Europe and the Americas, the entire Christian world. Since these raging masses are the Lord's army, and the Lamb is to overcome the beast and the ten kings, we can expect to see the masses overcome these classes and destroy all order and government. Yes, it will be as is recorded later in this second Psalm, "Thou shalt break them with an iron rod; thou shalt dash them in pieces like a potter's vessel."

**FOR HE IS LORD OF LORDS, AND KING OF KINGS: AND THEY THAT ARE WITH HIM ARE CALLED, AND CHOSEN, AND FAITHFUL.** This anointed against whom they are warring is the Lord of lords, and the King of kings. It is utter folly to war against such an one, and if they were wise they would awake to the situation and lay down their arms. Those who are with him in this battle are the Little Flock, taken home to the divine nature. To the one overcoming was promised the privilege of being with this Lord of lords when he should break these nations with a rod of iron, and reduce them to shivers as a potter's vessel is reduced to shivers. Rev. 2:26, 27. Being called unto this great hope of being in Christ, and being chosen on account of the proper co-operation to that end, shown in the way they carry out their consecration; and having been faithful unto death -- for only when faithful to that degree is one counted faithful by God -- these will have entered into the fulness of their reward by this time. It is for this reason that the interpretation must be from a prophetic point of view.

17:15 AND HE SAID, THESE WATERS WHICH THOU SAWEST, WHERE THE WHORE SITTETH, ARE BOTH PEOPLES, AND MULTITUDES, AND NATIONS, AND TONGUES. The word used here for people in the Greek has the thought of "people in general" in contrast to another word "demos" which refers to them bound together socially, organically. The word for multitudes here used has the thought of "a mass of people borne along," and by extention means a "riot." The word translated "nations" refers to people of "the same race or habit," and implies the "pagan" in contrast to the "Israelitish." The word "tongues," has reference to the various languages and dialects over which this system has spread out its influence. Not one of these words has reference to organization or order, but seem to imply unorganized conditions. It is through the military powers of the beast upon which she will ride that she will rule these masses. In the past it was due to her influence over these "people" that the kings of earth have supported her; for they wished control over these masses. But we shall see later on what these masses will do to her.

17:16 AND THE TEN HORNS WHICH THOU SAWEST AND THE BEAST, THESE SHALL HATE THE WHORE. Please note that the statement of the hate of these ten horns and the beast is that they SHALL hate her. They do not hate her now, and it shall be only a thing of the future that they shall come to feel so toward her. She, as other pictures inform us, will incense these masses that are the power of the horns and beast, toward the Lord's instrument, the Great Company, to the degree that under her spell over them, they shall persecute and destroy these good people who sought to serve them and spare them much of this trouble; and also enlighten them so they would not enter into such improper relations with this great evil religious system. This hatred for the whore will not begin to materialize for some time, probably about eight or ten years. Therefore it is stated "they SHALL hate the whore."

In the closing verses of chapter twelve we read the statement that the dragon was wroth with the woman and went away to make war with the remainder of her seed, those who keep the commandments of God and have the testimony of Jesus. There we saw that this remainder of the seed of the woman was the Great Company. This wrath which the dragon has for the remnant of the seed of the woman is due to the false religious systems misrepresenting the Great Company to them. At their instigation the dragon is inveigled into persecuting and destroying these people of God; and when they see what they have been led to do through this evil woman, which has been "riding them," they will become thoroughly incensed at her, that is the masses who make up this dragon, not the ruling element within it; and their anger and hatred will result in the woman's destruction, the results of her own evil ways.

This hatred of the ten kings and of the beast will not be so much in them as organizations, as it will be in "the peoples and multitudes and nations and tongues." Here is where resentment will arise; the leaders of these peoples and multitudes will, if they have any manhood left within them, hate her; but from an action standpoint they will condone her as a necessary evil; for they have their institutions and their business and the present order in mind as necessary of protection and perpetuation. But the common people who have nothing and who have been lead to do things that are so contrary to their natural selves through her suggestions will have a genuine and deep-seated hatred for her. It is only complimentary to them that they do hate her. God would hate them if they did not hate her after she has shown herself inspired with so Satanic a disposition.

AND SHALL MAKE HER DESOLATE AND NAKED. When these ten kings and the beast shall awake to her real spirit and purpose, having seen how the whore has misled and deceived them and caused them to so inhumanely destroy the best people on earth, they will withdraw their support from her. In this way they will make her desolate. They will make her powerless in thus withdrawing from her. Her power did lay in her being able to deceive the people to grant her their support, and when these same people find her out and withhold their support, she will, indeed, be desolate. This word "make desolate" is the same we referred to as the verb form of the word translated "wilderness" in the fore part of this chapter. Forsaken as a wilderness condition will be the way she shall be made desolate.

They will also make her naked. One is seen as he really is, physically speaking, when he is viewed without any clothing. This evil system, as the great whore, has been parading herself before the world as an altogether different organization than she really is at heart. These women of ill-repute usually lavish much of their ill-gotten money upon their clothing. They make themselves appear as being of the highest society. They appear to have the refinement of a queen, when in reality they are as low

as it is possible to get. Even so it is with the system called Babylon. They put on an outward appearance of sanctity, godlikeness, and piety; when in reality they could not be farther from God and real righteousness and godliness. They have an existence and heart of Satan to cover up. These peoples and multitudes that make up the ten kings and the beast will make her naked, expose her true self to the view of all, and it will indeed be shame. We have endeavored to do this for some time; but her external finery has deceived all until she will reveal her true self to them; then they will make her naked.

**AND SHALL EAT HER FLESH.** Her flesh is nothing other than the mass of humanity that has been her means of activity. Flesh is nothing other than muscle. There is no flesh in the body that is not muscle. Muscle is the tissue of the body that produces motion and hence represents our activity. The flesh of this whore is the human beings who have been associated with her mind, doctrine; and heart, purposes and spirit; and have made it possible for her to carry on as she has. As they proceed to make her naked, expose her to the view of all, that portion of humanity that has been the means of her inhumane activity will gradually be taken away from her, and will be lost to her as support. As these haters of the whore eat her flesh it signifies they will induce these who have been taken from her to be aligned on their side and thus the great system will lose all its activity and support. This campaign against her may be a public one, somewhat on the plan of political "stump-speeching" or "soap-box-campaigning."

**AND BURN HER WITH FIRE.** But while the common people, those who have been deluded by her into supporting her, are taken away from her, and in this way she is being consumed, there are many who will not listen to reason nor submit to proof. They cannot be "eaten," for they are the bones, sinew, connective tissue, gristle, skin, and other tough stuff -- the very framework of her. They contain the brain and the "guts" and the gall of this evil system. These priests, bishops, archbishops, cardinals, and pope, even including the monks, sisters, and friars, together with the loyal henchmen and supporters of which there are many in the Catholic church associated in this "woman;" with the preachers, presiding-elders, bishops, class leaders, and loyal supporters of the Protestant end of heaven; all of whom cannot or will not see, or will not look when this system is exposed (she being their Lady Godiva) will have to submit to the fire which is to burn up what is left of this great whore system.

These incensed masses who have been induced to view this system of deception and persecution in its undressed "loveliness" will arise in the heat of their anger and burn her with fire. Being out from under the control of the governments of the day, in mob violence they will wreak their vengeance upon her. This anarchistic fire will totally destroy all that cannot be weaned away from her by reason and truth. Those in authority, as we shall see pictured in the following chapter, will stand afar off for fear of the same treatment coming upon them as they see coming upon her. This will be the winepress experience of the vine of the earth when her clusters are reaped and cast into the winepress of God's wrath, and which will be trodden without the city, the real church, and also outside of the governmental authority of this evil political order of things. Only that about her that can survive fire will remain, and we know that equals nothing.

**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.** Today, in the high esteem in which the religious organizations are held by all, especially the leaders in politics, finance, and industry, and also by the common people, it seems that the fulfilment of these prognostications are unthinkable. None but the Lord's people, those who have had a peep at the old harlot as she really is, will allow themselves to accept such a verdict upon her as being true. But God "hath put it into their hearts to do his will," execute his sentence upon her in this thorough way; for, if he did not do so, who knows how long she would be able to deceive and mislead them. The good fruits foreseen in permitting her as long a life as she has had are all the good that can come from her existence, regardless of how long she might have been permitted to continue in the future. Hence he must arrange for her end and her deceived ones will be made her executioner.

The Lord puts it into their hearts to perform this, his will for her, in that he has permitted them such contact with her that they will have become acquainted with her. He has thus exposed her to them, in that he has permitted her to show herself up before them. The fragmentary remains of godlikeness and righteousness that are resident within them becomes so outraged by her Satanic spirit and disposition

that what he has originally placed within their hearts, of love for the good and true and hatred for the evil and false, will finally become so incensed at the old whore that they will do to her all that he has in his mind for her -- utter destruction. Notice that it does not say that he will put it in their hearts, but that he HATH put it in their hearts to fulfil his will. It is a sad commentary on this religious order that the "heathen" they endeavor to convert and save have more godlikeness than they, and that this originally implanted godlikeness will incense them to the point where they destroy her.

These ten horns are not in such wonderful accord that they act as one body, but it says they will agree, and that he hath put it in their heart, also, to agree. Safety or self-preservation is said to be the first law of nature. God has also placed this instinct to preserve self in the human heart. It will be upon this basis that these ten horns will agree. They will see how all things are constantly getting worse, and that the masses are becoming more and more dissatisfied, thus threatening the overthrow of all governments, and they will see that if they are to survive they will have to unitedly do something. Thus this disposition to save themselves will cause all other things; principles, differences, ideals, etc., to be set aside. The great emergency will cement these ten horns or governments in this western world into one solid league of nations.

Not only will these western governments, all republican in nature, combine in themselves; but they are to unite with the beast of Europe. This would be a proposition that would not be countenanced in our lawmaking bodies, nationally, for one minute. The World War and its aftermath of borrowing and then refusing to pay its just debts to this government, has sickened our people upon this "bestly" arrangement in Europe, where they must spend every dollar in preparing to tear each other to pieces regardless of how they must treat the nation that befriended them with anything and everything it had to give in assisting them out of their emergency. If they did not listen to the father of this country, when Europe called through one of her sons as our president, they have learned to respect his advice since they have had their fingers burned in pulling Europe's chesnuts out of the fire. Therefore it would be a thing unbelievable to us that we should unite with Europe at some time in the future, if we did not see God's statement to that effect right here in his Word.

But this implanted law of SELF-preservation will place self first regardless of all else. And when the emergency arises, these ten horns will meekly extend their hand across the ocean and strike a brotherly clasp with the hand of the old beast; for blood is thicker than water -- natural life and its impulses are more binding and ruling than is truth or principle. Thus God has placed it in their hearts, their affections and desires for life, so strongly that they will do almost anything to forestall destruction. The old saying goes something like this: "Necessity makes strange bed-fellows." Regardless of what we may be inclined to think, it is a fact that this evil religious system, mother and daughters, is confined chiefly to Europe and the Americas. If God is going to associate them that he may destroy them, he will not only destroy them in Europe, but he will do so in the Americas as well. If the people upon whom they have preyed are to destroy them then we can see how this union of the two, beast and ten horns, can represent nothing else. It follows, then, that there will be a united condition of the two so that this entire evil religious system might first be desolated, and made naked, and then eaten and burned with fire. Isa. 8:9,10.

The wisdom of God is seen in that he often lets our own sins bring our punishment upon us. If we over-eat or eat wrongly, we usually suffer for it; and, if persisted in, we die from some disease brought upon us by our indiscretion. Babylon will be destroyed in the same way. Her deceived and oppressed ones shall rise up against her and overthrow her. The French Revolution, claimed to be the finest piece of divine justice measured out by God to an evil religious system, was nothing other than the natural results of the wrongs of the Catholic church as it had acted in France. The Russian Revolution was another advance exhibition of what is due upon the entire church system of today and also upon its supporting political power. But the present order cannot be advised, they must be taught in the school of bitter experience, and when this lesson is well burned in, the reaction or fruit of Babylon's way and spirit will bring about her just destruction. This union of Europe and the Americas in this matter will continue until they shall fulfil the purpose of God, the destruction of Babylon, Churchianity. Then will begin the decay of the political union thus effected. This will begin to take place, we draw from the closing verse of chapter fourteen of this book, shortly after or about the year 1947.

17:18 AND THE WOMAN WHICH THOU SAWEST IS THAT GREAT CITY, WHICH REIGNETH OVER THE KINGDOMS OF THE EARTH. The Catholic church does not reign over the kingdoms of earth; because the Protestant systems have their influence over some of them. This statement tells us that this woman, this great city -- government -- is the united religious influence that will soon manifest itself in the entire Christian world. How glad are all they who know her, from what God tells us of her and see this to be really true of her, that she is soon to make her last stand and go down forever, and ever; never again to exert her baneful influence in society.

## CHAPTER EIGHTEEN

In the preceding chapter we were given the judgment or sentence of Babylon from the circumstantial viewpoint. We were shown how this sentence was to be carried out upon her, and the agencies God would use in inflicting it, as well as the approximate time, circumstantially, when this penalty would be exacted. We were shown just what this penalty would be. Here, in this chapter, we are being given other matters relative to the overthrow of this system. The fallen condition of Babylon is set forth; the people of God are given advice as to what they are to do; and the things that go on inside of her, as her disintegration takes place, are brought to our attention. Her utter and eternal ruin are also assured us in its closing verses.

18:1 AFTER THESE THINGS I SAW ANOTHER ANGEL COME DOWN FROM HEAVEN, HAVING GREAT POWER; AND THE EARTH WAS LIGHTED WITH HIS GLORY. It was in the year 1874 A.D. that the six thousand years of earth's night-time came to an end and her morning began to break. This is true of the earth from a strictly material viewpoint, yet it is not so if we are considering things spiritually. The darkest shade of this night-time began to lighten in the year 1799 A.D. when, shortly, the pope, the king of darkness, was shown to the entire Christian world as an empty deceiver, by Napoleon taking him prisoner to Paris. Then the day of preparation for God's kingdom began; Bible Societies sprang up all over Christendom; the darkness began slowly to lift until the Lord Jesus came to earth as God's representative and brought the open Scriptures, Old and New Testament, as is pictured in the three angels visiting Abraham; then its new day began to dawn. Since then marvelous enlightenment has come to earth.

This angel, the Lord Jesus from heaven, came as God's representative, and as such he was vested with all authority, the "great power" of our text; for the Greek word here translated "power," has the meaning of "authority." Clothed with such authority our Lord Jesus is tearing down the old institutions of darkness, and is preparing for the establishment upon their ruins, of Christ's kingdom. This authority is embodied in the truth that he has sent into the world since that time, the enlightenment that has come to us from opening up to our vision the Old and New Testaments. The fact that we see these changes taking place in the earth, see this great authority being exercised in this direction, is evidence that this angel has come down from heaven. Have we not all seen him?

That the earth is lightened with his glory is testified to by all who know what to look for under the fulfilment of that statement. Since the year 1874 A.D. there has come into the earth so much of the blessings of life as we enjoy them today, that if we were made to return to the conditions in which the earth found itself on that date, we could hardly live. Since that time knowledge has so wonderfully increased that what was then known from a scientific point of view compares as nothing to what is known today. These blessings of enlightenment together with the labor-saving machinery, methods of entertainment, transportation, and almost everything that we have today has come to us as a result of the glory of this angel who then came down from heaven. If these are with us because it is the day of his preparation; what will this old earth enjoy when the real day of the Lord has fully dawned upon human society? His glory is the Holy Spirit, and these blessings are the result of that spirit planning to implant itself into the heart of every one, finally, who will present himself for such blessing. They are the blessings of the day of preparation for Christ's kingdom.

18:2 AND HE CRIED WITH A MIGHTY VOICE, Beginning at that time truth has come into the earth; its cry became louder and louder until its voice was heard round the world. The Lord used one, Pastor Russell, as his voice for the proclamation of that truth, and his voice, his teaching, became this

mighty voice. These teachings were spread abroad in the earth in every way possible at that time. Every auditorium of any size or significance throughout Christendom has resounded to his voice, if not upon several occasions then upon one at least. Books with his teachings were colportoured from door to door repeatedly; tracts by the carload were distributed unto all without cost; free exhibitions of the Photo Drama of Creation, Pastor Russell's endeavor in the theater world, were shown in every motion picture house of any size throughout the English-speaking world and also in theaters in every town of any size. His sermons were published weekly in as many as four thousand two hundred papers at one time, in every language in which newspapers were printed. This work was carried on for several years until he died. Truly this was a loud voice. His critics made it plain that he occupied more newspaper space than all the important syndicate and editorial writers combined. It was a mighty voice.

**SAYING, FALLEN IS BABYLON THE GREAT.** Among the many things of truth that this voice had to say was that Babylon fell. Since it is this matter of the destruction of Babylon that is being treated in this chapter, it is here mentioned that with a great voice this fallen condition of Babylon was announced. Pastor Russell set forth how that this name was applicable to Catholicism in an original sense, and that it finally included all of her protesting daughters, who have ceased to protest, and have begun to invest in her goods. He also showed how it includes present political and industrial conditions as they are becoming more and more linked up with this evil religious system. The falling of one brings about the fall and ruin of the rest.

**AND IS GROWN TO BE HOME FOR THE DEMONS.** Demons are devils; and, since Satan, the chief demon, is one of the angels of God who has deflected and has taken up a stand contrary to God, even so have many of God's spirit sons, angels, done likewise; thus they too are demons. These demons together with Satan, who is their chief, have become to be at home in this evil religious system. St. Paul speaks of the doctrines of demons, those doctrines which are at variance to the truth from God. These demons have moved into Babylon with pack and baggage, and now have full possession of her.

**AND THE STRONGHOLD OF EVERY FOUL SPIRIT.** The word translated "foul" might have been translated "unclean" with as much propriety. The unclean spirits of whom she has become the hold, or "dungeon" as another translator puts it, are the evil doctrines which are found within her. Truth is the scarcest item in her entire make-up. She is composed chiefly and almost entirely of errors in her doctrinal make-up. All these doctrines are unclean, because their effects are harmful to the one partaking thereof and dishonoring to the Lord of all. She is the dungeon in which all these fly-by-night doctrines and spirits make their home. But to show that she purposes to confine them and not let them go, this word translated "hold" has the literal meaning of "prison," or "guardhouse." Yes, she has imprisoned them; if you do not think so, endeavor to have one pardoned from their prisonhouse.

**AND THE CAGE FOR EVERY BIRD FILTHY AND HATEFUL.** This word cage is the same word above referred to as meaning prison or guardhouse. These unclean birds are the individuals who fly about in this unclean atmosphere of these evil unclean doctrines. Since these doctrines separate from God all who believe them, is it any wonder that these individuals, who are imprisoned in Babylon, include all the unclean of Christendom? While we find upon its church-rolls the names of practically all the criminals, these are never excommunicated; but seem to be cherished. Into church membership we find all the beastly hypocrites of our time inducted. Bankers, gamblers, designing politicians, selfish and designing business men, many there for the good they can derive from Babylon in a financial or business way. Lawyers who plan to subvert truth and defend error and crime are important pillars in the churches. The most unclean and "having been hated," as the literal Greek states the matter, are the hypocrites who infest Babylon. The clergy class who teach what they do not believe and thus dishonor God and injure all who have faith in them, teaching what they know is not true, are the most unclean, and possess that which has been hated by God from the beginning of time. These are imprisoned in Babylon; for they cannot get free; too many bars and bonds hinder them escaping their prisonhouse.

**18:3. FOR ALL NATIONS HAVE DRUNK OF THE WINE OF HER PASSIONATE WHORINGS.** Her whorings have led her to align herself with the kings of this world rather than with God, with the powers of this order of things rather than with the power of God. This disposition for so doing has become a passion with her, for she unceasingly and vigorously so conducts herself. She has educated all nations,



over whom she has had any influence, to do likewise. Thus she has made them drunken with her wine of fornication. This drunken state has caused nations to do what they would not otherwise have done; and so Babylon is credited with the evil results of this intoxicated condition. Since Babylon has made drunken all nations we see that Protestantism must be included in her.

AND THE KINGS OF THE EARTH HAVE PLAYED HARLOTRY WITH HER; THE MERCHANTS OF THE EARTH ARE WAXED RICH THROUGH HER FABULOUS LUXURY. We have treated the matter of the harlotry of the kings, with her, in the preceding chapter. The merchants here referred to are they who trade in her merchandise; these are the religious leaders of Babylon. They have waxed rich through the power or influence of her strenuousness. The phrase given us above as "fabulous luxury" is an apparent free translation, a wresting of the simple thought into something that we find difficult to assimilate. The Greek word here used is transliterated into our language in the word "strenuous." This we know means a determined activity; but, since this woman was a harlot, and strenuousness in the application of herself to her chosen business would result in luxury, and the more money on hand the more luxury, the translator invented the expression of fabulous luxury. These religious leaders simply became rich through the strenuous application of Babylon to her business of fornication with the earthly governments and in dishing her wine of fornication out to the peoples of earth. The religious leaders became powerful and honored in becoming a part of the state with easy living and power.

When one is rich he has much of that which his heart desires. The Greek word for "rich" comes from the word which means "to fill." So when one is rich he is filled up, or full of that which he desires. If we desire money and have an abundance of it we are financially rich; but if we want land, we spend the money for land and are rich in land. If we spend our money on education and learning, we become rich in knowledge and understanding. If we invest in spiritual knowledge we become rich toward God. These merchants use the influence, the power of her strenuousness, to acquire just what they wish. Some desire large salaries; others influence over the people; others fame, reputation, social standing, and what not. They all invest the "strenuousness" of this organization in the direction of their own particular desires. It is because of these riches they have acquired through her that they do not wish to see the truth prosper; for it will take their riches away from them; hence they will fight the truth to the end, and God will be required to destroy them physically if they persist so to do.

Up to this point we have seen reference made to the early rain. These pronouncements were not so much in words as in the implications and logical deductions that the truth, as Pastor Russell set it forth, forced upon the intelligent reader of that truth. Just a verbal announcement of Babylon as fallen means but little; but when truth, evidence, that leads one to conclude that Babylon is fallen, is set forth, the declaration is indeed a great voice.

18:4 AND I HEARD ANOTHER VOICE FROM HEAVEN, SAYING, COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES. This voice has been interpreted to be the Watch Tower Bible & Tract Society; but we dissent from such an opinion. This voice can be easily determined when we listen closely to the message. It says "Come out of her MY people." This can be nothing other than the voice of God coming to us from heaven. If Jesus has come to earth with his great glory, then the voice left in heaven must be that of God, and when he addresses us as "MY" people, how can we think other of the voice so addressing us? The way some people worship that Society would make us believe that they were its people; for they believe its publishings more than they believe the Word of God. But to us this voice is our Father's.

Coming out of Babylon is accomplished in two ways, and it will depend upon whose voice you recognize this to be as to what exit from her you will make. Some think that coming out of her means to withdraw your membership from one of her organizations. When they have done this they feel they have done all that is required. But some of these have gotten right back into another form of Babylon that is about as reprehensible as any of the other out of which they came. They are so sectarian in their spirit that they will not even shake hands with the Lord's people when they meet them, and even disfellowship their own blood relatives, immediate family members, because they are not in the same organization as they. If this is not Babylonish in spirit, sectarian in the extreme, then we know not what sectarian is. While one who has really come out of Babylon has no time nor anything else to waste

upon this God-dishonoring system, he fully realizes his coming out of her is not consummated in this way; but examines himself to see he is free from her spirit as well as her doctrines and membership.

Partaking of her sins lies not so much in association with them and thus being counted in with them in her wrong doings, as it lies in having her spirit. Any one having her spirit, even though not a member of some sect or creed, will commit her sins as certainly as a dyed-in-the-wool Babylonian will. WE ALL COMMIT SINS, BUT IF OUR SPIRIT IS RIGHT WE SHALL NOT BE PUNISHED THEREFOR. If we are promised her punishment, then it must be upon the basis of having her spirit, and not so much upon what we may do on account of ignorance over which we have no control. It behoves us, therefore, to examine ourselves to see what our spirit is. If God's voice has called us out from her, then it is not the act of leaving her fellowship, because we have read the truth; but it is because the spirit of God, appreciated and loved, has shown us her improper spirit. This is his call to come out of her.

We have thought that this call to come out of Babylon was a call during the past. Now we see that this could not be the case, since there was no John class until recently. Neither has the voice of God called until after the great voice of the angel of verse one had announced Babylon's fall and her condition. Then it is that "John" hears the call to come out of Babylon. It has only been of recent years that this voice of God has called, in that the spirit of the truth has been calling God's people out of selfness and godlikeness into God and his spirit of godliness.

Her plagues shall be fulfilled in the truth entire. If we do not accept truth as it is revealed unto us, it is because we have some of Babylon's spirit, or are not disposed to come out of her. If truth is not well-pleasing unto us, it is because we are still in Babylon in a measure and her plagues are our plagues; conversely stated: if truth plagues us and truth is the plagues of those in Babylon, then we are to that degree of Babylon because we are receiving of Babylon's plagues. Some may not wish to accept this interpretation because they are being plagued by some truth and, therefore, found to be still in Babylon; but the Bible makes no misstatements, and the reasoning above set forth is fool-proof, and cannot be gainsaid. To illustrate: One of Babylon's ideas and teachings is that we prepare ourselves for heaven and God's approval by living as much like God as it is our ability. No Babylonian will deny this statement for it is Babylon's teaching and, therefore, one of Babylon's errors. When the truth on this matter of meeting God's approval is presented to one, and he is told that godliness is the only way of becoming a new creature, he is plagued by this truth, simply because he has some of Babylon's errors with him, has not fully come out from her; and, therefore, is being plagued by some of the truth that will plague Babylon. Can we not see that this voice that calls "MY" people out from Babylon is God's voice? Could it be the Watch Tower Bible & Tract Society's voice? Do they know truth in its completeness? Let us remember it was the John class who heard this voice, and they were the ones who were commissioned to write these things down and send them unto the seven churches. A word to the wise is sufficient. Let him that reads, ponder well the Scriptural statement and setting here given us.

What we have just stated above is true; but there is another phase of this plaguing that has reference to the organization called Babylon. Babylon as such is not plagued by truth; it is only as individuals that truth plagues people. As an organization Babylon will receive the plagues mentioned a little later on as "death, mourning, and famine." If we are disposed as she is, as an organization, toward truth; then we shall with her receive of these plagues. We shall soon discuss them.

18:5 FOR HER SINS CLEAVED TOGETHER UNTO HEAVEN, AND GOD HATH REMEMBERED HER INIQUITIES. In this statement we find sins and iniquities mentioned. The sins are mentioned first, and it seems, therefore, that we might surmise that they are basic to her iniquities. It is hard to understand how her sins have cleaved together unto the heavens when we think of them as so many acts; but if we consider them as her false doctrines, we can see some light in this statement. Her doctrinal aberrations have cleaved together unto the establishing of the third heaven. Notwithstanding the fact that the Lord has brought the truth into the world and permitted it to shine so resplendently, and to lavishly pour it out upon the people, Babylon's errors have hung together and are seemingly unaffected by the truth. Her doctrinal structure is rainproof; but when the hail comes it will crash to ruin.

While these false doctrines have cleaved together until now for punishment; her iniquities, her un-

righteousnesses, as the Greek text places it, have been remembered by God; and they shall not be left unpunished. So her sins, her doctrinal structure, and her unrighteousnesses will both be taken into consideration for his treatment of them when that time comes. Since this will all come up for settlement by God at this time, we can see how the account will be settled, and what a terrible settlement will be found necessary to square the entire matter. Nothing but consummate destruction will meet the bill; for there has been not the least effort at correction of the sins nor repentance for her iniquities; she simply keeps on in the same way, as the near future will demonstrate.

We are now at the third heaven. Christ and his body members are about completed. The kingdom will soon be offered by God through the Great Company, Psalms 2:10-12. God will show mankind a visible demonstration of truth in the snatching away of the last members of the church. Due to Babylon's sins cleaving together until now and through this last period of God's witness to them of this completion of the church, and then their destruction of the Great Company and the squelching of his voice, their destruction is a demonstrated necessity and all her unrighteousnesses will be remembered in it.

18:6 REWARD HER EVEN AS SHE REWARDED, DOUBLE UNTO HER DOUBLE ACCORDING TO HER WORKS. When we think of how Babylon has treated the saints of God in the past, how she has rewarded them, we can know just what her reward will be; for in her is found the blood of the saints of God. She has used the fallen human spirit under the inspiration of Satan to concoct their sufferings, and God will use this same fallen human spirit in measuring a duplicate unto her; for they will become incensed at her having been the one who instigated the last sufferings of the Lord's people here in the end of the age. This is to be a duplicate of her works upon herself as she inflicted her works upon others.

IN HER CUP WHICH SHE HATH FILLED, FILL TO HER DOUBLE. Babylon has made all nations drunk with the wine of her fornication by causing them to drink from her golden cup. This golden cup is nothing other than the Bible. In this she mixed a drink for all by injecting her ideas and interpretations into the Holy Word. She has added nonsensical apocryphal writings thereto, and appended her explanatory notes. Thus she made them drunk with her ideas in misrepresenting them to be Scriptural. Out of this same Bible is to come her destruction, a retribution to her for what she has done, even as she read the destruction of the saints therefrom. This has been only partly accomplished; and the worst of her drink is yet to come. It will be so unpleasant to her she will endeavor to destroy those holding out this cup to her, and as a result the masses will reward her as she rewards the Great Company, God's instrument in holding this cup forth to her, which the John class has filled for her.

It is stated that the John class is to reward her and is to give her to drink out of this cup which she calls her own. The proper agencies will administer this retribution to her. The Great Company serving at the "punch bowl;" for it will have a lot of punch, in it prepared by "John" when it really comes the time; and the masses will have a punch to serve that does not come in bowls. This "punch" comes in the form of solid ice, hailstones of about the weight of a talent, one hundred thirteen pounds each; these will serve Babylon in this way as God's servants.

18:7 HOW MUCH SHE HATH GLORIFIED HERSELF, AND LIVED DELICIOUSLY, SO MUCH TORMENT AND SORROW GIVE HER. Babylon has glorified herself instead of glorifying God and the truth. Everything of God has been set aside to make herself a place in the sun. Her living "deliciously" is properly set forth as living "strenuously." She applied herself to her task with avidity and industry. She had the symbolic feet of a bear, meaning she was everlastingly at glorifying herself. Just as far as she has gone in that direction, just so far must she retrace her steps in sorrow and torment.

FOR SHE SAITH IN HER HEART, I SIT A QUEEN, AND AM NO WIDOW, AND SHALL SEE NO SORROW. This Babylonish system cannot be spared the bitter cup of the results of her evil way; for after all that has been done in the way of setting the truth before her and letting her experience the setbacks the various nations have given her, she still says in her heart, "I sit a queen." This word "sit" shows that she thinks she is a ruling queen. Further she states that "She is no widow." She does not know she is a harlot, and that she is joined to the Lord in no sense of that word. Her condition is a wilderness one, absolutely aside from all the blessings of God, and yet she thinks she is the bride of Christ. She also says that she "shall see no sorrow." What a surprise awaits her!

18:8 THEREFORE SHALL HER PLAGUES COME IN ONE DAY, DEATH, AND MOURNING, AND FAMINE. The plagues that are here referred to are not the plagues of truth, but are here listed as death, mourning, and famine. The truth has plagued the individuals; but the system as such will be given "blows" -- the Greek word for plagues means "blows" -- that will bring about her destruction. The truth has been given to her as gentle rain; now it will come upon her as hail. This hail will be truths realized in her being entirely cast off by the governments supporting her, sorrow that will result therefrom, and famine -- lack of any support or help in any way from those who were her erstwhile stays and support. This will be at the time when the ten horns and the beast will make her desolate and naked, as we studied this matter in the last preceding chapter.

Here "death and mourning and famine" seem to parallel with her being made "desolate, naked," and "eat her flesh." She will die when her power is taken from her -- an organization is dead when it becomes inactive -- she will mourn when she is exposed; and when her "flesh" is consumed she will experience the results of "famine;" what remains will then be treated to fire.

That this will come in one day, seems to tell us that it will come to pass in one year. Probably it will be so swiftly and energetically or "strenuously" executed that one year will be sufficient time to see it entirely consummated. If we have interpreted the twelve hundred furlongs correctly, then this year will be about 1947 in which Babylon as the religious element of present world society will go down. When it is accomplished then there will be silence in heaven for a little while; the seventh seal will have been opened; the mystery of iniquity will be for ever and ever a thing of the past. For the remaining "half hour," during which the beast and these ten horns reign together, there will be no religious dictum put forth; and at the end of this latter "half hour" the beast and the ten horns will come to their end; for communism will wipe the face of the earth clean of all such governments.

AND SHE SHALL BE UTTERLY BURNED WITH FIRE, FOR STRONG IS GOD THE LORD WHO JUDGED HER. When fire shall have done its work upon Babylon, there will be nothing left to be considered further; she will have been "utterly burned with fire." This job shall be successfully accomplished "for strong is God the Lord who judged her." God's strength to accomplish this utter destruction of Babylon in mob violence, fire, lies in the little godlikeness that remains within the hearts of the common people. This fragment of an appreciation of righteousness and justice remaining in these common anarchists and communists, will become incensed at the ungodliness and inhumane disposition of this religious system, and they will rise up in their indignation and destroy it. Thus we see it is due to this God-implanted quality of godlikeness that this is accomplished. These infuriated masses will be God's instrument to this end. The righteousness of these communists will exceed the righteousness of Babylon. Thus we see God has more use for them than he has for Babylon.

18:9 AND THE KINGS OF THE EARTH, WHO HAVE COMMITTED FORNICATION WITH HER, SHALL WAIL AND LAMENT FOR HER, WHEN THEY SHALL SEE THE SMOKE OF HER BURNING, STANDING AFAR OFF FOR FEAR OF HER TORMENT. The kings of the earth with whom she has committed fornication are the leaders in politics, finance, and industry. They will see with what intense hatred the oppressed of society are infuriated against Babylon, and when her troubles, her plagues, come upon her at their hands, these kings will stand afar off, not wanting to interfere in the matter, for they will be fearful lest the people deal with them as they are dealing with her. They feel their just guilt in this matter of being associated with Babylon in her period of oppression of the common people, and her persecution and destruction of the Lord's people, in that they supplied the strength she used in so supporting herself; and hence they will be glad not to be considered by these enraged masses at this time.

These kings, we are told, will wail and lament for her when they see the smoke of her burning. Realizing that she has been their salvation up to this hour in using her influence to keep society together, and thus perpetuate their power and control of matters, is it any wonder they wail and lament when they see that she is being destroyed? Their sorrow is not because they loved Babylon, but it is sorrow for self, that they have lost such a mainstay in their social order. They wail and lament because in this insurrection they can read the handwriting on the wall, for they realize that they are the next upon the program soon after the masses have finished with this evil religious system. Seeing the smoke of her burning testifies that they are so far removed from her that they cannot see her flame.

They will say: 18:10 ALAS, ALAS; THAT GREAT CITY BABYLON, THAT MIGHTY CITY! FOR IN ONE HOUR IS THY JUDGMENT COME.

18:11 AND THE MERCHANTS OF THE EARTH SHALL WEEP AND MOURN OVER HER; FOR NO MAN BUYETH HER MERCHANDISE ANY MORE. The merchants of the earth, those who buy and sell her merchandise, are the preachers, priests, and all others who make their living in or have devoted their lives to serving out to the common people the wares of Babylon. These shall weep and mourn when they see Babylon go down, because they are out of a job; and to work with their hands they are unaccustomed; so it will be a strenuous time for them. Babylon will go down when she fails to be supported by the common people any longer. Thus as an organization she will perish; and when this comes about these merchants will begin to mourn; but later on, as they endeavor to revive and sustain her, they will suffer destruction with her. God has decreed, stated her judgment, and so it must come; and all who are in opposition to that judgment and endeavor to support her, will be destroyed in her death.

The word "merchandise" is from the Greek word meaning "cargo." A cargo is usually applied to a ship load, and it is a ship load of stuff that they have to dispose of. They have things from everywhere in their cargo. Into their dogma has been incorporated all manner of heathen philosophy and theology. The time will have come when no man will want any more of her goods, for they will be thoroughly disgusted with her and desire nothing that she has. So thoroughly will she have exposed herself unto them that they will be through with her for ever and ever. Her merchandise is nothing but errors. This is hard to believe when first heard, but as one becomes acquainted with the Bible, one begins to realize that the churches are wrong here and there, and finally asks himself, "Where are they right?" We have seen above that she is the hold of every unclean and foul spirit, and this is the merchandise she has to offer, elsewhere it is termed a "table full of vomit," all, stuff she has brought forth from within herself, not from the Word of God.

18:12 THE MERCHANDISE OF GOLD. This seems to refer to her errors about God and the divine nature and immortality, her prime merchandise, the first thing on the list. The immortality of the soul doctrine is absolutely false, and the only support it has in the Word, is the statement of Satan, "Thou shalt not surely die." The trinity may also be seen to come under it. AND SILVER. This refers to her errors taught about the reward of all who receive salvation. She does not recognize the two salvations and mixes all in one, telling all that they will become spirit beings like the angels when they die. Nobody really desires this; but if there is no other alternative than this or eternal torment, who would not get up if asked to do so to signify that he wishes to go to heaven when he dies? AND PRECIOUS STONES. These jewels being formations in nature represent godlike qualities we possess. Babylon teaches that we, who possess them by inheritance have a better chance at salvation than they who are more impoverished in this regard. Where is there any justice in this? Who wishes much of this cargo of error? How encouraging(?) this is to the common people who are usually poor in this regard. AND PEARLS. Pearls are jewels developed in a living organism. These are very precious and costly, and not many of value are found among the common people. They represent developed qualities or graces. Babylon has a cargo of errors along this line. They teach that we must acquire what we do not naturally possess in this regard. They know not what a new creature is and, therefore, have only errors in new creature matters to hand out. Bible Students, in their various divisions, have a cargo of this error to hand out to the people. They do not know the difference between godlikeness and godliness; and they cannot be informed as to these precious stones and pearls because of having so heavily invested in these imitation ones. They have received no truth on this line and believe just what Babylon does in this regard.

AND FINE LINEN. Fine linen, we are told, is the righteousness of the saints. Much error has been dispensed in this regard. They tell us that our righteousness must be demonstrated in deeds, otherwise it is nil. They also tell us that laying down our lives in a patriotic cause is righteousness like that of our Lord Jesus on Calvary. AND PURPLE. Purple signifies royalty, and has reference to our reigning with the Lord. This will be attained for all who demonstrate the aforementioned kind of righteousness. Every one will be accorded this privilege of sitting with Christ in his throne even as he overcame and is seated with God in his throne; that is, if they are overcomers in attaining this aforementioned righteousness. AND SILK. Silk is the finest of all fabrics, even though it is produced by the lowly caterpillar. Originally it was worn by kings alone, and not all of these were

privileged to indulge themselves in this article of clothing. The errors Babylon has to sell in this regard are that we determine our place in glory by our deeds done here in the flesh. As to how many stars there will be in our crowns depends on what we do in saving others now. **AND SCARLET.** Errors regarding the blood of Christ. Their teaching in this regard really destroys its virtue; for if God and Jesus are one being, then no one died, for an immortal being cannot die, and the death of Jesus was only a make-believe. **AND ALL THYINE WOOD.** Thyine wood is fragrant wood. There are several varieties of this wood, and all have fragrant odors. Wood represents fallen humanity. Fragrant wood would, therefore, call to mind their teachings which accuse God of partiality. They teach and claim that God is especially pleased with the clergy because they have dedicated themselves to the ministry, and that the others, even though they serve with their hands and money, are not as pleasing as the clergy are to God. This clergy class, she wants us to remember, are a high-bred class whose dignity and refinement merit God's special consideration. They are a separate class from the laity.

**AND ALL MANNER VESSELS OF IVORY.** Ivory was used in the king's house. He sometimes made his house of ivory. He slept upon an ivory bed, and many of his vessels and furniture were made of ivory. It was restricted to the royalty. Babylon has taught errors in regard to the blessings and offices of the heavenly station. With them it is continual rest -- an ivory bed; extravagance in living -- an ivory house; catering to our whims and delights -- ivory vessels and furniture. Life on any plane is given to be used sacrificially for a blessing to others and not in wanton luxury, not to develop ennui in us. **AND ALL MANNER VESSELS OF PRECIOUS WOOD.** The word rendered "precious" in this statement is the Greek word which can also be translated "honored." Babylon teaches that God honors one class of human beings more than another; but before him all flesh is but as grass, to be thrown in the fire, when the day of new creature privileges comes to pass. When we see the material and the spiritual as they come before God, is there any such thing as "precious" wood? There is much highly honored wood in the human family, and for this God seems to have no use. **AND OF BRASS.** The teachings of churchianity upon the perfect man, that he is God's highest ideal is entirely unscriptural. Some teach that when man is again brought back to perfection God will have reached his purpose for them. This is entirely at variance with truth and the Word, which tells us that neither circumcision nor uncircumcision availeth anything; but a new creature is all that avails before God. Bible Students also sell this brass (copper) as an important item on their list. **AND IRON.** Iron being the lowest of the metals pictures fallen man, the lowest of the material creatures of God that are created in his likeness. Their teachings regarding the fall of man and his fallen state is very much impregnated with error. Evolution is responsible for much of this.

18:13. **AND CINNAMON, AND SPICE.** Cinnamon is one of the spices that was used in the Holy Anointing Oil. It represented understanding. They have much understanding to offer the people, but it is practically all wrong. The other spices were knowledge and wisdom. What is true of understanding is also true of this other spice. They have a full cargo of these things for sale; but it is largely worm-eaten. **AND ODORS.** Odors were sweet spices used in incense making. These represent joy and peace and contentment in the Holy Spirit. Babylon has these for sale also. They offer peace; not in the Holy Spirit, but in errors which they dish up as if out of the Bible. Their joy is not in God, but in the possession of material blessings, and their contentment is based upon the same. **AND OINTMENTS.** The Holy Anointing Oil has been imitated by Babylon. It takes an expert to distinguish between the real and her produce. But close scrutiny in the light of the Word of God reveals its counterfeit composition. Instead of their joy and peace being in God, it is in what God has promised them in a material way. **AND FRANKINCENSE.** This was the basis for the incense, and being white represents righteousness in the Holy Spirit. Babylon offers righteousness; not in the Holy Spirit, but in the attainment in this old body, by purifying the old human spirit. **AND WINE.** Babylon offers the deeper doctrines which originate in spiritism and occultism, the doctrines of demons. **AND OIL.** She offers the spirit of godlikeness and its power for the spirit of godliness and its power. **AND OF FINE FLOUR.** Errors on the crushing of the body of Jesus broken for us, that it was not real, only a farce, since he was God and could not so suffer. **AND WHEAT.** Errors as to who are "the children of the kingdom," presenting tares for wheat.

**AND BEASTS.** The Bible pictures the governments of earth as beasts. Babylon presents these as the kingdom of Christ. According to her, beasts merely represent the beastly disposition in man, the sinner.

AND SHEEP. The Lord's people are his sheep, "My sheep hear my voice, and another will they not follow." Babylon sets her deluded followers forth as sheep, and the Lord's people as wolves in sheep's clothing. AND HORSES. These were given man to assist him and do his heavy work, carry him about upon the earth. (Horses represent doctrines). Under Babylon's influence these have come to be nothing but causes of warfare. They set forth that the doctrines save the Lord's people and on that basis attain their salvation. God has given us doctrines to carry us to him so that we can get his spirit from him. AND CHARIOTS. Chariots are an aggregation of different materials which, when drawn by horses, are used in war. They represent organization based upon doctrines serving chiefly for fighting each other. They represent church organizations. Babylon wants to sell the idea that they are made to convey to God all who get into them; but these only become warriors, the one against the other. AND SLAVES. The consecrated are slaves of God, love-slaves. The merchants sell the idea that we must be slaves to their ideas and organization and thus we are slaves to God. AND SOULS OF MEN. The Lord has created us living souls so that he might make of us new creatures, giving us his joy eternally. The Babylonian doctrines tell us that the soul is a part of God, and can never be destroyed; and, therefore, must be either alive in bliss or in torment.

18:14 AND THE FRUITS THAT THY SOUL LUSTETH AFTER ARE DEPARTED FROM THEE, AND ALL THINGS WHICH WERE DAINY AND GOODLY PERISHED FROM THEE, AND THEY SHALL FIND THEM NO MORE AT ALL. The word "fruits" given us here by the translator is not as properly representative of the Greek word as the expression "fruit season." The literal word means "the late hour" and refers to the autumn or harvest time of the year. Babylon was expecting a fruit season, an autumn of harvesting, the time when she would come into a full realization of her hopes and efforts. She has been bidding for world dominion, reigning as God's representative on earth; and this without hindrance or interruption. But this fruit season that her soul lusted after will have departed from her; for she will be made desolate and naked, and then be burned. "All the fat things and all the radiant things were destroyed from thee." This is the literal Greek for the expression of our text. All that she saw as fat, sumptuous, and rich, and all the things that she desired that were bright and attractive have been destroyed from her -- she never realized them. These things shall not be found at all any more by those who expected them.

18:15 THE MERCHANTS OF THESE THINGS, WHICH WERE MADE RICH BY HER, SHALL STAND AFAR OFF FOR THE FEAR OF HER TORMENT, WEEPING AND WAILING. The religious salesmen of Babylon shall stand afar off from her when they see what is coming upon her. They will not admit of their connections with her; for they see the mood of the populace; and, realizing what this bodes for them in the way of similar treatment, will deny all connections with her, stating that they are not religious salesmen. They will see their all go down in ruin. They have devoted their lives to her, and when she goes down what is left for them? Is it any wonder they will weep and wail? Zech. 13:5.

18:16,17 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! See Chapter 17:4. FOR IN ONE HOUR ARE SO GREAT RICHES COME TO NAUGHT. See 17:4, and verse 10, above. AND EVERY SHIPMASTER, AND EVERY ONE WHO SAILETH BY THE PLACE, AND SAILORS, AND AS MANY AS TRADE BY SEA. Shipmasters are the pastors of independent churches. The sea is the unorganized of the Christian world, and the organizations of these people are the ships. Those who were "steering, piloting" these "ships" are the "shipmasters." Those sailing by the place, the great city Babylon, seem to be included or made up of the two following classes; for the Greek may be translated "both sailors, and as many as trade by sea." The sailors are they who venture out upon the seas, make that their calling, such as missionaries. These work on these unorganized people of earth, not a part of Christendom. Those who trade by sea, make the sea a commercial matter. These may be seen to be the Christian Scientists, Salvation army, and such like whose religion is purely a matter of getting something in the way of health, or use it to make money, or do slum work.

18:18 STOOD AFAR OFF AND CRIED WHEN THEY SAW THE SMOKE OF HER BURNING. All these religious leaders of every stripe and color will see that it is best to keep their distance when this destroying of Babylon begins to take place. They were glad to use her in her hey-days, but now they are seeking safety first. The missionaries will be found in the same relationship with the downfall

and unpopularity of the old system. This will be a painful thing for them; for all their hopes were wrapped up in her, and her destruction brings them the thought that they may be the next to go.

SAYING, WHAT CITY IS LIKE UNTO THIS GREAT CITY! 18:19 AND THEY CAST DUST ON THEIR HEAD, AND CRIED, WEEPING AND WAILING. No religious system has ever existed that was so great and so wonderful a counterfeit of the real. It was such a wonderful counterfeit, that it has deceived all except the Lord's own, his Little Flock. Truly it has been a great system. Not being able to mislead all in one form, it has assumed many aspects and forms, using what light came forth from time to time, by perverting it, to deceive those who were inclined to look for light, but with ulterior motives and selfish spirit. It appears from other Scriptures that this phrase regarding the casting of dust on their head, should read "on their heads." This is done in extreme sorrow and grief.

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. The word here rendered "costliness" really means "most esteemed." These who were made rich through her were made so because she was held in high esteem; yes, in the very highest of honor and respect. Because these merchants that sailed the seas were connected with Babylon, they also became "rich," highly honored in the esteem of all her adherents. Those who had ships in the sea are those embarking upon independent enterprises in a religious way, and also those sending forth missionaries to the heathen. Note also that it is IN one hour that she becomes desolate. Her desolation will be a short work, completed in a very short time, the Scriptural hour.

18:20 REJOICE OVER HER, THOU HEAVEN, AND YE SAINTS AND APOSTLES AND PROPHETS; FOR GOD HATH JUDGED YOU ON HER. This can as properly be translated "Rejoice over her, thou heaven; both ye saints and apostles and prophets." The way the statement is given us seems to imply that the heaven and the saints and apostles and prophets are two different classes. We know that the saints are to be the new heaven then ruling, and the apostles and prophets are included in this class, at least those here addressed. If the reader will turn back to chapter 17:15; he will find this same Greek construction translated as we have suggested it should be translated in this instance; namely, "both ... and ... and." The joy is to be that God has judged us on her. The Greek here states the matter as follows: "Rejoice ... that God has executed your sentence on her." We do not rejoice for the sake of revenge, but that this just sentence, which we have been privileged to announce as coming, has really taken place. How glad we will be when this is over, and how glad all will be when they realize what we now know must come to pass! Thank the Lord that this most hideous product of Satan will for ever and ever be a thing of the past. We refer not to the people, but to the organization.

18:21 AND AN ANGEL TOOK UP A MIGHTY STONE LIKE A MILLSTONE, AND CAST IT INTO THE SEA. It is our thought that this angel is the leaders of communism in Russia, taking the Russian church, under the Czarist regime, and casting it with violence into the communistic condition where it has been ever since. This great stone was like a millstone, but it was not a millstone; for it ground out no food for the Russian people. It was simply a great task upon the people to keep this pseudo-millstone in operation. Finally, in their anger, the leaders of the common people hurled this great church-state government into a communistic form of government, where it is today; the pseudo-millstone forever gone. The Russian people were heavily taxed to keep this church-state government in operation; and what, in the way of religious food, did they derive therefrom? They became so impoverished that there was nothing left to act but the purely animal that was within them; and this became incensed by the horrors of war imposed upon this morally and religiously starved people.

SAYING THUS WITH VIOLENCE SHALL THAT GREAT CITY BABYLON BE THROWN DOWN. Russia, since it has thrown its own great stone burden into the sea, is endeavoring to pass its blessings on to other nations. They say that in due time the whole Christian world will be doing as they have done, and they are doing all they can to incite and spread their doctrine into all the nations of earth. This morning's paper contains an account of the Minister of the United States making presentations to the Union of Socialist Soviet Republics that the attitude that the communists, in convention, have shown forth is in violation of the agreement these two countries entered into upon which basis the United States of America has extended recognition to the U.S.S.R., or the present Russian government.



We append a part of the newspaper article:

Moscow, Aug. 25, 1935. "America's ambassador to Russia, William C. Bullitt, today delivered on behalf of the United States government an 'emphatic protest' against activities of the recently closed Congress of the Communist Internationale.

"His blunt note to Vice-Commissar Krestinsky, in acting charge of foreign affairs, said these activities involved interference in the internal affairs of the United States, and called them a 'flagrant violation' of the pledge made by soviet Russia at the time she was recognized by America.

"The American government, he warned, 'anticipates the most serious consequences' if the U.S.S.R. 'is unwilling or unable to take appropriate measnres to prevent further acts' in disregard to its pledge to prohibit activities in its territory aimed at changing the political or social order of the United States.

#### SAYS AIM IS OVERTHROW OF U.S.

"The note deemed it unnecessary to cite specific statements by delegates to the congress, at which some speakers indicated the eventual aim of the Communist party in the United States was the establishment of a soviet government."

This overthrow of the world's darkest Christian (?) government, coming at the end of the great World War, is a prophecy setting forth what will happen to all the other Christian (?) governments at the close of the great world trouble in which these so-called Christian governments will make war with the Lamb. Thus as a preliminary admonition to Babylon, the Lord has this "angel" -- not such because of any angelic disposition the Russian people have manifested, but because they are an instrument in God's hand to convey the message of the impending doom of all these so-called Christian governments -- make this prophetic warning to all those who have committed harlotry with this abominable old whore.

Just as the Russian Church-state government went down, even so will Babylon go down. There all religion was placed under the ban, and is still under the ban. The Greek Russian Catholic church was totally destroyed, priests and bishops were murdered, and all who endeavored to uphold the church were killed. All church property was confiscated and devoted to the use and good of the people. The idols and images of the saints (?) were destroyed, and it was exposed to all that they were constructed upon SEWER pipe as a foundation -- very fitting to say the least. The Russian government was annihilated; the Czar and his entire family and every one who might be able to lay any claim to the throne of Russia were destroyed, and their bodies so completely burned and ashes thrown to the wind that "not even a bone of them, nor a piece of their clothing would remain to be worshipped or idolized." The foregoing statement was made by one of the Czar's murderers upon his death bed.

Thus with violence shall Babylon be thrown down. Here we have a little picture of just what shall happen to all the Christian (?) governments. All will pass away and give place to communism and later to anarchy, even as communism has succeeded the Russian monarchy, and which will finally have its end in anarchy. The word translated "violence" here means "an attack, a violent impulse." It will be, when the people see what this great millstone, Babylon, shall have ground out for them after they have been serving it with slavish labor and support, that they, too, will rise up and cast it into the sea of communism, never to be raised again. Whenever a people cast their millstone into the sea, it can be the result of nothing other than the deepest hatred, anger, and disgust.

18:22 AND THERE SHALL BE NO MORE FOUND IN HER THE VOICE OF HARPERS AND MUSICIANS, AND OF PIPERS AND TRUMPETERS. The harpers are they who studied their Bibles; and, who by co-ordinating its various doctrinal strings, brought forth sweet music therefrom. These include the messengers to the churches down through the age; they have been in Babylon, in a way, until God called them out of her. The musicians -- this word literally translated has reference to the Muses, the nine goddess sisters who ruled over the fine arts, and seems to have become a poetical expression for poetry -- may be understood to be those who sing forth the praises of God in tune with the harpers; for poets, formerly, sang of the heroes and their great exploits. These might represent the prophets who sang forth the great exploits of God and his Christ. Pipers are they who make music upon pipes, hollow wooden instruments, by blowing their breath into them. This music was used chiefly to dance by; Matt. 11:17; and also to comfort the sorrowing; Matt. 9:23; the word here used for "minstrels" is

pipers. We think, therefore, that pipers are they who can bring forth cheerful and cheering music from their understanding of spiritual matters. The trumpeters are they who have blown the trumpets of liberty from errors; those who have called the people forth to battle against error in its every form. There have been seven of these in reality, that is principal ones. These servants in their four lines are no longer to be heard in Babylon.

IT SHALL BE HEARD NO MORE AT ALL IN THEE; AND NO CRAFTSMAN SHALL BE FOUND ANY MORE IN THEE. Here we see that the voice of the harpers, and "musicians" and pipers and trumpeters is all one voice; for they are referred to as "it." Yes, whether it be the Bible expositor as the special messenger of truth, or whether it be the prophet who sings the praise of God, or whether it be the spiritual one who gives notes of cheer, or be it the trumpeter who calls us forth to battle for liberty against the errors of Satan, all are the Lord's instruments and, therefore, they are the voice of God. This voice shall be heard in her -- Babylon; no longer. The word "craftsman" is translated from the Greek word that means one skilled in "producing." The Lord is the master-builder, the only craftsman. He has offered his service to Babylon to build a house upon the rockbound foundation of truth, but they have chosen to build on sand. They need no craftsman, and hence there shall be none in her again. Notice the word "craftsman" is singular; whereas, harpers, musicians, pipers, and trumpeters. is plural.

18:23 AND THE LIGHT OF A CANDLE SHALL SHINE NO MORE AT ALL IN THEE. A candle is made by forming fat about a central strand of cotton or linen. This central wick is burned and is supported in its combustion by the fat which is warmed and then burned. This was their light in olden times. These designations and specifications hold true whether it be a candle or an old-time lamp where the wick was placed in oil to act the same as the moulded fat. Fat, we know, represents our natural love. The cotton or linea -- the one word in Greek is translated by both terms in the Bible -- represents the righteousness inspired into action by what we see in God and his Word. When this comes into contact with the destroying effect of persecution, as it did when the saints were in Babylon, in their unpopularity, the love for God and truth that was our natural endowment, supported the little flame of our righteousness and made light in Babylon. This was all that there was to enlighten them as to God and his righteousness. But even this has ceased to shine in this evil system, and will never again enlighten this old cage full of filthy birds.

AND THE VOICE OF THE BRIDEGROOM AND OF THE BRIDE SHALL BE HEARD NO MORE AT ALL IN THEE. The bridegroom is our Lord Jesus; the bride is his true church, which has been called out of her; their voice shall never again be heard in her. In the last years the voice of the Lord Jesus, as the representative of God, returned to earth to further his kingdom interests; and his entire message has been given forth outside of Babylon. As his true servants, the members of the bride class, have heard his voice calling them out of Babylon. They have responded cheerfully and quickly and have joined their Lord to sound forth the clarion words of truth on the outside of Babylon. Never again will truth be sounded forth in Babylon.

FOR THY MERCHANTS WERE THE GREAT MEN OF THE EARTH; FOR BY THY SORCERIES WERE ALL NATIONS DECEIVED. The religious men of Babylon, priests, bishops, archbishops, cardinals, popes, preachers, presiding elders, rectors, moderators, first and second readers, reverends, D.D's., etc., were more highly respected than any other people upon the earth. They were the great men of earth. This has come about in that Babylon, through her sorceries -- the Greek word here used means "medication" which was all a thing of mystery in olden times -- mixed drinks which she has used to deceive the world; has exalted her ministry instead of exalting God and the Bible. Thus they have admired the leaders in Babylon in place of admiring God and his son. The people really believe what their religious leaders tell them in preference to what they see in the Word of God. Thus these merchants who have been merchandising in the Word of God and in spiritual matters have made themselves rich in esteem, praise, honor, and glory before the minds of the people; and are the great men of the earth.

18:24 AND IN HER WAS FOUND THE BLOOD OF PROPHETS, AND OF SAINTS, AND OF ALL THAT WERE SLAIN UPON THE EARTH. It is evident that the Catholic Church, alone, could not be held responsible for all of this blood. But when we see that this evil doctrine was just re-formed, formed over again, and set before the people in the form of the various creeds of Protestantism, formed since

the reformation, then we can see how this statement is correct. Blood as it is used here does not mean literal blood, but has reference to sufferings and persecutions and also death. The prophets are the New Testament evangelists, they who spoke forth the message of truth down through the age. These have been harrassed and annoyed, persecuted and slain, by those who believed these false doctrines; and more of this is yet to come in the not far distant future. During the recent World War, the Protestant daughters showed that they were made up of the same old stuff that we have seen in the mother. Not only did they persecute the prophets, but the saints have suffered at their hands; and we think these men, merciful men, men of loving-kindness, who are left on the earth now, will perish from the earth, be taken away from the evil to come; and no man will think that God has taken them away from the further evil, and transported them into the wedding chamber where they and the rest of the saints, who have also finished their sufferings, shall be made one with their Heavenly Bridegroom.

Babylon is also held accountable for all the blood spilt upon the earth. This seems, at first, to be an exaggerated statement; but, when examined carefully in the light of fact and the Bible, will appear to be true in this setting forth. The earth represents Christendom. All the wars that are creditable to Christendom are charged up to Babylon, even as all the other murders and improper treatment of man to his fellow man. Had Babylon not mixed her wrong interpretations and her falsehoods in the Golden Cup of God's Word which she had, she would not be held thus responsible. Instead of presenting to the people a glorious God to be admired and imitated and emulated, they misrepresented him to the effect that the people have vied with him in their treatment of his enemies (?) as they thought he would treat them. As we are changed into the image of God, which we see reflected in the life of Jesus, as we behold it; just so the likeness of God, perverted, into that of Satan, set before the people by Babylon, in the eternal torment doctrine, has changed them into the image of what has been presented unto them.

The wars of Christendom have resulted from Babylon's teaching they were Christ's Kingdom. Thus esteeming themselves they endeavored to spread their domain, for Christ's Kingdom must be from sea to sea, world-wide. The Emperor of Germany, drunken with this idea gotten from Babylon, tried during the World War to set up Christ's Kingdom in attempting to make Germany become victor, "Deutschland uber Alles." All such wars are credited to Babylon. All this blood is found in her.

In a statement, we think applies to Pastor Russell, by the prophet Ezekiel, where he was commanded to tell the people that the soul that sinned would die, he was warned that if he did not so inform them their blood would be upon him; whereas, if he would so tell them, he should be free from their blood. Just so it is with Babylon. Had she been faithful, their blood would not be found in her; but since she has been unfaithful, in her duty toward them, their blood will be found in her; she will have to answer for it. Ezek. 3:17-19.

## THE PROGRAM OF GOD FOR THE IMMEDIATE FUTURE

### A Recapitulation of Chapters Twelve to Eighteen

In the seven foregoing chapters of this book, of which we have just completed an examination, God has presented a program of his plan for the immediate future with respect to the overthrow of present institutions. He has placed before us the experiences of his people, Little Flock -- those still here on the earth -- and also the last members of the Great Company. These are some of the things "John" was to write down; they are those "which shall come to pass hereafter." Since this program was presented under several symbols, each pertaining to its own specific department of this evil order, we have thought to gather this matter into a connected narrative as a sort of recapitulation so that the student may get our thought in this regard for his rejection or acceptance.

In former years we thought that all of a sudden there would be a great crash and a bang and inside of a year, at the outside, this evil world would be destroyed and then the kingdom would be in order. Today we have come to realize that God is letting these evil institutions destroy themselves through their own evil -- eat the fruit of their own ways. Now we see more definitely how these things are to come to pass. We see that we are already well upon the way toward the great cataclysm and that it will take several years yet for it to come to its climax. We look for it to be over at about 1958.

These things are those which we are to escape, standing before the Son of Man. The Lord has graciously given us quite a clear-cut outline of coming events. Since it is so much more reasonable than what we thought in the past, we have reason to believe that it is not out of man's brain that this insight has emanated; but that it has been given us by God through his Word of Truth.

It appears from our understanding of this book of Revelation that the Lord will very soon take the remaining members of the church home to himself, and to the marriage of his son. This being the greatest event of all history, this completion of the instrument through which he will make new creatures of all, and forever, will most certainly be marked in history so that all may know that the great event was REALLY consummated. He will also pour out a great blessing for all in this event; but, due to the influence of old Babylon, this blessing will not be realized; but they will be plunged into trouble, deeper and deeper. God will not pass the privilege by of setting this great blessing before all, and also in this way to provide for the destruction of this hindering cause.

This event will be pointedly and emphatically marked in history through its own beneficence. The great voice from heaven saying, "It is done," will speak in actions that none can misunderstand. It will make a more profound impression upon our day than did the resurrection of Jesus upon his. It seems to be marked that it will so effectively make its imprint upon society that it will threaten the very existence of Babylon, and will finally result in her overthrow, after she will have manifested her true disposition in her endeavor to squelch this voice as it will be reverberated through the Great Company in the near future.

On the morning of some day that dawns just like all the rest, the newspapers will announce in flashing headlines, this miracle never experienced before: that in St. Joseph, Mo., a company of about forty people were found dead, possibly in their meeting place, with no apparent cause to be assigned thereto; and that letters and papers which they left behind foretold of their departure, and that they had made all arrangements for this great event. And, when reports come in from all over the English-speaking world bearing the same news, that in some places entire classes and in other places individuals singly have experienced the same change from mortal to immortal conditions -- a list of whom, they will be informed, can be found in our file for verification -- will it not be the miracle of the ages, establishing for all who will receive it that the Bible has been true and all other religions are false or found wanting? Who will know what this means better than the Great Company? Will they not be informed thereby that "the marriage of the Lamb hath come, and that his bride hath made herself ready?"

When this unmistakable testimony of God strikes home with the Great Company, do you not think that it will sober them most thoroughly? Could God tell them more effectually that they have missed the mark for the prize of the high calling in Christ Jesus? Could he impress upon them more unmistakably what the real message of truth is, than in this way he will use? Will they not then know what the long-looked-for Seventh Volume is? Will they not become desperately in earnest with such a realization? Will they not immediately abandon all their petty differences upon material and doctrinal things and whole-heartedly espouse the cause of truth as God has so pointedly marked it out for them? In this way all the remaining members of the Great Company will prepare and assemble themselves for their final privilege of service as God has arranged for them, so that they may consummate their covenant of sacrifice, or rather have God consummate for them what they have failed to do.

The Great Company, finding themselves left behind and, therefore, out when God made up his jewels, will comfort themselves with the statement of Revelation: "Let us be glad and rejoice, for the marriage of the Lamb hath come and his bride hath made herself ready." They will realize that the harvest is over and the winter time is here and they are not saved. Appreciating this fact, and being almost unalterably disposed to work out their own salvation in solo performance, they will now seek some way of accomplishing their deliverance from their human state. God, knowing their disposition along this line, has graciously arranged a way of letting them accomplish this deliverance from the human into the spirit condition in providing them with the privilege of publishing this news of the change of the church, and related things, to the Christian world. This they will enter into with avidity. They will cast "the fire from off the altar" into the earth, bringing upon themselves the wrath of the old harlot -- united churchianity, Babylon.

The Lord has arranged to witness the truth of this great event to Babylon through the Great Company. The destruction of the Great Company will bring about their salvation to their eternal condition as well as demonstrate the determined mind of Babylon against truth when it is so pointedly witnessed unto her. She thus proves her worthiness of the destruction that her sinful ways, in dealing with the servants of God, shall bring upon her at the hands of the incensed masses, the communists.

The Great Company, as their prototype John the Baptist did, did not follow Christ whom they were privileged to announce through the early rain given them through Pastor Russell; but spent their time in denouncing the improper relations existing between the modern Herodias -- Catholicism -- and the up-to-date Herod -- Politicians -- until they shall have their liberties taken away from them. Then, when the Salome of today makes her bewitching dance before "Herod" he will become so intoxicated therewith that he will offer her whatsoever she may ask unto the half of his kingdom. Upon consulting the old mother church, the head of "John the Baptist" will be asked for; and reluctantly given her by the more humane earthly politicians, those debased ones whom Babylon seeks to convert and save. How much better it would have been for them had this John the Baptist class followed the Lamb of God, whom they introduced and announced as taking away the sin of the world, than to have used up their precious time and privilege in trying to remove some of that sin themselves, revolting as it may be! This Great Company did not follow this Lamb, whom they announced to the world, into the new creature condition whither he went, as did the Gideon's band of this time.

As Elisha, (meaning "God is their salvation") representing the Great Company, desired a duplicate of the spirit of Elijah (meaning "Jehovah is his God"), who pictures the Little Flock, and was told that if he should see Elijah when he is taken, he would have his wish; even so the Great Company will see, understand, that this taking away of the last members of the Little Flock is the thing that has happened. They will be the only ones who can properly interpret this great event; therefore, they will be the ones who see the Elijah class go. Seeing this as an accomplished fact will fill them with determined loyalty and devotion to, and respect for God as the last members of the church were filled therewith. No longer will they be followers of men, and make sectarian lines of division between them; but they will do away with all this Babylonish spirit and reconsecrate themselves to God and a study of his Word and a service thereunto. No longer will they set aside the voice of him that speaketh from heaven, but will respect it even to the sacrificing of their own lives in its behalf. The mantle of office and authority from this Elijah class will fall upon them, and they will become the earthly representatives of the Christ in glory. See comments on the harvesting of the vine of the earth in the fourteenth chapter of this book.

When the Great Company go forth with this message that is being left for them to publish by the last members of the church, and with a duplicate of their spirit and their own love for working at their salvation, they will have a real message to announce to Christendom. When they present this message and associate it with this great miracle of the taking away of the last members of the church, it will have a great appeal to the better class of mankind. We think that it will be so great that it will cause them to more or less neglect their former religious connections, and the churches will become more empty than ever before. The preachers will realize that their pews remain empty and will begin to see that they are on the way OUT if something is not done by them. They will repeat the statement of their prototypes in the days of Christ, "You see how little we avail," recognizing their waning influence over the people. This exodus from their influence will cause them to unite with one another and to seek governmental affiliation to force the people to come into their churches. It will be at about this time that the beast and the ten horns associated with it will come under the dictum of the harlot who will ride upon the beast.

If the church is taken in the fall of the year 1936, it will take a year or so, it appears, for the Great Company members to locate themselves and to get together in organization for this work. They will have until in the early forties to do their work; for the committee on church federation will meet in 1940. Before this slow moving machinery of religious oppression gets into working order the Great Company will have done their most effective work. Then, when this woman mounts this beast with its ten horns, the work of the Great Company will be curtailed and finally stopped.

You will recall that at the time when Jesus was crucified and buried, the priests and religious rulers of that day petitioned Pilate for a guard to stand watch at the tomb of Jesus so that his disciples could not steal his body and say that he rose from the dead as he said he would. Pilate gave them the guard. When the wonderful thing happened and the members of this guard witnessed the resurrection of Jesus, to their utter fear and quaking, they rushed into the city and began to publish their experiences and what they had witnessed. When these priests heard their story they told them to say that while they slept Jesus' disciples came and stole his body. But the soldiers reminded them that for a Roman soldier to sleep on duty was a crime punishable by death. Then they gave them money and assured them they would make it alright with their superior officers. Thus we see how these religious leaders did all they could to fight down what they knew and had every evidence to believe was the truth. What black-hearted hypocrites were these! What enemies of truth they were! Human nature has not changed since that time; and, in the face of greater evidence than that, the religious leaders of today will fight against demonstrated truth, even to destroying its voice, the Great Company. Is it any wonder God will see to their destruction? TRUTH CANNOT HAVE FREE AND UNHINDERED COURSE SO LONG AS BABYLON EXISTS.

It will be after these preachers shall have endured a drought in their "Israel" for possibly a literal three and one-half years, much as we see pictured in Elijah and the forty-two months during which he had "slim pickins" was fed by the unclean birds -- ravens -- (Rev. 18:2) and at the close of which he was forced to again show himself, due to the entire failure of his water supply; that they will be forced to come out in the open and fight what they call "Baal-worship" in their Israel, even as Elijah did. When they realize that "all Israel" is gone after these so-called priests of Baal, as they esteem the Great Company, they will force a show down to be staged in which proof of favor with God (?) is to be demonstrated.

It will be at this time that the two-horned beast shall cause fire to come down from heaven in the sight of all men, thinking it comes from God. Being the "home of the demons," who are their gods, they will be able to deceive the masses by a miracle of some kind; for the masses are easily misled, being uninformed. The Great Company will be called to show some outward sign of the kingdom they have been announcing for the past few years. Having set forth the fact that the marriage of the Lamb hath come, and the Seed of Abraham has been completed; they will ask them to show some proof of their statements. By this time the years intervening will have dulled the sharp edge of the miracle God performed in taking the church home, and the miracle the two-horned beast does in calling fire down from heaven, which may take the form of so-called "divine healing," a thing the Church of England has been interested in for some years past, will have a more direct appeal to the masses. And, as we know, the Great Company will be unable to show any other signs.

When these religious leaders see this fire come down from heaven upon their sacrifice and none comes upon the sacrifice of the Great Company, they will realize their psychological time has come; and they will immediately seek the destruction of these so-called priests of Baal. The Great Company will be given speedy transportation into their eternal condition, delivering them from the more terrible things that wait just around the corner for these leaders of Babylon. This will, doubtless, be "Salome's dance" before "Herod." He, being unduly influenced thereby, will immediately extend his power unto her and the John the Baptist class will immediately have their heads transferred to a "silver charger."

Thus, with the Great Company out of the way, Babylon may now bid for the support of every one, since they have shown that God (?) is with them in so miraculous a manner. With governmental power behind them, as they will have used it in the dispatching of the Great Company, they will force every one to subscribe to their institution -- it will be one institution at that time, pictured by the one woman upon the beast -- and receive its mark upon their foreheads or on their right hands. No activity will be tolerated by any not so marked by this woman. From now on they will reign supreme in the Christian world. Their every dictum will be carried out; for they will be the mainstay and support of society, which had been upon the very brink of dissolution.

Having now gotten into the saddle of this beast with its ten horns, and after having ruthlessly ridden down every one's liberties, trampling them into the ground, the common people will sicken, very soon,

of this sort of ministration of religious power in conjunction with governmental authority. The straight-jacket they will have placed upon mankind will have become galling to the degree it can be no longer tolerated, and in final desperation they will arise in a mighty demonstration of power against all religions. Then the campaign of the communistically inclined masses of the beast and the ten horns -- the peoples and nations and kindreds and tongues -- upon which she sat, will make her desolate and naked, and eat her flesh and burn what is left with the fire of mob violence.

The vengeance wreaked upon the Catholic Church during the French Revolution by the mob is just a sample of what will be done unto Catholicism and Protestantism world-wide. God will have gotten them into a world-wide union so that they may be destroyed in toto. Russia, as the angel who took up a mighty stone like a millstone and hurled it into the sea, showed us what would be done everywhere with Babylon, when her communists destroyed both her church and state. They also tell us that in this same way shall Babylon go down everywhere and are using their best efforts to have it so. Churchianity will disappear as completely everywhere as it has in Russia. Everywhere will the common people take up their pseudo-millstones, which purported to grind out food for them and did not, and cast them into the sea of communism. When the tolerant masses become so exasperated at religious institutions there must be a reason; and there most certainly will be found a good one.

It will be at this time that the Great City will be divided into three parts and will fall. The common people will separate from all the rest; and in showing their hatred for and their violence toward the church element will cause the rest of society, mentioned in the Bible as the kings of the earth, to stand afar off from her and wail when they see her punishment come upon her. These kings of the earth are the leaders in the various departments of society; such as bankers, manufacturers, jobbers, contractors, importers, and all others who are business heads in society, together with all political heads of the governments. When they see the anger and wrath of the masses manifested toward Babylon, they will realize that they had better keep their distance; for they know of their guilty association with her in curbing the liberties of these enraged masses, and the least attention they call to themselves, the better it will be for them. If they should move to take Babylon's part in the least way they know the outraged and enraged masses would pounce upon them.

As these masses shall rage upon Babylon it will be her winepress experience. The wrath of the masses will be the wrath of God being meted out to her. The Great Company will be the agency God will have used to harvest this vine -- cause her to manifest her unworthiness of further toleration on his part; and the communistic masses will be the executioner, carrying out God's death sentence upon her.

When these enraged masses shall have vented their fury upon Babylon, they will be ready to execute God's sentence upon the governments of earth. The Scriptures seem to show that there will be "one-half hour," the last half of that hour during which the beast and the ten horns reign together, that half-hour when there shall be silence in heaven, during which there will be government without religion. This may be before communism gains complete control or it may be thereafter, we cannot say; nevertheless it will be a time when no religious dictum will be mixed into earth's affairs. Then will come the time when communism as a tidal wave will dash against the political earth and it will go down into the sea of the masses. Then the islands shall flee away and the mountains shall be no more for these represent, respectively, the republics and monarchial forms of governments.

The Bible gives us a description of the Lord's army; and, while this description does not tally with that given us in the hymn "Onward Christian Soldiers," it is, nevertheless, the Lord's army; for he so names them. Jesus told us that those who render service unto God are his servants. Therefore those rendering service unto God in this great war in which the masses are fighting the classes, are God's army. In Joel 2:2-11 we have a description of this army of the Lord. After describing a well disciplined mass of soldiers, God calls these his army, in verse eleven. Since his anger is against the governments and institutions of earth, and the masses are to destroy these, it is easy to see which is the Lord's army, which are rendering him service.

This army of the Lord has been in training for the last few years. Europe, which is a trained war camp, every nation being armed to the limit of its ability in its effort to destroy its neighbor upon

the slightest provocation, has drilled all its young men in the science of war. They take the children from six and eight years of age and prepare them for being soldiers. They educate them in the cruelty of war from earliest childhood. They have all the munitions of war on hand in abundance. When the proper time comes these trained masses will rise up against those who have so trained and equipped them and destroy them. Thus the Lord's army is seen to be ready for his service and will render it when it is God's time to overthrow these governments -- the fruit of their own evil way.

When these communists shall have destroyed the church element of society they will proceed to spoil the governments soon thereafter. Thus they will set up universal communism in the earth. This will be just as the angel stated who lifted up the mighty stone like a millstone and cast it into the sea, saying; "thus shall Babylon go down." There seems to be significance to the statement of our Lord when he said; "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone be hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:6. The little ones of the Great Company will be mistreated by the governments under the incitement of Babylon, and so God will tie the millstone of Babylon about the neck of these governments and they will go down in the depths of the sea of communism. They shall be associated together and they will go down in destruction together.

When Communism shall have succeeded to earth's control it will need humbling as well; for it will exalt itself against God who has used them as his instrument for destroying the evil institutions of earth, political as well as religious. In the tenth chapter of Isaiah under the name of "Assyrian" these communists are introduced, and God's humbling of them and associated things are also set forth. The word "Assyrian" has the meaning of "level-plain people." Thus the communists are presented. After they boast themselves of their victory, then the Lord asks them if they, as the axe in his hand, should boast themselves against him that heweth therewith; or as the saw which he has shaken to the overthrow of this spurious growth in the earth, should exalt themselves against him. Then in verses 15-19 the Lord tells them that he will bring about their destruction as a result.

Thus Communism's overthrow in anarchy is foretold. And since anarchy is that state in which there is no government it will show that all government will be destroyed, and as the fire that destroyed all it will also burn itself out. We will all accede the point that any kind of government is better than none at all. God will also permit man to experience this state of anarchy. It will not be until man earnestly petitions God to bring anarchy to an end that he will do so, and this will be only when he has come to his wits' end. Then they will cry unto the Lord and the Lord will bring them into their desired haven, the kingdom of Christ. Psa. 107:25-30.

We are not expecting this to take place until about the year 1958 or thereabout. It has been discovered that there are two words in the Hebrew that have reference to Israel's double of time features. They are the words Mishneh and Kiphlayim. The former means double in the sense of two periods of the same length overlapping one another; whereas, the latter has the meaning of double or a thing folded in the middle and opened out so that one portion must be completed before its double begins. The double, in the sense of the Mishneh, we studied under Brother Russell's presentation of it. The latter must be considered by letting the second period of the double commence after the first period has entirely ended. In the year 1813 B.C. Israel's first period began; for in that year Jacob died and Israel, as a nation, came into recognition before God. This period ended in the year 73 A.D. making it 1885 years in all. Now, by beginning the double of this at the year 73 A.D., we find that 1885 takes us to the year 1958. At that time it may be said unto Israel that her warfare is accomplished and her iniquity pardoned; for she will have received double (Kiphlayim) for all her sins at the hand of the Lord. We know that Israel still has warfare; therefore her double is not yet accomplished and will not be until the year 1958. Thus it appears that between now and then the Lord will work out the various steps of his program as they are outlined in these seven chapters of Revelation.



## CHAPTER NINETEEN

We have just had brought to our attention, in the two preceding chapters, the judgment of the great city Babylon; the seventeenth chapter taking up things related to it from a circumstantial point of view, and the eighteenth pointing out the details of her going down. As a fitting end of these two chapters, and also as an introductory statement to the matter to be set before us in chapter nineteen, we have its opening statements given to us.

19:1 AFTER THESE THINGS I HEARD AS IT WERE A GREAT VOICE OF MUCH PEOPLE IN HEAVEN. The results of the destruction of Babylon will be the way open for the blessing of the entire human family. The blessing that God has for these is not restitution; this is only a means to an end; the glorious end he has for all his intelligent creatures is the new creature state. This is attested by the statement here given us in that there is to be much people in heaven. Heaven, here referring to the spiritual condition for all mankind, will result to all who so choose after the interference to that end is removed from before them -- Babylon, the great. With this blinding, intelligence-stunning, God-dishonoring, truth-defying menace removed, man can come to himself gradually; and listen to the still small voice of truth as it will again come forth for his blessing.

This will be, indeed, a great multitude; and all who are giving this great voice its utterance will be in the heavenly or new creature condition. How glad we are to have awakened to the fact that all mankind, yes, all of God's intelligent creatures, from man upward to the highest spiritual creatures, will have the glorious privilege of being as eternally happy as God, himself, is happy; and as the church with their head will be happy. These will be blessed in that they can have the joy of God as their joy. No longer will their joy and happiness be dependent upon their physical or material organism and their possessions related thereto; but each one created in godlikeness will be capacitated thereby to be godly and, therefore, to be as happy as God is happy. In this great multitude will be creatures from heaven and earth, and finally from every plane of intelligent existence. Since Babylon has hindered the bringing in of this great joy to all these, how glad all will be when they see what has come to them since her removal has been effected, and which she has prevented them from attaining.

SAYING, HALLELUJAH; SALVATION AND POWER OF OUR GOD. The Greek text contains the definite article "the" before the words salvation and power. When we read it thus it makes things clearer. "Hallelujah; the salvation and the power of our God." The word "Hallelujah" means "Praise Jehovah." This great multitude is praising God for his salvation and power. Yes, they will have realized it by the time they will have become heavenly, spiritual. They will thus acknowledge that God should be praised for the power he has manifested in saving them and delivering them from such a powerful enemy as Satan is, and from such a labyrinthian trap as Babylon really is. If it had not been for God destroying it they would have continued to accept it and maintain it, and could never have been freed therefrom. Is it any wonder they praise him and his salvation and power? This salvation is infinitely above what they could have asked had God given them the privilege of asking their fondest wish in this regard.

19:1 FOR TRUE AND JUST ARE HIS JUDGMENTS; FOR HE HATH JUDGED THE GREAT WHORE, WHICH CORRUPTED THE EARTH WITH HER HARLOTTRY. When these deluded people look forward to what is coming upon this great system, as they will in the near future, they will do anything but praise God for the impending dissolution of Babylon; for they are deceived by her, having been given their draught from the Golden Cup which is in her hand. But when they look back upon these times and her destruction, they will praise God for the judgment he has meted out to her. They will then realize what a power she was for deception and that the entire earth was corrupted by her. They will thus admit of their entire helplessness in her hand, and that if God had not destroyed her, they would never have been delivered from her trap. She certainly has been Satan's masterpiece, a counterfeit of the real that none could detect without the Lord's help. What a glorious Lord he will some day be recognized as being. How glad we are that we can see these things one thousand years ahead of the rest of mankind; for we are a Sabbath Day's journey in advance of them, having the ark of the covenant with us.

AND HATH AVENGED THE BLOOD OF HER SERVANTS AT HER HAND. We think this verse should

read "And hath avenged the blood of his servants at her hand." Some of the oldest manuscripts also so translate it. The Lord's servants might be considered servants to her in a way, but we are inclined to think they are his servants in a better sense than they are hers. His servants have been persecuted and destroyed at her hands, for this great system made war on the saints and overcame them. The third and fourth stages of the church have suffered at her hands, especially, just as history and the Bible set forth. God will avenge this blood upon her, and we saw that he did so in the two preceding chapters. And here we see that all will praise him for it in due time.

19:3 AND AGAIN THEY SAID, HALLELUJAH. Yes, these redeemed ones will never get through saying praise unto God for their salvation; and how can they when they see how wonderful it was and how glorious it has turned out to be, and how deluded and how blindly they were wandering away from him, when he took their interests in hand and brought salvation by destroying this incubus that was hindering them. Can we not all say "Hallelujah" and can we ever think we shall have said it enough?

19:4 AND HER SMOKE ROSE UP FOR EVER AND EVER. Smoke is that which results from a destruction by fire. Smoke sometimes rises long after the fire is out, and this "smoke" does just that way. Since smoke is the result of a fire, it pictures the memory, the only thing that remains of Babylon after her destruction by fire at the hands of the beast and the ten horns. This memory will rise up before the people for ever and ever. And when future generations come into existence on other planets and worlds they will be privileged to witness this smoke, for the memory of her will never be forgotten, but will be narrated to all who shall ever come into existence regardless of what plane they may find their being upon. God will not miss the opportunity to realize all that he can from this demonstration which has been so costly to everyone connected therewith, and especially to himself and his saints. The blessings to accrue to all are so valuable that he is willing, yea, glad to pay that great price to write these things into history and to make their smoke ascend for ever and ever.

AND THE TWENTY-FOUR ELDERS AND THE FOUR BEINGS FELL DOWN AND WORSHIPPED GOD THAT SAT ON THE THRONE, SAYING AMEN; HALLELUJAH! The twenty-four elders represent the twenty-four offices tendered the people through the church in its material and spiritual relationship to their salvation, bringing them up through the material to perfection of restitution morally, and then up through the spiritual to the new creature condition; and this for all the twelve different classes into which the human race exists. This will have functioned perfectly to the end that this great crowd or multitude has attained salvation to the heavenly or new creature condition. This will all tend to the worship of God. The four beings -- wisdom, justice, love, and power -- will also stand vindicated in this salvation and will cause his worship to abound in all. They will recognize by this time that God is on the throne, and this tells us that it is after the Millennium is a thing of the past, for the kingdom will not be turned over to God by the Christ until that time. The word "Amen" means "so be it." Thus these things, represented by the elders and the beings, show their hearty approval to all this wonderful salvation, and they, too, praise Jehovah. God will stand vindicated as to the exercise of his four attributes in all his plan has brought to pass.

19:5 AND VOICES CAME OUT OF THE THRONE, SAYING, PRAISE OUR GOD, ALL YE HIS SERVANTS, YE THAT FEAR HIM -- SMALL AND GREAT. The only ones in the throne at this time are the Christ. While the foregoing verse tells us that God sits upon the throne, we have stated that this forepart of this chapter is a closing setting forth of the preceding chapter, and also a sort of prologue to this one. At this point the revelation takes us back to the beginning of the establishing of the kingdom of Christ and carries us on through to the condition introduced in the opening verses of this chapter. This condition of God's kingdom ruling and the human family all being new creatures is to result upon the basis of Babylon being destroyed, as chapters seventeen and eighteen record, prophetically; and through the added means of what is now to be presented in the remaining portion of this chapter.

The voices coming out of this throne are 144,001 according to number. They are the church and their head. These speak, not vocally, but through their lives lived here and through the additional fact that they are now in that throne, thus having God's highest approval upon them as being his agency, and having his highest sanction. Each one of these will be a powerful call unto all who are his servants, and also to those who fear him, both small and great. There seem to be two classes here presented;

namely, the servants and the ones fearing him; for some texts read "his servants and ye that fear him." The servants seem to have reference to the Great Company, and those fearing God, to the world of mankind who are naturally respectful toward God, be they the small or the great.

These voices from out of the throne seem to parallel, in a way, the "great voice out of the temple of God, saying, it is done." As soon as the Little Flock is completed and the marriage of the Lamb has come to pass, then the Great Company will call attention to this fact and every one of this Christ body will then be a voice calling unto all to praise God. Their appeal will first go to the Great Company, who will be in a position to realize just what has happened. They will be the servants of God who, realizing this great event completed, and without them, will become very seriously minded in this regard, having taken on a duplicate of the spirit of the Little Flock members whose change to eternal conditions they will have just witnessed, intellectually. The Great Company will call attention to this fact in the words recorded following: "The marriage of the Lamb has come and his bride hath made herself ready."

The Great Company, in calling this event to the attention of the rest of the Christian world, will place them in possession of such knowledge as to permit them to hear the appeal of these voices out from the throne, calling them to praise God. Upon every one, who has respect for God, this event of the changing of the church from corruption to incorruption and from mortality to immortality will make a most profound impression; and they will, to a degree, awaken to the real import of matters and worship and praise God. This will have a baneful effect upon Babylon, and we think many of these will be forced to retrace their steps back into the outward form of Babylon's support at least. While this is what we think is the specific meaning of this verse, we think that these voices will forever be calling unto all who reverence God to praise him; but we do not see how they will be divided into the servant and reverent classes after the Great Company shall have finished their work here on earth. While the Ancient Worthies will do service unto God, they will not be a servant class.

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. The first ones to respond to this call of the voices out of the throne will be the Great Company. They will have gotten the utmost respect for God in the realization of their losses through their disrespect toward him. They will also be his servant class. They will come from every nation, people, and tongue; and thus this sound will be as of many waters. This voice does not come from out of the throne, neither does it come out from heaven. It is the voice of the Great Company still here in the flesh. Their utterances will be as of mighty thunderings, for their statements will be from happenings that will inspire fear within the minds of mankind; it will be as it were voices from heaven to those hearing these thunderings.

SAYING, HALLELUJAH: FOR GOD, OUR LORD THE OMNIPOTENT REIGNETH. It seems that the natural man cannot let God speak as he desires. They must always be putting something else into his mouth than what he spoke forth. The Greek text states, in this verse, as plainly as can be set forth, that God "reigned." The aorist, or past completed tense is used, and notwithstanding this they make it present tense. This, doubtless, is the result of not knowing what the reign of God is for nor what the kingdom of Christ is arranged to do. But since God reigns so as to establish the kingdom of Christ, and this is now over, it is evident that it is proper to announce that God reigned.

19:7 LET US BE GLAD AND REJOICE, AND GIVE HONOR TO HIM, FOR THE MARRIAGE OF THE LAMB IS COME AND HIS BRIDE HATH MADE HERSELF READY. What we have said above in regard to verb tense applies here again; for the Greek text states, "The marriage of the Lamb came" (not is come). This message will be sounded forth by the Great Company when it can be stated, as a matter completed in the past, that the marriage of the Lamb came. And since the preparation of the bride comes before the wedding, it is equally true of her for them to state that the bride made herself ready. This making ready is the work of the wedding supper. This announcement will be made here upon earth, for there will be no need of making such announcement anywhere else in the universe.

This will be a sad matter for the Great Company to awaken unto, for they have all been called in the one hope of this calling, and that is the hope of being in the bride class. But through their disrespect

toward God and on account of their paying heed to the words of men in preference to the truth as God gave it to them in his Word, they have lost out in regard to this his chief favor for them. It will be a painful realization unto which to awaken; but its truthfulness cannot be disputed, and so they will finally acquiesce to the situation for they will ultimately realize that there is so much of joy to be had out of the matter as God has ordered it. In this way they will encourage themselves and all others with the statement that the bride is completed and has become one with her head in the marriage of the Lamb. Thus they will learn to rejoice and give honor to God that this is over, and that the time of blessing is so much nearer.

19:8 AND TO HER WAS GRANTED THAT SHE SHOULD BE ARRAYED IN FINE LINEN, BRIGHT AND CLEAN; FOR THE FINE LINEN IS THE RIGHTEOUSNESS OF SAINTS. Please note the particular language of this verse, that it was "given" to her that she should be arrayed or clothed in fine linen, bright and clean. If this linen is to represent the righteousness of the saints and is to be considered as the righteous robe of Christ, why did it not say that the fine linen was given to her? But the statement is to the effect that the privilege to be so arrayed was given her. All the matters related to this being so arrayed were what were given to her, but there was a part that she had to fill to be so arrayed. It is then explained that the fine linen is the righteousnesses of the saints. The Greek text gives us this word for "righteousness" in its plural form; and should, therefore, be translated to read that the fine linen is the "righteousnesses" of the saints.

We see, then, that it will be apparent at that time that the marriage of the Lamb is a past matter, and that she WAS given to be arrayed in fine linen, the righteousnesses of the saints. They no longer need the righteousness of Christ, which was extended to them while in these old earthen vessels; for now they each have a perfect divine body in which to function. Yet this divine body is arrayed in the righteousnesses of the saints. These righteousnesses are the godly graces that make up the new creature. These righteousnesses are those of the saints still here in the flesh; and they are not characteristic of any other of earth's millions at this particular time. The righteousnesses of the rest of the world of mankind and all other created beings in heaven, outside of this Christ company with her head, are nothing other than the godlike graces with which they were endowed as material beings; but it was given her -- she did not have them by nature -- to be arrayed in this fine bright linen. And are they bright and clean? Yes, just as bright and clean as the Holy Spirit is; for they are nothing other than just that. They have not been contaminated with self in any particular; for their glory and beauty has crowded out all of self. They are bright; for they are the glory of God.

19:9 AND HE SAYETH UNTO ME, WRITE, BLESSED ARE THEY WHICH ARE CALLED UNTO THE SUPPER OF THE LAMB. The one requesting John to write is, doubtless, the angel who showed him all these things. The request to write seems to be the privilege, granted, to make plain what is to be written. When the seven thunders uttered their voices John was told not to write what they said, so here it seems the command to write signifies that John should make plain what was to be written. Again the verb tense of that which was to be written has been misrepresented by the translators; for they state it as "Blessed are they which are called unto the supper of the Lamb;" whereas, it should read, "having been called." There is no especial blessedness in merely being called "unto" or "to" the supper of the Lamb, the special blessing is in having been called "into" the supper of the Lamb. The Greek text reads "into" and is so rendered by some scrupulous translators. To be called "to" or "unto" the supper and not be called "into" that supper would be just the opposite of blessedness; for it would be indicative of disrespect toward God with its resultant chagrin and loss.

It seems from all the things we are privileged to take into consideration in this connection that this blessedness of those "which have been called into the supper of the Lamb" lies in the fact that they are new creatures, all being alive and enjoying the wedding supper from this time on (August 2, 1936). This is certainly a blessed state. And, in faithfulness to that which is requested of them, the John class is recording the fact that the Little Flock is complete and finished at the time marked in this chapter. This verse, interpolated here, take us back to this present time -- the time when this matter will be made plain to the rest of the Gideon Band. While the John class records it earlier, it does not become effective until it bears its information to those for whom its message is intended.

This statement seems to be the last reference to the wedding supper, as it concerns the church, that is in the book of Revelation. It, therefore, appears to have some wonderful information for us, and this information, we think, is none other than making us aware of the fact that the sleeping saints have risen from death and are from now on (August 2, 1936) in the wedding supper blessings; having been called into the supper of the Lamb. This supper of the Lamb is the wedding supper of which only the bride partakes; it is the "ariston" the chief supper of the series. Later on in this chapter the supper of the great God is referred to. This is that supper in the series of wedding feasts into which all of mankind will be invited in due time.

We have thought for the past few years that God would give us the information regarding the raising of the sleeping saints about the time when that great event would take place, and we think we now have it. It will be necessary for us to make a very careful examination of this verse to bring forth its evidence; for it has been hidden therein all these years and is just now revealing this information unto us. We expect to have some other evidence along this line in the near future, and when this is given us we shall present it to you also. A point as valuable as this will, doubtless, be sufficiently substantiated.

Why should the Lord make a statement of this sort in this place when its truthfulness is so apparent, that is, if its truth is nothing other than the fact that one is highly honored should he receive a call to come to the wedding supper? Why should the John class feel especially inclined to worship the one imparting such information if they have been in possession thereof for the past seven years or more? Do not all things, related to this statement as it is here set forth, cause us to expect more from it than the mere restatement of a fact we have all known for some years? We think the understanding of this verse will bear this all out completely.

The fact John was to make something plain, tells us that the John class will make something plain. The John class is such only while it exists in its present state. Hereafter, that is after the marriage takes place, the John class will not exist longer as such. Only now are they the John class. Therefore, if they are to make something plain, "write," that something must be made plain in their present state, a state they will occupy for only a short time yet. What is true of them is likewise true of their informant, the mouthpiece God is using to bring these things which they are to "write" to their attention. It is apparent, then, that this "writing" is to be done at the present time.

If this is true, and these facts cannot be denied, then the John class is to inform some or make it plain to some that all those who have been called into the wedding supper of the Lamb are happy. Now we know that those who are dead are not happy; for there is no consciousness while in the grave or the death state. When those who have been invited or called into this wedding supper are happy, then all the members of the Little Flock must be alive or else they could not be blessed or happy, as the word for "blessed" has meaning. We of the John class, and you of the Gideon's band to whom we are now "writing" know what this happy state is; but this statement tells us that all who are called into this wedding supper are likewise happy, yes the entire bride class is now alive and happy; for all are feasting at this grandest of all repasts, the wedding supper of the Lamb.

It will be noticed that the statement is "Blessed ARE -- not have been, nor will be -- those who HAVE BEEN -- not are or will be -- called into the supper of the Lamb." We, seemingly, are forced to conclude that if those who have been called into the wedding supper of the Lamb ARE happy, then they must be awake and no longer asleep in the graves. Now, since the writing of this is not making it plain to any one, but the reading of it does, we hope, make this plain to you, the rest of the Gideon's Band, we further conclude that when this reaches all of you the time will have arrived when the sleeping saints will have been raised from the dead and will be in the wedding supper of the Lamb, and we will leave it for your own conclusion as to whether or not they will be happy.

We, the John class, therefore desire to state that it is our thought that on August 2, 1936 A.D. the Lord will awaken the sleeping saints, and by this time we expect all of our readers to have this information, thereby making plain that all who have been called into the wedding supper of the Lamb are happy, alive and rejoicing in the feast of love and, therefore, in God. It will be noted that August 2, is just forty days prior to September 11, the date pointed out in the Pyramid as per our last study.

Since Jesus was in the wilderness forty days feasting upon the things that made of him a new creature, being led of the spirit, thither; we conclude that the Lord was informing us in that act that the rest of his body -- the Gideon's Band here in the end of this age being the few exceptions -- consisting of more than one hundred forty and three thousand members will be given the Holy Spirit and thus be made new creatures in a like period of time. It will be these forty days from the time of their awakening unto the time of our being snatched away at the same time with them for a meeting of the Lord in the air that the entire Christ will be together at the wedding supper, and it will be this period of time that this blessedness has reference to when it says "Blessed are those who have been called into the supper of the Lamb."

It is a matter worthy of note that the moon will be full on August 2, 1936. The moon pictures the law, the typical phase of God's arrangement. The central feature of this entire law was the Christ, because it was through this Christ that God, love, was to be revealed. On August 2, this Christ will have become completed and all will be alive before God as new creatures. The Greater part of them will also be in the divine nature as well; therefore the height of his love will have been manifested. The fact that a few remain here in the flesh for another forty days does not militate against any of this, for we are new creatures completed as such as well. Thus on this day when the moon becomes full on August 2, also on a Sunday, the day when Jesus was raised from the dead, the beginning of a new period, God will raise his sleeping church and begin a new era in the arrangement of his plan for the salvation of his people.

It was in Egypt on the full of the moon that the first born of Israel were passed over, delivered from death; and the first born of Egypt were slain; for it was then that the passover lamb was sacrificed. Likewise, it will be on August 2, 1936; the time of the full of the moon that the voice of God will have spoken that which will destroy all "the first born of Egypt;" the fire from off the altar will be ready to be hurled into the earth bringing about the destruction of all earthly institutions. On that date also the first born of God will all be passed over by the angel of death; for all will be new creature sons before God. Then the passover lamb, Christ and his members, will have entirely died to earthly conditions and will all have been passed over into the new creature condition. August will be a greater date than will September 11; for on the first date the spiritual things will be recorded as completed; whereas, on the latter one the material things of the Christ will be marked as completed -- the marriage of the Lamb will have been consummated.

AND HE SAITH UNTO ME, THESE, MY TRUE SAYINGS, ARE THE SAYINGS OF GOD. So the angel who spoke to John was the messenger of God, and the words he spoke were the words of God; nevertheless, they were the sayings of the angel, and they were, therefore, his true sayings. The John class of today are sending these things to their brethren because they are persuaded that they are the sayings of God. If they did not think so they would never have printed a word; for man's words and sayings are of no worth whatsoever. If the Lord has spoken to you the message of the seven thunders, and you have heard his voice therein, then you will be able to recognize his voice in this statement as well. Even though these words are those of the angel to the John class, they are God's sayings.

19:10 AND I FELL AT HIS FEET TO WORSHIP HIM. Some very scrupulous translators render this as follows: "And I fell toward his feet to worship him." This gives us a slightly different picture of this matter, and also one which we think is more in harmony with facts as we know them to be. Falling "toward his feet" shows us that the feet were never attained in our falling; but that we were inclined that way, had it not been for the statements of the angel to the opposite effect. It is just natural for us to honor greatly one whom the Lord has so wonderfully honored as to make him his mouthpiece for the most wonderful blessings and information toward us. All material beings are that way to a greater or less degree; and we, the John class, are still in fallen human bodies; and, whenever we are not fully awake as new creatures, the old flesh will assert itself. Are you surprised at this inclination arising within our flesh? Has it not arisen similarly within yours when the new creature things were not fully on the job?

AND HE SAID UNTO ME, SEE THOU DO IT NOT. While the one whom the Lord has used so wonderfully for our blessing and also for your spiritual upbuilding disdains all disposition to give him any

credit for all this blessing, to any degree whatsoever, and would speak these words at any manifestation of such proffered worship; and has spoken them; we think the wonderful blessing that has come to us through him as God's mouthpiece has repulsed us from every disposition to worship or idolize him. How can one, who has become a new creature, worship any one other than God? Since God has given us our knowledge of new creature things through this angel, we see his very mission toward us saying: "See thou, do it not." One thing we note, from the many letters you have written us, is that you give all the credit for your blessings along new creature lines, received through our studies, to God; expressing your appreciation of our efforts to that end. This is noble and just the proper thing to do. This has cheered us in the knowledge that you have seen God through our efforts, and that is our great joy and purpose; for we desired to hold him aloft to your heart's vision so that your hearts may be filled therewith even as ours have been. This is all we have as a purpose in life. We rejoice that our efforts have had God's blessing to that end. No one who is a new creature will worship any one other than God; and no one who is a new creature will have anything other than disdain for and disgust toward any manifestation of worship toward any one or thing other than God. How we pity those who are so far from the new creature condition as to worship anything other than God!

**I AM THY FELLOW SERVANT, AND OF THE BRETHREN THAT HAVE THE TESTIMONY OF JESUS; WORSHIP GOD.** These are the literal words of Jesus. He set himself forth as a fellow servant and a brother of us all. He washed the disciples feet, and was not ashamed to call them brethren. The testimony of Jesus is the testimony regarding God that Jesus and his body members will give through their having lived here in the flesh. He, and all of us have our part in that testimony. Since this is all testimony concerning God, is he not alone to be worshipped? Who made all of us? Are we not all, Jesus included, created beings? And is there any one to be worshipped, then, as the source of light and truth other than God? We have a perfect right to esteem others for their loyalty to God and for their work's sake; but to worship as a source of blessing God is alone to be so adored. While we know of no one of this fallen race of Adam who has been more highly honored than the one whom God has used to bring the spiritual understanding and light unto the entire church of Christ, opening it up to the seven churches; yet this one fully realizes that he is only one of the brethren in Jesus and a fellow servant with all the rest of us, and all praise and worship belongs to God.

**FOR THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY.** The Greek text states it as "the prophecy." Thus it should read: "The testimony of Jesus is the spirit of the prophecy." The prophecy is the plan that God announced beforehand in the Bible. The spirit of this plan is fulfilled in the lives of those who are in the Jesus-body class. They are the Logos of God; for they speak forth the spirit of the plan that God had in his mind from before the ages were outlined. Since this Jesus arrangement is nothing other than the spirit of God's plan, who should then be worshipped, God the author of that plan or the material beings who have been that through which God has expressed himself or his spirit?

**19:11 AND I SAW HEAVEN OPENED.** The natural conclusion would be for us to surmise that John saw heaven when it was being opened; but here again we find the translators unfaithful to the text which states "And I saw heaven having been opened." When this picture is to be viewed as being fulfilled, the heavens will have been opened. This heaven is the third heaven, the agency which is to bring about the desired condition God has planned for all his intelligent creatures. This heaven is the rule of righteousness in the hands of the Christ, Jesus the head and the church his body, all new creatures in the divine order. They are, then, in the blessed state that all, who were referred to in the ninth verse above as having been called into the supper of the lamb, are to be. From here on in this chapter we shall see that the blessings of this third heaven, God's desires for all, may be attained; and the statement at the opening of this chapter shall be realized -- the masses of his people having attained salvation and praising God for it.

**AND BEHOLD A WHITE HORSE.** We saw this same white horse brought to our attention in consideration of the first seal, when one sat upon it having a bow. Here we saw that the white horse was the truth, the pure doctrine originally given to the church; and the one sitting upon the horse was the man of sin in his earliest manifestation of assuming control of the truth and bridling it and riding it. Then we saw following it, the red horse, and the black horse, and lastly the pale, ghastly green horse, picturing the truth entirely destroyed. We also saw how that at this time the seven trumpets of liberty

from this terrible state of darkness began to blow, and how some progress was made back from this state unto the original condition; but this was only by the few, those who were the Lord's people. Then we saw the last trumpet, in its preparatory sounding forth, bringing complete freedom from doctrinal errors to the Lord's people; the white horse was again their blessing.

We further saw that upon this white horse as truth, the Little Flock of God's people were privileged to receive of his spirit, being called into the supper of the Lamb. Upon this they feasted. The living members, in their fallen human bodies, began first to partake of this feast; and when they were about finished, the Lord awakened the sleeping members of his church just long enough before the marriage was to take place, so that all could finish the supper at the same time and be united with their head, Jesus Christ, forever. This blessed state is that which we just viewed as the true sayings of the angel, which are the sayings of God. We further saw that this white horse of truth was pictured again as the seventh trumpet which has not yet sounded forth its message to the world, but is now blasting forth its preparatory sounding when "the mystery of God is being completed;" "in the days of the voice of the seventh angel, when he shall be about to sound."

We also saw that the seventh trumpet would sound after the kingdom of this world had become the kingdom of our Lord and his Christ; and that it would be a Millennial blessing. Then the truth would be blasted forth in all its fulness, and this will be the white horse seen here in picture after the new heaven has been opened. But before this can be done, Babylon must be put out of the way; and not only that phase of it which is now here, and which has hindered all who were open and ready to be blessed with the blessings of truth in this end of the age; but we saw that the blood, the death and destruction that came out of the wine press, attained unto the bridles of the horses all the way back to when the first attempt was made to bridle this white horse, which was at Pentecost. So, when this white horse is seen to be present, when the third heaven has been opened, then Babylon, as an institution, will have fallen for all of its at-one-time adherents, and they will then be amenable to the blessings of truth as the white horse shall have them for them.

AND HE THAT SAT UPON HIM WAS CALLED FAITHFUL AND TRUE. It has been set forth that this rider upon the white horse is Jesus Christ, the head of the church. This error is due to another error upon which it is based, and that error is that this is a picture of the present time, a picture of Jesus riding forth to the destruction of Babylon as an organization, as she is soon to be annihilated. But since the announcement is made that God REIGNED, and that the marriage of the Lamb CAME (Jesus and his bride, the church, are one); therefore this rider upon the white horse must picture the Christ in glory. The church has been selected and prepared for the very purpose of doing what this rider upon the white horse is to do, and so we cannot think that he pictures the head of the Christ alone.

In chapter seventeen we saw presented the literal destruction of the woman upon the beast; and this was done by the Lamb; and the called, and the chosen, and faithful were with him. Now, if this is a work that takes place thereafter, a work of the Millennial Age, would not these be with him also? If they are in the divine order, what would be the purpose of having them there and not using them, and especially since they have been prepared for this specific purpose. It can be said of them, even as it has been said of Jesus, that they are true and faithful. This is judging them from the heart intent and not from performances. God would not associate with Jesus in one body any who cannot be so styled. It is because he had to find them to be such that it took so long to select them, and that they are called a Little Flock.

AND IN RIGHTEOUSNESS HE DOTHTH JUDGE AND MAKE WAR. The first rider of this white horse, the papacy in its embryonic condition, when this spirit of iniquity was working in the early church, as is set forth in Rev. 12; was one who judged and made war in unrighteousness. God has permitted this to mature its full fruitage, and has let the world of mankind experience the fruitage therefrom; now he has destroyed all this, and is bringing into effect the white horse, pure doctrines, with its rightful rider; and will show what effects are to be realized when this truth has its rightful rider, who judges and makes war in righteousness. What blessed results may be expected when truth, under the administration of the Christ complete, goes forth in war upon unrighteousness! How glad we are that that day is drawing closer continually and before very long will begin to be realized by mankind.



19:12 HIS EYES WERE A FLAME OF FIRE, AND ON HIS HEAD WERE MANY CROWNS; AND HE HAD A NAME WRITTEN, THAT NO MAN KNEW, BUT HE HIMSELF. His eyes can pierce the deepest recesses of the heart, and bring to light the hidden things of darkness that are therein, and judge them unto entire removal, if the individual so desires. These are things so deeply seated in the human heart that those possessing them do not know they have them; but this Christ company will be able to assist all to become free from them if they so desire. On the head of this rider were many crowns. Yes, Jesus has rightfully won the right to the rulership of earth. The right to rule earth, which has been divided up under so many during these past six thousand years, is now the Lord's by right; for he is the only one who has fully kept the law of God and thereby demonstrated his right thereto. Hence upon his head were many crowns, all the crowns of earth's many kings.

The name he had was that which designated whom he was. Since this Christ was constituted a complete expression of love; and God, in so doing, had written his law in their hearts, they were characterized thereby and it thus has become their name. This name of love is godly love, a thing that no man knows except the new creature class; and we are here told that at this time that was he himself, alone. But we are glad it will not be so always; for God has perfected this class so that they may pass this greatest of all blessings on to all who desire it sufficiently to acquire it in God's way, the way that shall be outlined in the remaining portion of this chapter.

19:13 AND HE WAS CLOTHED WITH A VESTURE SPRINKLED WITH BLOOD. The word for "vesture" used here has the meaning of an outer garment. It is the same word used to designate the new creature vesture; but since this is here pictured in his name, we find this word is used to bring something else to our attention. This outer garment is that which is most easily seen when he is first viewed. This outer garment was sprinkled with blood. In Isaiah 63:1-6; we learn how Jesus has sprinkled his garments with blood. When our Lord shall tread the winepress the Christ will be complete, and so there will be none with him to assist him in this terrible work; he will be alone.

The fact that he is so clothed will show that they will recognize the fact that he is the one who has trodden the winepress; they will realize that the overthrow of Babylon was a work of God accomplished by the Christ. And this further attests the fact that the time of trouble is past, that Babylon will be fully overthrown from the standpoint of her being an organization. If this is seen, then we must acknowledge the fact that the war upon which this rider of the white horse is now embarked, is a war other than that of destroying Babylon in the great time of trouble as she has existed as an organization. Yes, she is now to be destroyed from the standpoint of her work in the human individual, destroying her as she will exist in the millions of human beings when they return from the dead. Will not each and every one who has died in the past come forth with all the Babylonish spirit and doctrine within their minds and hearts which they had in them when they died? It is this that war is to be made upon by this rider on the white horse; and it will be fought in every one until its baneful effects shall be removed from every one or until that one who will not submit to its removal is removed himself.

AND HIS NAME HATH BEEN CALLED THE WORD OF GOD. This past tense of the word "called," is found in the Sinaitic manuscript, and seems to be especially appropriate in connection with the facts and setting and statements here made regarding this rider of the white horse. He had a name that no one knew, it is stated; but they did call him the Word of God. They have thus known Christ, and before they get to know him as he is now, they will get to know him more completely as the Word of God. The meaning of this title "Word of God" signifies that this Christ is a complete expression of God. When they will have fully comprehended this title, then they, too, will be new creatures; men no longer, and then they can know his new name.

19:14 AND THE ARMIES WHICH WERE IN HEAVEN FOLLOWED HIM UPON WHITE HORSES, CLOTHED IN FINE LINEN, WHITE AND CLEAN. In this new order, the new heaven, there will be other features which will be in line with the new order inaugurated; these are the armies in heaven. The Great Company, in due time, will arrive on the scene as one of these armies, and they will follow the lead of the Christ in this war. The Ancient Worthies, although existing here upon earth as earthly beings, will be another army in this new heaven which will follow the lead of the Christ and make war along with them. The different spirit planes which will line up with this new arrangement and become new

creatures will be other armies in this new heavenly order. All these will espouse the cause of the truth, will be riding upon white horses. The truth will be the only basis of progress and of making war. The fact that all will be clothed in linen, white and clean, shows that all will be new creatures when they engage in this war of truth against error and untruth which is in the hearts of mankind, put there by this Babylonish system.

19:15 AND OUT OF HIS MOUTH GOETH A SHARP SWORD, THAT WITH IT HE SHOULD SMITE THE NATIONS. This sword is nothing other than the truth, as the Word of God, and which shall be put forth in that day. With this truth the Christ shall smite the nations, and destroy them in the sense of nations in that their selfishness and patriotic separateness from others will be destroyed from out of them. God will make out of all one nation and that nation will be the Holy Nation, the peculiar people. This Word of Truth, the sounding of the seventh trumpet; which will sound in that day, will be the only weapon with which he shall destroy the Babylon that exists within the human being. This sword will be the spoken Word in that day, and it will be seen to come out of the mouth of this rider on the white horse. These nations are the heathens, all not spiritual Israelites.

AND HE SHALL RULE THEM WITH A ROD OF IRON. The rod of iron, an inflexible rule that knows no bending nor indenting nor yielding, will be the rule employed in that time. When we realize how impossible it is for wood to make any impression upon a rod of iron with which it is being beaten, we can see just how unyielding truth will be when it deals with the sinful state. The rule of righteousness cannot yield to error or sin in its extermination of the same. Yet great allowances will be made for man's weaknesses. This rod of iron was used in the demolition of Babylon as an organization, now it is being used in overcoming the errors of Babylon and her spirit within the individual.

AND HE TREADETH THE WINEPRESS OF THE FIERCENESS OF THE WRATH OF THE ANGER OF ALMIGHTY GOD. Here we have a comprehensive statement of the work of this Millennial kingdom. It is used here in contrast to the work done in the great time of trouble when Babylon was originally dissolved. There we have a designation of the winepress given us, but it is a different setting forth than is this one. There the winepress was set forth as being the winepress of the wrath of God; but here it is presented as being of the fierceness of the wrath of his anger. When these two expressions are analyzed they will be seen to bear out the differences of the work accomplished upon Babylon in the great time of trouble and that which is to be wrought in her in the kingdom of Christ.

The winepress is where the juice is trodden out of the grapes, the grapes representing the results or fruits, in their lives, of being associated with Babylon, and partaking of her doctrines. God has anger against this evil system because of the fruits it develops in ones life. This anger is based upon principle, and is not so much against the results that have accrued, materially, therefrom, as it is against the spirit implanted by these evil doctrines. His wrath is the outward expression of his anger, and the fierceness of the wrath of his anger, is the determination with which he takes up the extermination of this evil fruitage out of their lives by manifesting his anger against them in wrath, outward exhibition of this anger. Thus this winepress is seen to be entirely different from that which destroyed the organization as such, as seen in chapter 14.

19:16 AND HE HATH ON HIS VESTURE AND HIS THIGH A NAME WRITTEN, KING OF KINGS AND LORD OF LORDS. The vesture with which this rider of the white horse was clothed is the authority with which he was vested to accomplish this purpose of God. It was this same vesture with which he was clothed that was sprinkled with blood, the blood of the time of trouble. This time of trouble was brought to an end and its destruction was the result of this power and authorization from God with which the Christ was vested, as Jesus said; "As I have also received of my Father," when he referred to breaking the nations as a potter's vessel is broken in pieces, when he promised this office also to the overcomer. He will be seen to be King of Kings and Lord of Lords because of the authority as such, which he displays. In the thigh are the strongest muscles in the body, and represent his power to execute his authority. In this power it will be clearly seen that he is the King of Kings and Lord of Lords, for it is in this strength also that he is so characterized.

19:17 AND I SAW ANOTHER ANGEL STANDING IN THE SUN. The sun is the greatest light we have,

materially speaking. It represents the Gospel light, the light of truth. In this new age when the seventh trumpet shall have sounded forth its message and the sun of righteousness shall have risen to the zenith, the light of that day will be complete from the standpoint of mental illumination. But as there is seen to be an Angel standing in the sun, it tells us that even though the sun light of that day will be fully appreciated there is yet something else to be taken into consideration; that this seventh trumpet, this light of Gospel truth is not the sum total of the entire matter; that within this light there is another message of appeal to be given consideration. This angel standing in the sun is nothing other than the Holy Spirit standing in the light of truth and having a message to deliver unto those who have been blessed with the full light of the Gospel truth. The Greek says "having stood in the sun." Yes, he has been standing there for an age, but there was none to seek him out, and listen to him.

If you look at the sun, do you think that unaided your human eye could distinguish an angel standing in that glowing brightness? There might be such a thing possible if the angel were a dark object and of considerable size; but if the angel were as bright or brighter than the sun light, it is doubtful if the human eye could distinguish it. But John, who represents a class who have been blessed with spiritual insight, could see that angel; and he is pointing it out to all the rest as he sees the angel there. Just as Saul of Tarsus saw a brightness above that of the noon-day sun and was blinded thereby; even so this angel, the spirit of God, is a brightness that none can see who have not been blessed with that spiritual insight that will permit them to see into the sun and distinguish this angel standing there.

How often do we look at the sun, and when we do so, how much close scrutiny do we give it? It is so blindingly bright that we seldom look at it; nevertheless we bask ourselves in its light and warmth and partake of its blessings of light and life; but seldom do we examine into its real self. Is it not so with the truths in our lives? We like to bask ourselves in the light of truth and enjoy its warmth, and the blessings of enlightenment it gives us on all things earthly -- science, and politics, and all related things. We also partake of the blessings of life, restitution or justification by faith; but how often do we take time to look right into the sun, the truth, and see who is standing therein, waiting to be of service to us? If we should desire to do so, God would note that desire and he would assist us to the end that we would become cognizant of this angel standing therein and we could then hear his message. But none has sought out God. So it will be in the Millennium, amid all its blessings of enlightenment and material joys and benefits.

AND HE CRIED WITH A LOUD VOICE, SAYING TO ALL THE FOWLS THAT FLY IN THE MIDST OF HEAVEN. When we awaken to the fact that the truth has been given us for a purpose, and look away from the material blessings of truth unto the source from whence this light comes, we do indeed hear a loud voice -- we are most emphatically impressed with the fact that the truth has been given us for some other purpose than for what we have been using it in the past -- calling unto us with a most important message. And if we are of the fowls that fly in the midst of heaven we will be able to decipher that voice or message and thus will, for the first time, have our feet directed to eternal peace and joy supreme. This voice is loud for it has the appeal of reason as a resonator. As it is now, so will it be also in the time of more abundant material blessings. Mankind will finally awaken to the fact that God made man for a higher purpose than mere sensual delight and pleasure. Then he will begin to hear the cry of this angel standing in the sun.

Be it noted that this cry was only to the fowls that fly in the midst of heaven. The Greek text states "midheaven" instead of midst of heaven. We have noted this difference foregoing so will only call attention to it here to show what the original thought is. Fowls are the animals which fly in the mid-heaven. Not all fowls fly in mid-heaven; some keep well to the lower atmosphere; while others soar up high into mid-heaven. These fowls represent those of the human family who use up much of their time flying about in the spiritual atmosphere. These, while being largely dependent upon the earth for their sustenance in a material way, are often on the wing in spiritual matters. They soar as high as they can into this spiritual stratum and seem to have their delight in this realm. It will be so in the Millennium even as it is today.

Fowls came originally from the sea, the water; for we read that God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament

of heaven." Gen. 1:20. This was the work of the fifth creative day. It was in the fifth thousand year day since creation of Adam, that the spiritual ones who would fly above the earth were brought forth. These came to be such because they were given truth in which they should mature until they could finally fly above the truth into the spiritual atmosphere. This spiritual atmosphere was not the spiritual atmosphere of godliness, but merely that of godlikeness. All who use the truth for the purposes of "character development" are the fowls who have risen up out of the waters of truth and are flying in mid-heaven. Those who like to swim about in the truth are still the "poor fish" who have not yet evolved into the bird class.

It will be noted that this angel standing in the sun was crying unto the birds who fly in mid-heaven. These were not yet able to ascend into the "upon heaven" of the highest spirituality, and it was to this end that this angel was addressing them so that they might be able to ascend into this most sublime atmosphere of the stratosphere. The spirituality of godlikeness is this mid-heaven condition. Through the knowledge of the truth these "fish" have evolved to the place where they endeavor to copy God in their dispositions. They see his holiness and think if they can only attain this holiness within their bodies, polish up what they have naturally in this respect and add what is lacking, they will meet God's approval for life everlasting, be new creatures. Thus in their awakened state and spiritual endeavors they soar into the mid-heaven, try to ascend up to where God is, in this regard.

This spirituality is that which we have elsewhere designated "young-pigeon" righteousness in contrast to the old-pigeon variety, which is unassimilable by God for any use in his great work of making new creatures. Those who swim about in the truth are not fowls at all; they have all their wants satisfied in the truth; they make this their idol; they are not spiritual in the least, being only material in all their conceptions of the truth. Those fowls who run about on the earth and never fly up into the mid-heaven, are representative of the class of "old-pigeon" righteous or godlike ones, delighting themselves upon the earth in its immediate atmosphere. They are at home upon the earth, and seek to perfect their own dispositions without any help or inspiration from God whatsoever.

By way of recapitulation, therefore, we have: **FIRST**, those who have their joys in the truth from the standpoint of what it has for them in the way of material blessings. These delight in types and prophecies and their enigmas, and in chronology. Many study truth so as to down others, especially the ministers. These are the fish. **SECOND**, those who see that they must attain the standard of righteousness seen in the truth and through their own efforts, unassisted by the truth, endeavor to acquire this standard of righteousness in their own lives; these are the fowls who live on the earth, representing earthly minded Christians, and are in the lower heavens. These are those of the "old-pigeon" godlikeness. They never soar up into the higher spiritual realms. Some of these were concerned about "character development" until the dictum went forth from the "king fish" that this was not in order any longer; then all these who were only "flying fish" plunged back gleefully into the truth and muddied up the waters thereof for many others. **THIRD**, those who fly in mid-heaven -- those who have risen higher in spirituality than both these other classes, having seen somewhat of God in the truth, and realizing they must have a righteousness like he has, are endeavoring to copy his righteousness and be inspired to godlikeness by seeing it in God. They realize that God is to be an influence within their lives but endeavor to use that influence to perfect their natural graces of godlikeness. These are the fowls that fly in mid-heaven; they are those of "young-pigeon," impressionable, righteousness. These are they who have the first-fruits of the spirit, and are waiting for sonship, the after-fruit of the spirit. **FOURTH**, those who see that a new creature is nothing of the godlike beings we are, but who realize that their godlikeness, even if perfect, is not a new creature, even as the perfect human Jesus had to become a new creature by getting the things out of God, laying aside the natural perfect godlikeness he possessed by nature. These see the godliness of God and fall so in love with it that it imparts the spirit of godliness within their affections, and this they realize makes of them new creatures. These are the spiritual sons of God who can ascend into the super-stratosphere, where the material can never ascend, for a new creature is not material but spiritual. All this has applicability now and forever, as long as God shall create intelligent material beings.

Let us recess at this point and go into the garden, where the pool is located. We can see some of these things corroborated in the water garden. This last spring we were thinking of building a pool,

and when it became noised about that some of the class were desiring to symbolize their dying in Christ in water baptism, we thought this would be nicely done in the garden pool, so we hastened to complete it, and our baptismal services were held in the pool. This was their water grave in symbol, and as the grave is usually planted to flowers, so we planted our pool to water lilies. After it was done we stopped to think of the appropriateness of so planting it.

When one desires to plant water lilies, he is instructed to prepare his soil by using from one-fourth to one-third well rotted cow manure. Into this the lily root is planted. What a seeming shame to immerse the lily into such a rotten, filthy bed! How can anything nice come forth from such a vile bed? But before long it sends forth its leaves, which come to the surface of the water, regardless of how deep this may be, and absorbs the sunshine that it receives above the water. Then before long a bud puts forth its little head. This also comes to the surface and after a few days opens its beautiful, colorful contents up to be bathed in the sunlight. It is certainly a thing of beauty.

The lily root immersed in the filthy soil beautifully represents us as humans planted down here in sin and unrighteousness and all filthiness of mind and spirit. But when the water of truth becomes our blessing, when this is given us so abundantly that we are literally submerged therein, our leaves of life's manifestation begin to seek the sunlight of God's favor and go up through the truth into the spiritual things that are above the truth. Then follow the flowers of fruition. Be it noted that these do not remain in the water but seek the air and sunshine that is above the water. Just so it is with the Christian who is properly actuated by the truth; he uses the truth as a medium to get nearer to God; and, as the lily does, so he also goes up to the things that are above the truth, the spirit and light and warmth of the spirit of God. Here he, as does also the lily, opens up his heart to God and the love shining into his heart makes a glorious display of what he has thus received; for all color is given from sunlight which is composed of all colors. It is with these lilies as it is with those birds that fly in mid-heaven; they have come up out of the water of truth. They do not remain in the literal water of truth, but use that truth as a medium to get up into the atmosphere and sunshine of God's spirit. Here they can reflect the beauties of the light and spirit of God, and be something to pass the joys of God on to others.

Some of these water lilies are night bloomers, coming out when the sun is going down, and closing again when the sun gets up into the sky the next morning. If you wish to see them at night you must supply your own light. Just as these lilies unfold their glory when the sun is gone, so does the Christ. During the Millennial Age, at the close of which there will be light, the light of the new creature day, the earth will be in spiritual darkness. During this darkness the Christ will show forth new creature glory; and when the new creature day dawns, and the Heavenly Father begins to rise into the morning heavens of the hearts of all, the Christ, having ushered in God, will do as these lilies -- fold up and modestly withdraw their glory as the day bloomers begin to open and absorb the light of the sun. Other creatures on other planes will also then begin to open up and let God into their hearts with his spiritual glory. At the close of this Millennial day, the Christ will turn everything over to the Father that he may be all in all to them as day bloomers of the eighth day, Jubilee time.

Nevertheless, as there are some day bloomers who hold their flowers up above the water a foot or so, in contrast to the others which bloom just above the water, even so will the church in their completed state, hold their glory on high, and exalt the power and glory of God before and above all others. This is characteristic of all the blue lilies, which represent the especially faithful ones of the human family. But now recess is over and we must return to our class study.

**COME, BE GATHERED TOGETHER TO THE GREAT SUPPER OF GOD.** Some may object to our interpretation that this refers to the wedding supper, or better stated, the wedding feasts; for they say it is the Lamb that is being married to the church; and, therefore, it is the supper of the Lamb. We have thought of this, but we have also thought of how the Bible states the matter; for it says, "The kingdom of heaven is like unto a king who made a marriage festival for his son." Matt. 22:2. Here we see that it is the supper of the king, and he made it for his son's marriage. Therefore, we see it to be correctly stated here that this is the supper of God. He has prepared it for his son's marriage. And since, as we have already explained, the marriage was followed by a week of feasts unto which all

the neighbors were invited, we see that these birds flying in mid-heaven, after it is set forth that the Christ has been made one, as the Great Company shall have made the proclamation, show that this is the marriage feasts here referred to instead of the marriage supper of the Lamb.

Since, as we have experienced in our own partaking thereof, this supper of the Lamb is a highly spiritual feast, and the feasts that constitute the festival that follows for seven days are to be of the same foods and delicacies, this supper of God, that is here being offered the fowls that fly in mid-heaven, is also a highly spiritual feast. Hence none but those who have become spiritually awake, the fowls of mid-heaven, are invited to this supper of God. As long as we "swim" about in the truth and care for nothing higher, we are not invited to this supper of God. Even if we have risen slightly above the truth by awaking, to a degree, to spiritual things, even as the fowls of the lower heaven represent, we are on the right way but have not yet attained to where we can hear this call. But when we see that our own spirituality, our own godlikeness, is but as filthy rags and will not be acceptable to God, and is only intended as a means to obtain his spirit of godliness; then we can hear the voice of that angel that stands in the sun, the truth, and receive the invitation to the great supper of God.

When the truth, the knowledge that contains the glory of God, covers the earth as the waters cover the great deep, all will be "fish" as they swim about therein and become restored and blessed creatures of God. But when they awaken to what the truth is for, they will evolve out of the truth, and gradually arise to higher and higher levels of spirituality until they reach that height where they can hear the voice of the angel standing in the sun. They will then be invited to the supper of God, acceptance of which will place them in touch with the real spirit of God; and partaking of this feast will make them spiritual sons of God, new creatures.

19:18 THAT YE MAY EAT THE FLESH OF KINGS, AND OF CAPTAINS, AND MIGHTY MEN, AND THE FLESH OF HORSES AND THEM THAT SIT ON THEM, AND THE FLESH OF ALL MEN, BOTH FREE AND BOND, BOTH SMALL AND GREAT. The word "flesh" as it is here used does not refer to real flesh, but to the material or old creature conditions and attainments in a spiritual way. At funeral occasions we hear the great and the small lauded for their works, their spirit, their spiritual attainments, and when necessary they are praised for almost anything they have done so as to have a reason for placing them in heaven among the saved. But we are told by God that no flesh shall glory in his sight; and, as we see in this statement, all kinds of flesh are to be consumed. If kings are to be eaten, and with them captains and mighty men, and with them horses and their riders, and the flesh of all, both the free and the bond, the small and the great, is there any flesh that is to be left unconsumed?

While the flesh of all is to be eaten, the kings, and captains and mighty men are separately mentioned so as to show that they are not excluded; for the Lord will show that not even their flesh shall glory in his sight; for if one is to become a new creature, it matters not how wonderfully that one may have manifested his rule over his flesh, or how great his attainments in the flesh may have been, or how much he may have been exalted in the minds of the rest; for all this must pass away and the things out of God must come into his heart; otherwise he will have no new creature standing before God whatsoever. Even horse flesh must be eaten. Horses represent doctrines, and there are so many who depend so much upon doctrines to get them somewhere in God's estimation. It is evident that doctrines are very much depended upon to save people, for they will separate themselves from their brethren upon the slightest doctrinal difference that may arise between them, and thus they will hope to meet God's approval on the basis of their doctrinal beliefs and adherence, as well as upon their purity in this regard. The fact that they separate from others on this account shows that they think those believing errors will not be saved, and that they will be saved because of their doctrinal righteousness. These horses must also be consumed as well as those who ride upon them.

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. This beast referred to here is, doubtless, the papal church-state arrangement that existed down during the dark ages, and which received a wound nigh unto death, but which wound was healed. This beast as an organization was destroyed in the great time of trouble. Being a union of church and state in the past, it will not so exist again; and here it pictures this beast only as a church arrangement.

Under the Thyatira stage of the true church we saw how "Jezebel" was to be cast into a bed. This bed was the weakened condition in which she was to exist thereafter, especially during the incoming age. She will die on that bed in the time referred to in our citation at the head of this paragraph.

As an organization this beast is destroyed in the great time of trouble with which the Gospel Age is to end. Her church organization is shown as being destroyed in the treading of the winepress of the fourteenth chapter, where the clusters of the vine of the earth are crushed. The destruction of her governmental phase is shown in the setting forth of the seventh plague in chapter sixteen, where the islands and mountains pass away. Again, the passing away of both these phases of the beast is shown in chapter seventeen. The woman being made desolate and burned with fire, disposes of the religious phase; and the beast and the ten kings making war with the Lamb and being overcome by him, disposes of the governmental aspect of this beast. Since we are studying a later period than the time of trouble, in this nineteenth chapter, we cannot be studying what has taken place previous to this time. Therefore this beast and the kings of the earth represent something other than the organization of this beast.

When, in the Millennial Age, all these dead come back to life they will have the same thoughts, intentions, dispositions, knowledge, etc., with which they went down into death. They will be the same individuals they were while they lived here and made up Babylon as the beast we have studied her to be. If the Lord would allow it they would immediately reorganize that old Satanic arrangement; but it will never be permitted by him. Thus in their spirits and dispositions, desires and intentions, they are the same old beast. The kings will be the same as they were when they wept upon seeing Babylon go down, and would aid her again if permitted; but God will not allow them to organize again; they will be such only in disposition and desire. All those who died as being of her will endeavor to rehabilitate her, and thus they will be gathered together to make war with the one upon the white horse, the Christ. In his war against them he will be required to destroy this Babylonish spirit and disposition, and thus their flesh, materialism, must be consumed. Everything in this new order that is governmental in nature will war against this Babylonish spirit to destroy it within the lives and hearts of the people. This is the winepress feature we studied in the fifteenth verse of this chapter.

19:20 AND THE BEAST WAS TAKEN, AND WITH HIM THE FALSE PROPHET. Here we find another factor introduced. The beast seems to be a comprehensive name for the entire religious system; but to bring out details the false prophet seems to be set forth here. This false prophet is Protestantism as distinguished from the image of the beast which is Protestantism organized and unified. The image is not mentioned here because as such it was destroyed in the end of the Gospel Age. The word "taken" used in connection with the beast in the above phrase, has the meaning of "arrested" or "caught." Thus we see this beast and with it the false prophet will be officially arrested, taken in charge by the one upon the white horse. Thus they will be officially restrained from further activities.

THAT WROUGHT MIRACLES BEFORE HIM, WITH WHICH HE DECEIVED THEM THAT HAD RECEIVED THE MARK OF THE BEAST AND THEM THAT WORSHIPPED HIS IMAGE. When, in the end of this Gospel Age, the union of Catholicism and Protestantism takes place; Catholicism will assume a more or less passive role, leaving Protestantism to do the acting; as Herodias' daughter, Salome, did the dancing. The miracles or wonders that will be performed will cause all to be marked with the doctrines and works characteristic of the beast. Thus she will deceive them into becoming inoculated with the same old spirit and doctrines the beast has been supporting and Protestantism had been protesting against far back in history. All this will be dealt with in the individual; the organization of these two having been done away with in this great time of trouble with which this Gospel Age ends; and, note, the verb tenses of the phrase heading this paragraph are all past in time, showing it refers to the activity of the great time of trouble, then a matter of history. The "miracles performed" has been treated foregoing; the fire being made to come down from heaven in the sight of men was explained.

THESE BOTH WERE CAST ALIVE INTO A LAKE OF FIRE BURNING WITH BRIMSTONE. Where brimstone is burning no living thing can exist. Burning sulphur gives off a gas that destroys all life. The statement that these two, the beast and the false prophet, were cast "alive" into this lake with its burning brimstone gives us assurance that they will be most thoroughly annihilated and disposed of. If their lives are cast into such a life destroying lake then we know of a certainty that their lives

are destroyed. When their lives are destroyed, then their spirit and their disposition will not exist any longer; and so we can know that their spirit and disposition together with everything that made up their lives will be destroyed out of the people that come back from the death state in the new age, after these organizations will have been destroyed as such. The lives of the beast and the false prophet do not exist unless there is human or other material power and intelligence to give them life. Thus they will cease to exist when they have been destroyed out of the lives of the people. If a person was slain and then cremated, his life was not destroyed in the crematory. If the beast and the false prophet are thrown into the lake of fire burning with brimstone while alive, we can know that their lives are forever destroyed. Thus they will be seen to never again exist.

19:21 AND THE REMNANT WERE SLAIN WITH THE SWORD OF HIM THAT SAT UPON THE HORSE, WHICH SWORD PROCEEDED OUT OF HIS MOUTH. The remnant is that which remains after a part or portion of anything has been removed. That which is left over after the beast and the false prophet, that is in these resurrected billions of the human family, has been removed and destroyed, is their natural selves. This natural old creature is slain by making of him a new creature; and this is done by the sword of truth that proceeded out of the mouth of the Christ. This sword is that which judges the intents and thoughts of the heart. Heb. 4:12. It will also be that which destroys that Lawless One. 2 Thes. 2:8. If these birds that fly in mid-heaven have all their natural selves destroyed by this sword of truth and are winging their flight into the spiritual atmosphere, and are feasting upon the supper of God, then they are being made new creatures.

AND ALL THE FOWLS WERE FILLED WITH THEIR FLESH. All these fowls who came to the supper of God were filled with the flesh of all these men and horses. Yes, they were "gorged" with their flesh. They had received a sickening sufficiency of the flesh, and henceforth would never try to make any appearance before God upon the basis of the flesh; for they fully realized that no flesh should glory in God's sight. Thus they were filled with their own flesh. When we come to see how despicable flesh is before God; how it makes war against God and all that is his; has done so all through the past ages, and even continues to do so in restitution times, until God shall slay it with the sword of his mouth, we become so gorged with it that we never want to think of our old flesh again. God tells us that the mind of the flesh is enmity toward him, that to his law it is not in subjection, nor even CAN it be; therefore it must be destroyed. It is only when all shall become spiritual as represented by the birds that fly in mid-heaven that all will become qualified to appreciate this fact and become new creatures before God which alone is pleasing to him.

The human family, today, eats much flesh. Pork, which is unclean according to the Old Testament, is a sweet morsel when properly prepared; whereas, grasshoppers are a thing of disgust, even though they are called clean in the law given to Israel. This sense of that which is edible and tasty seems to be a matter of education. In the Millennium, after man has eaten the perfect fruits with their luscious flavors and tastiness, will they ever desire meat again? We feel that they will turn up their noses in disgust and thorough nausea at the very thought of it. Just so it will be when at this supper of God they shall be fed upon the luscious things of the Holy Spirit of God. Then they will develop a liking for spiritual things, and at the thought of "flesh," natural graces, or godlikeness, will become sickened; never again will they desire to stand before God in the righteousness which is but as filthy rags in contrast to the fine linen which is bright and clean. Thus we see the new creature condition to be the final blessing for all mankind in the end of the Millennial reign of Christ.

## CHAPTER TWENTY

20:1 AND I SAW AN ANGEL COME DOWN, HAVING THE KEY OF THE ABYSS AND A GREAT CHAIN IN HIS HAND. This angel John saw come down represented the Lord Jesus when he came to do away with the old order and establish the new -- the kingdom of righteousness. When this is to be done, it is evident the instigator of all evil must first be bound and removed from all possibilities of further action, and so we find it here pictured. This angel came in the year 1874 A.D. and since that time has been engaged in this work. The key he had in his hand represents the power and the authority to do this work. The chain pictures the instrument with which he is to restrain the Evil One. The abyss



may be seen to represent the space outside of this earth's atmosphere, which is bottomless and in which Satan will be confined so as to be no molesting factor during the age of reconstruction and its subsequent period of new construction. The chain may be seen to be the seven volumes of truth which the Lord has brought with him to earth, and which will bind Satan most successfully.

**20:2 AND HE LAID HOLD ON THE DRAGON, THAT OLD SERPENT, WHICH IS THE DEVIL, AND SATAN, AND BOUND HIM A THOUSAND YEARS.** Here we have the Evil One presented in all his various phases of activity and manifestation. The Dragon represents him as he has deluded the world into thinking his is Christ's kingdom. The Serpent shows him as one who deceives by perverting the Word of Truth, as he did in Eden; and has been doing ever since. The Devil is the form he has assumed as an angel of light accusing the brethren, dividing them and causing them to persecute one another and also discouraging them as a result. The Satan form is that in which he is an adversary to all that is right.

Satan is to be bound, made powerless, through the light of truth. St. Paul brings this to our attention in 2 Thes. 2:8, when he speaks of "The Lawless One, whom the Lord Jesus shall consume with the breath of his mouth." This has reference to this very time when he shall come with the great chain. The word for "consume" here used means "to loose up" showing that Satan is to be done away with as a disturbing factor by loosing up or "analyzing" him and his tactics. The word for "consume" used in this citation is transliterated into our language in the word "analyze." The word for "chain" used in the first verse of this chapter we are now examining into is translated by one very scrupulous translator as an "un-loose," meaning in the Greek, something that destroys the loose condition by taking it away. A chain is used to remove this condition of being loose, and does it successfully. From this harmony of root meanings we can see that it is to be by the breath of the mouth of Jesus when he comes, as the one coming down from heaven, that Satan is to be bound in all his many forms. To the Bible student who has thoroughly digested the entire seven volumes that now have come out of the mouth of our present Lord, this chain and its work is a very real and successful instrument to this glorious end.

The thousand years during which he is to be bound are the thousand years of Christ's kingdom upon earth. During this time all mankind who have ever lived, and also the angelic sons of God who have been deceived by Satan will be brought under the light of truth and have Satan openly revealed before their eyes, as is stated, "And then shall that Lawless One be revealed." Each phase of this Evil One is a matter of deception and a manifestation of lawlessness. Thus Satan is to be rendered "powerless" by the appearing of the presence of our Lord; for God purposes to reveal himself fully before the eyes of all who are to be placed on trial for life everlasting as new creatures. Yes, when it appears unto man what the plan and the purpose of the Christ is, as God has arranged this matter, then Satan will be so fully exposed that his false power as an angel of light and truth will be gone, and he can no more deceive mankind; he will be bound completely.

**20:3 AND CAST HIM INTO THE ABYSS AND SHUT HIM UP, AND SET A SEAL UPON HIM.** Not only is Satan to be bound by this chain of truth so that he will be powerless to deceive, but he is to be restrained from exercising his power in every way. He will have no liberty to molest or destroy in any sense. He, seemingly, will be removed from earth's atmosphere so as to deprive him of the privilege of annoying his former subjects. He will be sealed in that condition; and, since this means God's power operating to this end, we can know that he will be successfully kept away from his deluded subjects until they can be thoroughly disillusioned as to his former deceptions.

**THAT HE SHOULD DECEIVE THE NATIONS NO MORE TILL THE THOUSAND YEARS SHOULD BE FULFILLED: AFTER THAT HE MUST BE LOOSED A LITTLE SEASON.** It is implied in this statement that he will be permitted to deceive again when the kingdom of Christ is at an end, else why should he be loosed again at its close? It is possible for those who know the truth fully, from a logical and historical standpoint, to be deceived if they do not receive the spirit of God out of that truth. This is demonstrated in the state of some of the truth people today. The Spirit of Truth will guide us into all truth, the spiritual truths as well, if we will pay attention thereto; but if we do not get this "all truth" we shall be open to his deceptions again, and be misled by him. As long as we are old creatures, no matter how well we know the truth and its philosophy from the material point of view, we are not deception-proof. The mind of the flesh, which is enmity toward God will put us at vari-

ance with him and our life will be forfeited unless it is otherwise with us. This loosing again is to test those who have not gotten free from self in getting the spirit of God.

20:4 AND I SAW THRONES, AND THEY SAT UPON THEM, AND JUDGMENT WAS GIVEN UNTO THEM. While those who sat on these thrones, as seen from the following verses, are the Christ, these thrones are not referred to as being the twenty-four they occupied during the Millennial Age. This picture is that of the end of the reign of the Christ when all shall have been turned over to God, and God will have given them the powers and right to execute final sentence. So as not to confuse these two offices, the Lord, doubtless, has not designated these thrones by the number twenty-four. These thrones are official positions occupied by those who are pictured as sitting on the thrones. Notice that it does not state that they took judgment unto themselves, but that it was given unto them. The word judgment here used has the meaning of "decision" or "sentence." It is not the word that means to judge in the sense of educating and uplifting. As God's representative in meting out final sentence these will function after they have officiated in the capacity of judging in the sense of educating and uplifting for the thousand years. These will represent God in the final judgment.

AND I SAW THE SOULS OF THEM THAT WERE BEHEADED FOR THE WITNESS OF JESUS, AND FOR THE WORD OF GOD. The Greek preposition translated "for" here, is better set forth by the word "through" as is its best meaning. It is not those who have been literally "beheaded for;" this is too large in number, but those who have been beheaded through the witness of Jesus and through the Word of God, who are especially pleasing and acceptable to God for a position in these thrones. This beheading does not refer to literal decapitation, but the "cutting with an axe" that removes our head and places God's head in its place. Those who are so thoroughly consecrated to God that their own brains are not working other than as they are directed to do in the Word of God, and in the example or witnessing of Jesus, are the ones. This beheading must be as absolute in the spiritual as it happens in the material when one is operated upon by the professional headsman with his axe.

IF ANY THEREFORE HAD NOT WORSHIPPED THE BEAST, NEITHER HIS IMAGE, NEITHER HAD RECEIVED HIS MARK UPON THEIR FOREHEAD AND ON THEIR RIGHT HAND, THEY LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS. Notice that from this statement we see it is only the Little Flock of one hundred forty and four thousand who have not worshipped the beast or his image. This corroborates our contention in chapter twelve, last verse, that the Great Company are the seed of the woman, similarly to the papacy which is also a seed from her; even though they resist unto death the mark of the beast upon their forehead or right hand. All but this Little Flock will be those who fulfil the designations of worshipping the beast or his image, or of receiving his mark upon their forehead or upon their right hand. This Little Flock will live and reign, with Jesus, the thousand years during which Satan will be bound.

20:5 THIS IS THE FIRST RESSURECTION. It will be apparent to the Bible student that this is a very abbreviated fifth verse. This ancient manuscript, from which we are quoting, does not contain the apparent error and contradictory statement "The rest of the dead lived not again until the thousand years were finished." To follow this with the clashing statement that "This is the first resurrection" makes arrant nonsense. The first resurrection is that which is so beautifully set forth above; the resurrection into the divine order of all who have not worshipped the beast nor his image, neither have received his mark upon their foreheads nor on their right hands. These are to be raised before the rest of the world and are to be used in raising the rest during the thousand year reign of the Messiah. This is true whether one desires to place a material or a spiritual construction upon the word resurrection. We might add that we have no quarrel with this statement in itself; for it is very true that the resurrection of mankind into the new creature condition will not take place until at the end of the thousand years; our dissention is from its being set in here so as to make this appear -- resurrection at the end of the thousand years -- as the first resurrection. How can the "REST" be the first?

20:6 BLESSED AND HOLY IS HE THAT HATH PART IN THE FIRST RESURRECTION; ON SUCH THE SECOND DEATH HATH NO POWER. The blessedness referred to here is the portion of all who die in the Lord from henceforth. Those who so die at this time are they who partake of the first resurrection. When one has partaken of this blessing he is second-death proof. All will be so blessed in due time

as they become awake to, and are privileged to so die; but only those who partake of the first resurrection are thus blessed at the present time. The holiness that is the blessing of this class is the holiness of body that is their portion in that they receive divine bodies. When this announcement is made there are none other so blessed with new creature spirit and a perfect body in which to operate. All will become second-death proof when they are matured new creatures, regardless of what kind of a body they possess. Everyone is second-death proof who has God's approval, whether this comes in a bodily form he gives them, or whether it resides in God's omnipotence, to be used on their behalf.

**BUT THEY SHALL BE PRIESTS OF GOD AND OF CHRIST, AND SHALL REIGN WITH HIM A THOUSAND YEARS.** When we realize what a new creature is, that he is a duplicate of God in spirit, then we can see how beneficent a reign has been planned by God for those who are his enemies. They will be priests of Christ for they will take the things he has suffered and died to make certain unto them, and give them unto the people. These also will be priests of new creature blessings that are to be obtained from God alone. Thus we see significance in this statement "priests of God and of Christ." Here we have the twenty-four elders referred to; twelve functioning toward Christ and twelve toward God.

**20:7,8 AND WHEN THE THOUSAND YEARS ARE EXPIRED, SATAN SHALL BE LOOSED OUT OF HIS PRISON, AND SHALL GO FORTH TO DECEIVE ALL THE NATIONS IN THE FOUR CORNERS, GOG AND MAGOG.** At the close of the thousand years, when Satan shall again be loosed and go forth to continue his evil designs, the nations he goes forth to deceive will be those of the human family who have not made proper use of their privileges to become Israelites. These nations will be deceived again into following Satan off and into final destruction with him. Gog and Magog seem to represent the leaders and the common people, respectively. Ezek. 38:2,3. It will be through their leaders that the common people will be deceived and led astray. Gog represents all of mankind who desire to be leaders -- a wrong spirit -- and Magog pictures those following another than God -- also a wrong spirit. The fact that it will be in the four corners shows that it will be a world wide matter, this deception of Satan; for the earth will forever be purged of all that are not new creatures.

In setting this matter before us Satan was presented as being bound and then incarcerated. In binding Satan, the action perpetrated is not upon Satan himself but upon the minds of mankind. His incarceration is action upon him individually. No record of his unbinding is given us but he is loosed out of his prison. Thus he is bound, for all availing themselves of truth entire, forever; and his freeing from his prison will subject to his influence only those who have not had his influence over them destroyed or bound by the reception of all the truth doctrinal and historical and spiritual.

**AND TO GATHER THEM TOGETHER TO BATTLE; THE NUMBER OF WHOM IS AS THE SAND OF THE SEA.** Through their leaders (Gog) the common people (Magog), who have not made use of their privileges during the thousand years, will be gathered into the camp of the discontents, and be incited to battle against the established order of things of that time. To give these discontents privilege to show themselves off as enemies of all that is good, and also to prove and demonstrate the righteousness of that time, the Lord may permit some seemingly extraordinary things to happen, things that may appear that Satan is again in power and righteousness again without God's protection and sustenance. This will give all so inclined an opportunity to demonstrate themselves. Thus they will be gathered to battle against God and righteousness again. Their number being as the sand of the sea, seems to tell us that it is an unnumbered company in the sense that it is not known how many there will be of these who will turn again into sin and unrighteousness. Since there are more grains of sand upon the sea shore than there are human beings who have ever lived upon earth, we cannot read into this statement that their number will be as large as the sand of the sea.

**20:9 AND THEY WENT UP ON THE BREADTH OF THE EARTH, AND COMPASSED THE CAMP OF THE SAINTS ABOUT, AND THE BELOVED CITY.** Going up on the breadth of the earth shows that this was a world wide movement. The camp of the saints seems to have reference to the Ancient Worthies, who are here on earth temporarily only; for God has a spiritual habitation for them, as other Scriptures seem to indicate. Dan. 12:3; Gen. 17:8. The fact that they are merely camped here tells us that they are not permanently located here. The beloved city is the beloved government that will then be an established thing on earth. This government will be the desire of the hearts of all who are right as God

counts right. This government is love, godly love, and these evil ones under the control of Satan will try to destroy it and again establish in its place the selfish order of today.

AND FIRE CAME DOWN FROM GOD OUT OF HEAVEN AND DEVoured THEM. This fire may come in the form of lightning and destroy all the unrighteous. At least we can know from this that they will be destroyed, whatever the method God may choose to use. Since fire means destruction we can see that their destruction will be planned and carried out by God, the just Judge of all. They will be devoured entirely, showing that their destruction is not a symbolic one but an actual extermination from among the living. It will be an open manifestation of God's wrath against such.

20:10 AND THE DEVIL THAT DECEIVED THEM WAS CAST INTO THE LAKE OF FIRE AND BRIMSTONE, WHERE THE BEAST AND WHERE THE FALSE PROPHET ARE. A lake of fire would certainly destroy and consume all having life that might be thrown into it. But when it contains brimstone or sulphur in addition thereto, the thought is intensified; for sulphur fumes suffocate all life. Thus the Bible gives us to understand that this is everlasting destruction. Adam was destroyed, but he will live again; but if he is ever cast into that of which this lake is a picture, there will never be another resurrection of Adam. He will be dead forever.

It is our thought that Satan as a being was represented as destroyed in the fire that came down from God out of heaven; but as a deceptive arrangement which he will use to deceive the people at that time, his instrument set forth here under the name "Devil," will be cast into the same lake of fire and brimstone into which the beast and the false prophet were cast. These were cast into this lake during the thousand year period, but the "Devil" was cast into this same lake during the little period that comes after the thousand years are over. Just what this "Devil" will be, we have no way of knowing now; for if we did we might be disposed to explain the matter here, and it would then be no deceptive agency when this particular time should come. God holds this in his own secrecy.

AND SHALL BE TORMENTED DAY AND NIGHT FOR EVER AND EVER. This cannot be used as a statement to prove eternal torment of the wicked for it is a symbolic expression -- the devil, beast, and false prophet all being symbols, it necessitates the conclusion that the lake of fire and brimstone is also a symbol, and no reality. One very scrupulous translator renders this word translated "tormented" by the English word "ordealed." This seems to fill the bill nicely; for, in the minds of all, these systems will forever be proven unworthy of further continued existence by the fact that they have been destroyed by the fire from God.

When we have passed through straitened circumstances we sometimes speak of them as having been a terrible ordeal. All these religious systems, when looked back upon throughout the eternal ages of the future, will come up before mankind as just such ordeals -- experiences to be thought of as so dreadful as never to be desired again -- things to be shuddered at, things that almost meant their eternal annihilation, things that caused unspeakable grief and sorrow. Thus these doctrines and spirits pictured by the beast, false prophet, and devil will be thought of as terrible ordeals whenever they come into the minds of any again.

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. From here on, in this chapter, we have the Heavenly Father's part in this Millennial kingdom presented. Some think this statement pictures things beyond the restitution times, but the angel is merely covering the same period again and bringing the part of the Father into consideration. The throne being white represents the righteousness of God's judgments. The One sitting on that throne is Jehovah. From the brightness of his countenance the second heaven and earth flee away. By this is meant that the brightness of the truth dispels the ignorance and superstition of this present evil world. The same thing is presented to us again when the Psalmist states that the Lord uttered his voice and the earth melted -- in the day of Jehovah. During the kingdom time, as the countenance of God becomes more and more apparent, the old things of sin will be put away by mankind and also the old religious beliefs, and the organizations that supported them will be hated.

AND THERE WAS FOUND NO PLACE FOR THEM. These things of sin and superstition, of evil and

selfishness are the things of darkness. They must live in darkness, and cannot come out into the light. When the light of the truth, and especially the light of God's spirit begins to flood the world, there will be no dark places for sin and its associated evils to hide and protect themselves; just as when the sun rises in the morning it dispels the vapors and fogs that have collected during the night-time. Darkness and light cannot occupy the same place at the same time; and, therefore, there will be no place for the things of darkness when this throne is in operation. Present institutions and God's kingdom of righteousness cannot occupy the same place at the same time.

**20:12 AND I SAW THE DEAD, BOTH GREAT AND SMALL, STAND BEFORE THE THRONE.** To stand before the throne means to be there for purposes of final sentence; for one is always asked to rise when being sentenced in court. The dead are all they who have come from Adam's lineage. Adam was condemned to death, and all his children have inherited his condemnation, hence all are dead as St. Paul states the matter. This will be so until this sentence will be removed. The only ones who will have this sentence removed are the justified of this age, and none of them will be on the earth at the time of this judgment; some of these, the Little Flock, will be in this throne as God's representatives in this final judgment. (See verse 4 above.) The great of these dead will be the Ancient Worthies, and such as we may designate by the term Modern Worthies. The small will be the rest of the world of mankind. None of the world of mankind will be considered alive until at the end of the Millennial Age after they shall have passed this final judgment.

This throne of God is the supreme court of the Universe. It is represented in the court of the Christ in the Millennial Age even as the supreme courts of the land are represented in the circuit courts which are under them. These inferior courts attend to all the trials of justice, but are subject to review by the supreme courts. Just so it is with the throne of Christ and that of God. Christ's verdicts will not be final and will be reviewed by the throne of God. This throne of God, the great white throne, of necessity implies and includes the work of the throne of the Christ as a part of its workings, even as no case can come before the supreme courts of the land before they have been tried in the under courts. As we stated foregoing, so we repeat here; that this picture is set forth so as to give us the Heavenly Father's portion in this great work of giving life to those found worthy.

**AND THE BOOKS WERE OPENED; AND ANOTHER BOOK WAS OPENED, WHICH IS THE BOOK OF LIFE.** We feel certain that no one of our readers will dispute the statement that the Bible is the book from which they shall be judged; that it contains the standards and laws upon the basis of which they shall be judged. Neither will any dispute the statement that in this Word of God we have the words of life; for Jesus said that his words were words of life. John 6:63. But how can we say that the Bible represents the "books" and also that it represents the "book of life?" Again, which of its books is the book of life? It is our thought that the material things of the Word of Truth, the things that pertain unto justification and restitution, the things that have to do with the law of God according to which man is to be judged, all are to be found in the six books of the early rain, the six plagues, which plague away error and present the things of the truth upon the basis of which we will be judged as to our acceptableness before God from a material standpoint.

But there is another book, the seventh volume of this set, that deals with the spiritual things of truth, and which was poured out upon the "air," meaning the spiritual atmosphere of this present order. This has the things upon which alone God will ever grant eternal life to any one. These are the words of life and this is the book of life. No one will ever meet God's requirements for life unless he gets the things of understanding and love as they are presented in this "book." When the seventh trumpet blasts forth its message during this age which is now opening, the books will be opened, the six volumes of Scripture Studies will give forth their light, the six plagues will effect their purpose with mankind. But it will not be until after they have wrought their blessings upon the dead, bringing them forth unto material life, that the seventh of this series will begin to impart its blessing of life in its spiritual sense. Then the book of life will be opened. If the Bible is all the book that is referred to here, why is the plural form used in one instance and the singular in the other? Let us not be misunderstood in this matter. These seven volumes are nothing if they do not contain the Bible truths in these two particulars, and it is the BIBLE TRUTHS in these forms that is here referred to.

AND THE DEAD WERE JUDGED OUT OF THOSE THINGS WRITTEN IN THE BOOKS, ACCORDING TO THEIR WORKS. This judgment feature is that performed by the Christ during the age. These dead, small and great, will be enlightened by the things made clear in the six volumes of Scripture Studies. They will be uplifted as the truth sets forth they will and that according to their works in harmony with what is set forth in the six volumes. This lower court of judgment tried them as to whether they were found worthy to have a hearing before the supreme court of God's judgment or whether they were to be "returned" into hell. Please take note that they were judged out of the things written in the books and not out of the things in the book of life. The book of life was the basis upon which final judgment before God was to be rendered, as we shall see later.

20:13 AND THE SEA GAVE UP THE DEAD WHICH WERE IN IT. As we have stated foregoing, all are dead who have not met up with the requirements of God for new creature life. These dead, in large measure, are found in the sea. The sea represents the masses of mankind who are unruly and anarchistic in nature. When the reign of Christ shall have placed all insubordination under foot, this sea condition will have delivered up its dead for judgment. Thus they will become affected by truth as it has been set forth in the six volumes of Scripture Studies. All things stated therein concerning restitution and how it shall become effective will be brought to bear upon these coming from the sea.

AND DEATH AND THE GRAVE GAVE UP THE DEAD WHICH WERE IN THEM: AND THEY WERE JUDGED EVERY MAN ACCORDING TO THEIR WORKS. Death, as used here, has reference to the state of those who are unapproved, as yet, for life by God. The dead who are in death include all the imperfect who have not met up with God's approval for new creature life. These shall all be brought under the blessings of judgment as the Christ shall minister them, and that according to the things written in "the books." The word "grave" has reference to the state of oblivion in which the millions of earth's peoples will await this grand judgment time. These shall all come forth from the grave as Jesus promised; Jno. 5:28, 29. Thus seen all the dead shall become subjects of this benign influence of Christ's judgment. As they manifest their works under such conditions they will be judged; those coming into harmony shall receive blessings and those not coming in harmony will receive stripes.

20:14 AND DEATH AND GRAVE WERE CAST INTO THE LAKE OF FIRE. AND THIS IS THE SECOND DEATH, THE LAKE OF FIRE. Since mankind is dead in trespasses and sins none will ever be counted alive again until they shall have become new creatures. While they may become physically perfect, having stood all the tests of Christ's judgment, God is the final judge and he will not pass the sentence of life upon them until they meet all the specifications of a new creature before his judgment throne. "This is life eternal," said our Lord Jesus, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." Thus we see any one coming short of this has not life; and is, therefore, still in death. Thus all who are in any condition other than the new creature state are in the state of death, and when God's final judgment finds them there, will be cast into the lake of fire, the second death. Unto them it will be stated "Depart from me, ye cursed, into everlasting fire -- the lake of fire and brimstone -- prepared for the devil and his angels." Matt. 25:41. These coming to the end of the Millennial Age, must have lived sinless lives, at least outwardly; for a sinner of a hundred years is accursed.

The grave is also to be cast into this lake of fire. But some one queries, is not the grave destroyed when its last occupant shall be called forth therefrom, as Jesus promised all should be? Yes, the Bible tells us that the grave shall be destroyed. Hos. 13:14; 1Cor. 15:55. How then can it be cast into the lake of fire? Our answer is: The Psalmist tells us that the wicked will be "returned" into hell and all that forget God. Jesus, in his judgment work, will return a sinner, after a hundred years trial, into hell, the grave condition. He does not in his own kingdom authority sentence any one unto the second death, he merely returns them to the same place from whence he received them. But when God takes the responsibility of final judgment at the end of that kingdom time, he will cast all who have been returned into hell, the grave, into the lake of fire. He will just stamp upon the grave condition the title of second death, by approving the sentence of the lower court of Jesus' kingdom. The same will apply to all who are in the death condition, those who have not come up out of the state of death, imperfection, by becoming new creatures; for all who do not measure up to his law of love -- 1 Cor 13:1-3-- abide in death.

This lake of fire and brimstone is the second death. No one has the right to cast into the second death but God. He is the original life giver and he is the only one who properly and fittingly has the right to withdraw that privilege of living; hence he is the supreme court of the universe, whose judgments are irrevocable. Jesus brings them out of death, the grave, Adamic condemnation, the first death; and returns all who are not amenable to his kingdom and its blessings, to the same condition. But God will make this the second death by designating all that are in hell, the grave, as being in the second death. Thus, when those in the unapproved state are considered by God as being now in the second death, then death is cast into the second death. When those whom Jesus will have returned into hell, the grave, are considered as being in the second death by God, the grave will have been cast into the lake of fire.

20:15 AND WHOSOEVER SHALL NOT BE FOUND WRITTEN IN THE BOOK OF LIFE WAS CAST INTO THE LAKE OF FIRE. Not only will the unapproved of CHRIST'S kingdom, the dead, the unregenerated, be cast into the lake of fire; but the ones who were not found written in the book of life were also cast therein. Here we have positive proof for our previous contention that all must become new creatures or else there will be no place in life for them. If the class who merely come back to all that restitution has for them, come back to perfection of being, mentally, morally, and physically, are to escape the lake of fire; why is this statement above quoted necessary? If the ones in the dead class and those in the grave class are destroyed in the lake of fire and no further statement was made, then we would surmise that all others would be given a place in life. But even though they are not in the class of the dead, the unregenerated sinners, nor in the class termed the grave, they will not escape the lake of fire unless they are described in the book of life.

As we have stated foregoing, so we will repeat here; that the book of life is that portion of God's Word which has set forth the words that give us the Holy Spirit. These words have been brought forth in the last plague, the latter rain, the seventh volume of Scripture studies, the seven thunders; but not that book titled "The Finished Mystery." Those who "have an ear" will know what the spirit says when it makes the statement; "all who were not found written in the book of life were cast into the lake of fire." God cannot consider any one a candidate for life eternal unless he is a new creature. In the real seventh volume are the words of life, and all who are characterized by the things set forth therein are they who are WRITTEN in the book of life. We think that this is unmistakable evidence that all but new creatures will be destroyed in the second death. Since it does not say "whose names are written in the book of life," but who are "written" in the book of life, we are free to see that this word "written" can have the thought of "described;" and Strong sets this forth as a figurative meaning; and are we not studying highly figurative things? Yes, all must meet up to the new creature conditions and standards as are presented in the seventh volume of Scripture studies.

## CHAPTER TWENTY-ONE

21:1 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. In the preceding chapter we read of the One sitting on the great white throne; that the heaven and the earth passed away from before his face, meaning that the light of the truth caused the former heavenly and earthly orders to pass away. The masses delivered up the dead that were in them, and thus the sea passed away also; so here we have the fact recorded that the sea was no more. This picture is that of all these former things being out of the way, and Christ's kingdom established. But while the sea is no more, meaning that the mass of mankind who have been out from under the control of God's law and not subject to his planning and provisions, it having surrendered its billions unto judgment unto perfection of body and mind, death and the grave are still in existence; for the new heavens and the new earth must be supplemented by the New Jerusalem coming down out of THE heaven from God before those in the death state can be found "written" in the book of life and be considered alive as new creatures.

21:2 AND I SAW THE HOLY CITY, NEW JERUSALEM, COMING DOWN OUT OF HEAVEN FROM GOD, PREPARED AS A BRIDE ADORNED FOR HER HUSBAND. It will be noted that a new heaven is in existence at this time in the picture, for the former one has been removed. It will not be denied by the Bible student that this new heaven is Christ and his church, yet we see that while this new heaven

is in existence, John sees the holy city, the New Jerusalem, COMING down out of THE heaven from God, and she is adorned as a bride, fully prepared for her husband. This New Jerusalem, this holy city, coming down from God out of heaven, cannot, then, be the new heaven which is already established, else it would already be here. It is evident, then, that this New Jerusalem must be something else than, or in addition to, the new heaven; and so we shall find it.

It is our thought that this New Jerusalem, adorned as a bride for her husband, is the bride of Jehovah God, and not the bride of Christ. This bride of God is the Christ complete, Christ the head and the church which is his body. If the new creatures are to be the sons of God, it is evident that they must have a mother as well as a father; and since Jehovah is their father, the Christ complete is nothing other than their mother. Sarah was the mother of all of that seed of Abraham, of whom Abraham was the father. The New Jerusalem from above is the mother of us all, as St. Paul informs us.

In our Abraham study, where the Lord and his two accompanying angels pay a visit to Abraham, announcing the birth of Isaac "according to the time of life," we set forth the thought that Sarah pictures the consecrated flesh of each one of us which is so vitally related to God through our consecration unto him, that through this relationship we may be begotten by his Word of Truth unto first fruits of his creatures, becoming new creatures. In thus witnessing the spirit of God spending all its goodness upon us, the entire Christ, we become that through which we are begotten by learning to admire that spirit; and it is thus implanted within our hearts; and we are made new creatures thereby. Thus, when this entire Christ is complete, they will be that through which God will call the full display of his Holy Spirit unto the attention of all in the future; and in this way will be privileged to implant his spirit into all. In this way it is to be seen that the Christ is the mother through which God will bring new creatures into existence in that he uses her as the channel through which he gives his new creature spirit unto all, and it will be so forever. As Eve was taken from near the heart of Adam to be his wife in bringing forth the race, even so God has taken the Church and her head from out of the heart of himself -- sons of his love, so that through her he might have a channel for giving new creature life unto the entire race of his new creature sons.

The church is the bride of Christ, but not of God. The church together with their head is the bride of God. God offered this position, typically, to the Jewish nation, telling them how he would be husband unto them, but they were unfaithful unto him. Now it is the exalted privilege and position of the Christ. The church, as the bride of Christ, is his channel for giving restitution, material life, unto the world; but this is as far as they can go by themselves; they can merely restore what was lost. But when the time comes, that is here set forth, the time when the new heaven and the new earth are fully established, then the Christ will be the bride of God for blessing all with the privilege of receiving the spirit of God unto the new creature condition.

When a bride is adorned for her husband it is the wedding time. She prepares herself for this occasion, and when the time comes and she is all prepared, adorned for her husband, then the two become one, and the results are that a new family is started and grows. We know that the marriage of the Lamb takes place just before the new heaven is instituted; but here is a bride adorned, prepared for her husband after the new heaven has been fully established. Thus it is seen that the event that will make new creature sons out of all who so choose is at that time before the door. After telling of A new heaven, which John saw, he then tells of THE heaven; the Greek uses the definite article "the" in referring to this heaven from which John saw the bride, the New Jerusalem, descend. This particular heaven is the heaven where God dwells and reigns, and not the new heaven established over the new earth. This heaven is the original and eternal heaven, existing co-extensively with God, not a new heaven.

After the old heavens and earth and the sea are passed away, and in their places are set up the new heaven and earth, and restored, obedient mankind; then is the time for the new creature order to be offered to God's human children. This is an eighth day blessing, even as circumcision was to be done on the eighth day; and the second holy convocation of the passover feast was to take place upon the eighth day also. God cannot make new creatures out of the world of mankind until he gets them into such a godlike condition as restitution will afford them. They are too deeply dyed with sin and self to get their attention, and their dispositions are too imperfect and fallen to have that degree of



godlikeness which can take hold of and fathom all the beauties of true godliness. It is because of these facts that the new heavens must be established and the sea condition be removed before the Heavenly Father can begin to bless them with his Holy Spirit, through the Christ complete as his channel or bride in bringing them to the birth as new creatures.

21:3 AND A GREAT VOICE WAS SAYING OUT OF THE THRONE. BEHOLD, GOD'S TABERNACLE IS WITH MEN. The great voice that speaks out of the throne will be the overwhelming evidence God will give that new creature times are at hand. Coming out from the throne tells us that it comes from God. God will take up his abode with men. The tabernacle was a tent made for the specific purpose of "housing" the ark of the covenant. This piece of furniture was the symbol of God dwelling with his people. The other articles of service that were in the holy of the tabernacle were illustrative of how approach is made to God. When we attain the Most Holy condition, the things of the Holy for us will be passed forever, and will pass out of the picture, and remain only as a memory. The temporary housing of the ark of the covenant, the tabernacle, a tent, represents the continually changing bodies of the human and other perishable material beings with, and in whom, God purposes to dwell, thus constituting them new creatures. As this otherwise perishable material was divinely preserved while in the wilderness and thereafter, even so will God preserve the human and other perishable material bodies in whom he will dwell, because they have been constituted new creatures. The temple, made of stone -- imperishable material -- pictures the Christ as divine beings in whom God will dwell.

The ark of the covenant was constituted of a solid gold propitiatory or mercy seat and a wooden box overlaid with gold. This cover represents God, alone, as the head of the Christ, which is represented by the box without its cover. Since God, who only is holy, has always been divine he is fittingly represented here by that which is of solid gold. The Christ, in its every member, not excluding its head, the Lord Jesus Christ, all taken from the human family and later clothed with divinity, are properly set forth here by the wooden box overlaid with gold. This oneness of the ark with its cover, making a completeness, represents the oneness of the Christ with their head, Jehovah. Here we see the bride of God, the New Jerusalem, brought to our attention. As this tabernacle of God was with men after the new heaven and new earth were established and the old heaven and earth were removed, even so God will dwell with mankind in the way this ark pictures him and his church in oneness, when the New Jerusalem shall descend out of THE heaven from God.

While the blood for the satisfaction of justice was to be sprinkled upon the mercy seat, representing God who must see that his justice is properly compensated, all the blessings he had to dispense to his sons were pictured in the contents of the ark. In it was the rod of Aaron which budded and bore fruit in one night, showing that this priesthood was God's chosen instrument for dispensing his blessings. The two tables of the law showed that this Christ would be able to satisfy the law toward God and also dispense the blessings of the law, restitution, toward the human family. But there was in the ark another very important item, the golden pot of incorruptible manna. This was to be given only to the overcoming one to eat. The Golden pot represents God, even as the golden cover of the ark represents him. The manna in that pot represents the incorruptible-life-giving manna the new creature must eat of to be a real son of God. This incorruptible manna represents the everliving Holy Spirit of God.

It shall be the province of the Christ to be the channel through which God will offer his Holy Spirit unto every one. God has placed it on deposit with the Christ in that he has manifested his entire spirit upon them. It will be out of this Christ that all will be required and privileged to eat of God's spirit; for nowhere else will they see its exhibition in its completeness and in its exceeding richness. As the mother is that arrangement or portion of "the man" wherein the new child is nourished to maturity after the father begets it in her, even so is this Christ the arrangement of God through which his new creature sons are nourished unto life in its completeness. New creature life is to be obtained from none other than from God, even as the incorruptible manna was nowhere else to be had than out of this golden pot. As this golden pot with its manna was deposited within the ark, just so the Heavenly Father has placed his Holy Spirit in such relationship with this Christ that it can be had from nowhere else than from an intimate acquaintance with the Christ. The Holy Spirit, the incorruptible manna, is not gotten out of the Christ other than as it is received out of God as he is revealed and is to be seen in the Christ. This is the golden pot of manna in the ark.

Thus we see the New Jerusalem, which is the mother of all new creatures, is represented as coming down from God out of the heaven; and is otherwise pictured as the ark of the covenant, which, associated with God as his channel of blessing for the people, is presented as the bride of God fully prepared for her husband -- fully prepared and adorned to be fittingly united to him so that the begetting and bearing of the new creature sons of God may begin upon the human and all other planes. How wonderfully beautiful and grandly enlightening and harmonizing this spiritual insight into this matter is! The best evidence of the truthfulness of all this lies in the reception of these spiritual blessings into our hearts. We are not trying to convince any one of anything; simply endeavoring to place before those who have the ear to hear that which God has spoken into our hearts through that same hearing ear.

AND HE DWELLETH WITH THEM AND THEY SHALL BE HIS PEOPLE; GOD HIMSELF SHALL BE WITH THEM. 21:4 AND HE SHALL WIPE AWAY ALL TEARS FROM THEIR EYES. God will dwell with them in that his Holy Spirit shall be in them through this blessing of the New Jerusalem coming down unto them from him out of heaven. In this way they shall become his people. They shall become members of God's family, that family from whom all of its members are named, whether it be those in heaven or in earth. Since this time is located beyond the time when all of the old-heaven-and-earth things have passed away, and the new have been established, what is there about which the people should be shedding tears? Could it be that they want the old things back? No, it could not be such as that, for they would not have come this far if they were loving the old and sinful things. We are located, in point of time, down at the end of the Kingdom of Christ; when all that is sinful will have been destroyed; when all the dead will have been raised, and restitution blessings will abound unto all; therefore we fail to see anything about which the natural man will be shedding tears.

But there is something about which some will be sorrowful, even as there are in this day and age some that sorrow over other than material things. The Bible speaks of the mourners in Zion. This class are they who see the high ideals of godliness and are desirous of attaining thereunto, and are weeping because of their natural godlikeness being so self-assertive that they cannot live godly instead of god-like. They see that godlikeness together with all the material things in perfection and completeness still leave a voidness within their beings, a cave in the end of their Machpelah, restitution, which it pains them to contemplate; and this they desire to have filled. God is the only one who can fill this emptiness in their lives; and, in filling it by giving them to eat of the hidden manna, he wipes these tears from their eyes; and they are his new creature sons as a result.

AND THERE SHALL BE NO MORE DEATH, NEITHER SORROW NOR CRYING SHALL BE; FOR THE FORMER THINGS ARE PASSED AWAY. Here we see that these former things are passed away; so the tears that will be wiped away are not on account of these former things, and here it states that mourning and crying will have passed away, so there would be none of such tears to wipe away; yet God will wipe away all tears from their eyes. Nothing but the truth upon spiritual matters will harmonize the Word of truth, and we know we have that when we can so harmonize that Word.

21:5 AND HE THAT SAT UPON THE THRONE SAID, BEHOLD, I MAKE ALL THINGS NEW. This one sitting upon the throne is Jehovah, for it is now the new creature era. We know this from the statement "I make all things new." Yes, all will be made new creatures, and in this way this statement will be fulfilled. We cannot think that this will apply to the inanimate things of the world without end, after perfection of the material world shall have been attained. Why make all things new if all has been made perfect and complete, the new heaven and earth having been established? But when mankind will be made perfect in godlikeness and also bodily, then will be the time to make new creatures out of them, and this is just what is here promised; for the tense is present, not future. The expression "all things" is used by St. Paul when he speaks of uniting the all things in heaven and on earth under one head. Eph. 1:10; Col. 1:20. If these all things cannot be made new they will be destroyed, for God will tolerate none other. Restitution only renews; it makes nothing new.

AND HE SAID UNTO ME, WRITE; FOR THESE WORDS ARE FAITHFUL AND TRUE. We the St. Joseph, Mo., Ecclesia, are writing, endeavoring to make these things plain; for God has proven these things unto us as being things that are faithful and true. Yes, it is a truth beyond all question that God will make new creatures of all, if they will but co-operate. We would not write them if we were not

convinced that they were such. We trust that our readers will also realize these words to be such.

21:6 AND HE SAID UNTO ME, 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. Here again the Lord, God, presents himself unto us as the Alpha and the Omega. He is the beginning in that he planned and created all; and he is the end in that he makes them all new creatures by implanting his Holy Spirit in all. The fountain of the water of life is nothing other than the truth which gives us God's spirit. All that are of the weeping ones, above referred to, are they who are athirst for the real water of life; and God will give this life-imparting truth unto all. It will be given freely unto all, as freely as they will receive of it. They must drink his spirit out of it.

21:7 HE THAT OVERCOMETH SHALL INHERIT THESE THINGS; AND I WILL BE HIS GOD, AND HE SHALL BE MY SON. Here we see the same thought regarding the one overcoming that we saw set forth in connection with the seven stages of the true church in the first three chapters of this book. If it meant there what we set forth, then it must mean that same thing here. This also proves that the new creature condition is the privilege of all who are overcomers after the Millennial Age shall have conferred its blessing upon the human family. What will there be to overcome when the old heaven and earth are done away and Satan is bound and then destroyed, and with the Kingdom of God coming down out of heaven to bless all, if it is not the material or godlike self that must be overcome so that the spirit of God may come into ones heart and possess him, thus making of him a new creature? If he is such an overcomer then God will be his mighty one -- the word "god" means "mighty one." Love will be his power for all things as it is with God. He will be able to do all things in a godly way; for God, love, will be his spiritual power. Such an overcomer will be a son of God; not a son of Christ; but a son of God. All restored human beings are sons of Christ and his church; but, when they leave the material or godlike state and become spiritual with godliness as their power, they are then sons of Jehovah, as all new creatures are sons of God, all members of his family, named from him. Here again we see the new creature portion for all set forth. This is a sonship that comes after the old heaven and earth have been destroyed, and after the new one has shed its blessings upon all. Then alone will they be prepared for sonship with God.

21:8 BUT THE FEARFUL, AND UNBELIEVING, AND THE ABOMINABLE, AND MURDERERS, AND WHORE-MONGERS, 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. The fearful seem to be those who cannot trust God to the extent of fully consecrating their all unto him. The unbelieving seem to be those who do not believe the spiritual things, presented unto them, as being really truth. Neither of these classes can die in the Lord and possess that blessedness that is extended unto those so dying. The abominable are they who endeavor to do away with the blessings God has for his people, substituting something in its place. The murderers are they who hate their brethren, now new creatures, and endeavor to destroy their influence. The whoremongers are they who lend their power to another than to God, to materialism rather than to the spiritual. The sorcerers are they who concoct other things in place of the real spiritual truths God has for his people. This word in the Greek has the meaning of "one who mixes drugs or spell-giving potions." The idolaters are they who worship the truth or anything other than God, love, the Holy Spirit. The liars are all who present something other than new creature doctrine and philosophy for truth. Since sinners will not be tolerated for more than one hundred years, and our scene is laid at the very end of the Millennial Age, or at the beginning of the eighth day, we know that none of these listed above as being destroyed in the lake of fire are sinners in the common meaning of these terms; hence they are nothing other than enemies of God in the sense of being enemies to the new creature condition; those who will not submit to the begetting and maturing influence of God's Holy Spirit. All such as cannot be made new creatures, for the reason above listed, will be destroyed in the second death; which is explained here as being the lake burning with fire and brimstone. If there shall be any of these in the grave, returned thither by Christ, these also, while in the grave condition, shall be cast into the second death.

21:9 AND THERE CAME ONE OF THE SEVEN ANGELS WHICH HAD THE SEVEN VIALS FULL OF THE SEVEN LAST PLAGUES, AND TALKED WITH ME, SAYING, COME HITHER, I WILL SHOW THEE THE BRIDE, THE LAMB'S WIFE. This angel is the same one who served John, in that he showed him the

judgment of the great whore, as is recorded in chapter seventeen. This angel, we think, is the seventh one with his bowl of wrath. The six have never shown any such thing. The bride of the Lamb has never been clearly seen. It has always been stressed that the bride is the only new creatures ever to be, and that they were such because of being given divine bodies, something in which God had never created before; hence the new creation. But now we know better, simply because we have been shown what a new creature is, and what function in God's great economy she will play so that all may finally become new creatures.

Here we are to be shown the bride, the Lamb's wife. Since she is to be shown as the wife, she will be seen after her marriage and her childbearing has taken place. She will be shown as that with which Jesus, the head of the Christ, may be privileged to operate, in that she will bear unto him his children. When the entire Christ was presented as the New Jerusalem, in the beginning of this chapter, they were not mentioned as the wife, but as a bride adorned, prepared for her husband; for the simple reason that it is just at that time that she is to begin to function as such in respect to the world of mankind; but in this picture the church is presented as the wife of the Lamb because she has functioned as such, having brought unto him his children, the restored human family.

In the opening chapters of Revelation Jesus and God are prominently set forth as those who are acting; for the church is to be selected and blessed and saved. Here, where the rest of creation is to be "fished" for, the church is the one glaringly introduced, magnified, in the important office they are to fill. Without them there would be no new creature salvation for the world. When the Christ is presented to one as the bride of God, to that one so highly honored has come his time for being begotten by God through relations with him in and through this Christ.

In the following description of the bride, the Lord shows us the very important office in which this bride of Christ will function regarding the great work God has for her to perform. Not only is she the bride of Christ, but she is the essential portion of the bride of God, when it comes to functioning toward making new creatures out of all old ones, not only out of those once fallen; for God has had the opportunity of showing more of his Holy Spirit and thus placing it on everlasting display in his dealing with these when they were in their sinful and fallen state than he could in dealing with Jesus, who never needed such treatment whereby all his glory could be revealed by manifesting it toward or upon him. God never was privileged to bestow mercy upon Jesus. He could not display the degree of humility nor meekness upon Jesus that he has upon us. He could never show forth any forgiveness and its wonderful sacrificing love toward Jesus; neither could he forbear with him as he has with us. Love could not pour out all its loveliness toward Jesus; neither could patience go on exhibition with the same grandeur of display as it has since we have been brought into this relationship under faith's justification. It will be shown later, that these are things to be seen in the body of Christ, and cannot be seen nor derived from Christ, the head.

21:10 AND HE CARRIED ME AWAY IN THE SPIRIT TO A GREAT AND HIGH MOUNTAIN, AND SHOWED ME THE HOLY CITY JERUSALEM, DESCENDING OUT OF HEAVEN FROM GOD. The things that are characteristic of this bride of the Lamb cannot be seen unless one is spiritual; for in this respect alone does she differ from others. She differs because God has differentiated her from all. And this must be spiritually discerned if it is to be appreciated. The high mountain to which John was carried is to an appreciation of the kingdom of God. It could not be a literal mountain as will be seen when we come to a consideration of the city. This place or condition is in violent contrast to the wilderness into which John was taken when he was shown the great whore, the bride of Satan. In verse 2 above, the holy city -- NEW Jerusalem -- is presented as the bride prepared for her husband; while, here we have the holy city -- Jerusalem -- presented as the Lamb's wife. It is a fact, that without Jesus and God the church could not function to bring about the new creature condition in any and it may be for this reason she is not termed the NEW Jerusalem.

21:11 HAVING THE GLORY FROM GOD; HER LIGHT WAS LIKE UNTO A STONE MOST PRECIOUS, EVEN LIKE A JASPER STONE CLEAR AS CRYSTAL. This bride of the Lamb will have the glory of God; for all will be his new creature sons, having his Holy Spirit. They will also have his glory of body, being divine; but this is not here referred to. The phrase "her light" does not refer to the light she

generates, for the thought in the Greek word is that of "the cause of her light." This cause is that of the diamond, that diamond which we saw sitting in the throne when we examined into the symbolisms of the fourth chapter of this book. The light of the diamond is that of the glorious display of the rainbow, which was round about this diamond. The glory of God is his character of love manifested in its various graces, even as the diamond refracts light into its many different shades or hues. Only as this bride lives in that nearness to God will this be her light. This light is certainly most precious; for it is godly love. Being clear as crystal signifies uncontaminated and pure love.

21:12 (SHE) HAD A WALL GREAT AND HIGH, HAVING TWELVE GATES, AND AT THE GATES TWELVE ANGELS, AND THEIR NAMES WRITTEN THEREON; WHICH ARE THE NAMES OF THE TWELVE TRIBES OF THE CHILDREN OF ISRAEL. The wall of a city, in olden times, was its boundaries. All the inhabitants of the city were living within the walls; and the gates, being in the walls, show that one must get into the city by entering through the gates. Thus it is to be seen that the walls represent the city from the standpoint of its size especially. The walls being its protection also, and this wall being great and high, shows that it was perfectly secure on account of such a wall.

This city had twelve gates. Thus we see there were twelve ports of entry into the city. These twelve gates seem to tell us there will be twelve different classes of people enter the city. We draw this conclusion also from what follows, which tells us there were twelve messengers or angels at these twelve gates, and on them were written the names of the twelve tribes of the children of Israel. The Greek text tells us that the names of the children of Israel, in their twelve tribes, were written on the angels and not on the gates. There seems to be a distinction between the gates as twelve and the messengers as being also twelve. If these angels were at the gates it is evident that they were also without the city. But since an angel or messenger is a servant of God, these twelve messengers at the twelve gates are servants in the plan of God to assist those desiring to enter into the city.

We saw in our study of the seventh chapter of this book the statement made that there were to be sealed twelve thousand out of each tribe. In our study of these tribes we saw that these children of Israel were first children of Jacob, and then later became children of Israel. The Lord did not seal any out of the tribes of Jacob, but only out of the tribes of Israel. These angels who stand at these gates are they of the Little Flock who have been sealed with the seal of God, and as new creatures are within the city or are the city. In the memories of all they are seen as humans outside of this city, before they become of the city. One angel represents twelve thousand members of the bride chosen out of one particular tribe of spiritual Israel.

Since the world of mankind is divided into these twelve different divisions, each individual of the race will find assistance in his particular "angel" when he comes up to this city and desires entrance. The children of Jacob represent us when we first become associated with God and by faith take up sonship relations with him, all of which is very material in its nature. But when we further awaken to our privileges, and struggle for deeper blessings with God, we come into the Israel relationship with him. If we maintain this relationship and make out of it all we are privileged to, God will seal us out of this relationship with him into the new creature standing before him as a real son of his. God has taken from the human family for this purpose so as to leave a memory of us as such in the minds of the rest of the human family so that, in due time, they may come to these different angels who stand by the gates, and receive what instruction, encouragement, and assistance they need to enter into the city from the fact that we have been as they are and are now new creatures.

As each individual comes to the city, he will be enabled to locate the angel who represents his special make-up of disposition. Then he will be given all the assistance he needs as an individual to enter into that gate into the city. We shall study the gates later on. Since there are twelve different dispositions in the natural race, every one will be able to find his particular assisting angel by noting the name written upon each. The fact that those of his spiritual tribe, those of his especial disposition, have entered into the city and become part of it will give him all that he will need to qualify him to enter and become an inhabitant of the city. Since there are twelve thousand out of each tribe represented by that particular angel, he certainly will be able to find one who will meet up with his special case.

21:13 ON THE EAST THREE GATES: AND ON THE NORTH THREE GATES: AND ON THE SOUTH THREE GATES: AND ON THE WEST THREE GATES. If we will consult Num. 2; we will find that the children of Israel encamped round about the tabernacle in much this fashion. Three tribes were on each side, corresponding to the location of the gates of the Holy City. While they are listed as stationed in Num 2; we see no need of anything like that here. It shows that the new government will be easy of access to every one; and that everyone may come straight into the city from his quarter.

21:14 AND THE WALL OF THE CITY HAD TWELVE FOUNDATIONS, AND ON THEM THE TWELVE NAMES OF THE TWELVE APOSTLES OF THE LAMB. How a wall can have twelve foundations is hard to conceive; but that is not our business. These statements are not given us here to teach us architecture and construction, but are simply to get some thoughts regarding the new government and its blessings into our understanding. Since the wall represents the city, its foundations would bring to mind some things that are fundamental to being in this bride class; and so we shall find it. When considering the angels who were stationed at the gates we saw that there were children of Jacob, and children of Israel; that of each there were twelve tribes; that the children of Jacob were a predecessor or foundation for the children of Israel; that the one became the other. Here we have the same thing brought to our attention. Before we became spiritual children of Israel we were children of Jacob. The Apostles, twelve in number, were the foundations for the true church; and are here used to represent this condition in which we stood before God before we became real spiritual children of Israel.

We brought out some thoughts along this line when we were discussing the twenty-four elders. An elder is one qualified to teach and who has a disposition that will represent God in a way, at least not cast any ill reflections upon him. We showed that twelve of these elders represent the purely earthly godlike condition of the twelve tribes of Jacob -- old pigeon variety -- and the other twelve represent the first-fruit - of - the - spirit condition into which they come, and out of which are then sealed these 144,000 with the seal of the living God. It is our thought that the foundation stones, twelve in number, represent the Apostles who are the representatives of the Little Flock in their twelve divisions, fundamentally; and finally these become the twelve angels at the gates, and later the twelve gates of entry into the Holy City. They become the twelve angels at the gates when they have received the first-fruits of the spirit, become of the young-pigeon variety of righteousness. Since the Apostles served the church in its earliest state and through the Word did the same for the entire church, they are the foundation of the Holy City, Jerusalem.

21:15 AND HE THAT TALKED WITH ME HAD A MEASURING REED OF GOLD TO MEASURE THE CITY, AND THE GATES THEREOF, AND THE WALLS THEREOF. This angel that talked to John was the seventh angel with his vial of the wrath of God. It is the seventh volume of these Scripture Studies, which is only a Scripture study, that contains this golden measure or standard of measuring that which is godly, divine or golden in that sense. In the first two series of this last plague this standard is elucidated, and the fifth series especially calls attention to these things in God as they are called to our attention in the Abraham picture. This measure is for the purpose of measuring the city, the new creature condition itself; the gates, the requirements to be met for entering into this blessed city condition; and the walls thereof, its boundaries.

21:16 AND THE CITY LIETH FOUR SQUARE, AND THE LENGTH IS 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. It is to be seen from this statement of the city's dimensions that it is a perfect cube. Note also the tense used is present, showing that it is not a past matter, neither will it ever be such; for the city abides forever. The Most Holy of the tabernacle was also a perfect cube, each of its dimensions were equal -- length, breadth, and height. The statement given us first above is that it lay foursquare. This means that its foundation upon the earth was square; even so must it be with all who ever enter into this city, they must begin on the square; they must not be disproportionate in any respect in their attitude toward earthly matters. Honesty is a prime requisite in all who are ever to be of the city and who are to be blessed by entering thereinto. The added statement that the other dimension, the height was equal to the length and breadth, shows that the building was erected in accord with its foundation - equal to it. We must be conformed to this standard of cubical perfection and symmetry in our rearing as new creatures, members of this city.

We have, up to this place in the book, considered all the numbers of Revelation, with one exception (Rev 13:18), as literal ones; and have not treated them in any symbolic sense. Doubtless, this has been correctly done; for the resultant harmony will have convinced the close reader that this is the proper thing to have done. But in this instance we think it highly unreasonable to expect such procedure to continue; for we are not dealing in material things. This city is highly spiritual and, therefore, everything connected therewith is to be so considered also. The one talking with John, had a golden reed with which to measure. This one is the seventh volume; and we do not know how the seventh volume could have a golden reed or could measure in literal furlongs. This reed, being of gold, tells us that the standard of measure is that of the Holy Spirit or godliness.

If this city was a material one of these dimensions it would be a cube of 1,379 miles on each side. Think of a city with walls 1,379 miles high, and 1,379 miles in length and breadth. Where could such a city rest? Could such a large cube rest on our globe and still remain a cube? Where is there a high mountain so great that a city of this size could rest upon it? Just a little thought along this line, which we do not wish to use space for setting forth, will show one immediately that we are dealing with highly symbolic things. If the Lord had not used so large a unit of measure as a furlong, it might have been a temptation to consider it a literal city; but when it is set forth in such colossal size we know that it is not intended for material interpretation. It is our thought that the use of the furlong is to serve to this purpose, and also to have a unit of measure; for, without some unit, it would have been difficult for the student to know what was being set forth. We will, therefore, use the numbers in a symbolic way and leave the furlong out of the picture.

The number twelve thousand is made up of two portions; namely, the numbers twelve and one thousand. One thousand is derived by multiplying the full number ten by itself three times. Since a cube is a perfect object, having all three dimensions, the cube of ten is perfection in its highest sense. The Most Holy measured ten cubits each way and, therefore, represented this number 1000. Nothing more perfect than this could be anticipated. When this is multiplied by twelve, twelve being the number of the Apostles and the children of Israel in their tribes, we have perfection in its every kind or form, spiritually. The Lord chose to seal twelve thousand out of every one of these tribes of Israel, thus showing that a complete manifestation of his spirit will be upon display in that he has dealt with twelve thousand out of each of these twelve tribes. Can we think of more variations of any one of these characteristics of these tribes than twelve thousand? Thus, in this city being twelve thousand furlongs each way, length, breath, and height, we see how there is this absoluteness of spiritual perfection and completeness in this city from whatever standpoint it may be viewed.

21:17 AND HE MEASURED THE WALL THEREOF, A HUNDRED AND FORTY AND FOUR CUBITS, ACCORDING TO THE MEASURE OF A MAN, THAT IS, OF THE ANGEL. In addition to the other relations a wall bears to a city, it is its protection. The wall prevents any one from entering, and it also keeps those within from going out. It separates between the city and all outside of it. In a word, it means security to the inhabitants. This wall was one hundred forty and four cubits in thickness. As stated with reference to the furlong, so we think the cubit is also used as a unit of measure and does not seem to be typical of anything. The thickness of the wall is stated in cubits here because the city was measured in furlongs. The only thing we are concerned with in this measurement is the number given us; for what applies to the foregoing measurement, also applies here, and that is, this number is symbolic and not actual; for it is to be measured by the gold measuring reed which the angel, the seventh volume, had. Since this is highly spiritual it stands to reason that material things bear no relationship thereto, other than acting as symbols.

Since the wall is the security of the city and its inhabitants, this wall must call to our attention the things that make for the security of all those who have entered the city, and for the prevention of all who cannot meet the requirements to enter. The number one hundred forty and four immediately speaks to us of its factors, twelve times twelve. These two numbers twelve take us back to the twenty-four elders, twelve of these offices refer to the instruction we received from the material aspect of God's arrangement or plan, and the other twelve call to mind the spiritual phase of this same plan. And elders being teachers, it calls to mind the teachings and understanding we received from these two phases of the plan of God. And just as these twenty-four elders occupy twenty-four thrones arranged about the central

throne upon which God sat as symbolized by the diamond-like One sitting in that throne, even so does this wall surround the city proper, the throne of which was occupied by God and the Lamb as we saw in the opening verses of this chapter.

But some one may venture the objection that in one instance we add the two numbers twelve, and in the other we multiply them, asking in connection therewith the question: How do we harmonize such variety in our mathematics. This variety in arithmetic is strictly Biblical, we reply. Does not St. Peter tell us to add to our faith virtue, etc.? and does he not also tell us that "Grace and peace shall be multiplied unto us through the knowledge of God and our Lord Jesus Christ?" Here we have both addition and multiplication, and if this is done properly, there will be no subtraction of our joys and privileges, and no division between us and the Heavenly Father and his Holy City, Jerusalem. After we have been benefitted by all there is for us in the twelve material elders, then we are privileged to add the twelve spiritual ones to our quota of blessings, and that will result in attaining the new creature condition, symbolized by being a citizen within the Holy City. But our security is multiplied unto us as twelve is multiplied by twelve as seen in the thickness of the wall.

When one has gone through these two stages, symbolized in the foundation stones, twelve in number, and in the angels at the gates, representing the material and spiritual phases through which we must pass before we are privileged to enter into the city; then we are most thoroughly equipped to remain in that blissful state forever. When one realizes that all his knowledge and his endeavors at righteousness are nil with respect to his attaining the new creature condition, and then additionally comes to an understanding that even with the Lord before his heart's eye his endeavors to write into his being what he sees in God must likewise prove a failure, he is doubly informed that the new creature condition is attained by co-operating with God and letting him write these things of love in his heart, and that the flesh attainments profit nothing in this regard. This knowledge will multiply peace unto him in the accuracy it affords; and likewise it will multiply grace, the grace of godliness, unto him; and he will be one hundred forty and four cubits secure from going out from this blessed condition. The peace and joy which has been multiplied unto us through these twenty-four elders, keeps us in the city and keeps others out.

Since this wall represents the two numbers twelve, and both of these are purely human in their symbolism, and that the spiritual comes thereafter, can we not see that this measurement is human, of man? And as the city lay beyond its wall, even so does the spiritual lie beyond these two human conditions, the purely human, and the first-fruit of the spirit, which is also fruit in the human soul. It was also stated that this measure was of the angel. The angel being the seventh volume of Scripture studies, we find that while this is all human, it can be understood only when the spiritual things that this seventh volume brings to our attention are appreciated. Therefore it is human, and also that of the angel. The angel here referred to is not a human being, but spiritual things from God compiled in the form of a book. Nothing else that we know of will harmonize with all these designations.

**21:18 AND THE BUILDING OF THE WALL OF IT WAS OF JASPER: AND THE CITY WAS PURE GOLD, LIKE UNTO CLEAR GLASS.** The building of the wall of it, literally means the "inbuilding" or the material of the wall. This being of jasper tells us that it is the wisdom of God that planned it, the power of God that performed it, the justice of God that supervised it, and the love of God that desired it and paid all the cost of building it. Who else in the wide expanse of the universe of universes would ever have prepared such a city wall, such peace and security for his people, and so eternally abiding? Certainly none other than that jasper-like One who is seen sitting in the throne. This wall with its jasper hardness will be assurance of its eternal security to all within its confines. Its crystal clearness will guarantee all desiring to enter the city a clear insight into all things related thereto.

The city being pure gold, like unto clear glass tells us that all who make up this city will be divine in nature, and also perfectly transparent. In them will be nothing to hide, and it will be open and understandable unto all who are to investigate. The lives of all in this city will be an open book unto all; for God wishes it to be seen by all so that they can see that their purity of heart and their absolute deadness unto all but God's will and spirit is what made of them, these divine ones, new creatures. He wants all to see that they were at one time sinners even as all humans and that



this was nothing for nor against the new creature condition, but that it was their blessing simply because they fellowshipped God whole-heartedly and with a pure heart. It was not what they did that made them new creatures, but what they knew of God and rejoiced in, in him.

21:19 AND THE FOUNDATIONS OF THE CITY WALL WERE ARRANGED WITH ALL MANNER OF PRECIOUS STONES. Some translators say "adorned" instead of "arranged." It seems that each of these foundations, a precious stone, was additionally decorated or adorned with all the other kinds of precious stones. And that is what we see in our understanding of this picture. These foundation stones, having the names of the twelve Apostles of the Lamb written upon them, seem to represent the twelve characteristics of the twelve divisions of the humanity which went into the making of the church. Each Apostle represented one of these twelve divisions and the stone that corresponded to that division represented that particular characteristic of that division. Then, to show that while each division had this predominating characteristic, as is pictured in this stone, and also had all the other characteristics in addition but less prominently displayed, it is stated that these foundations were decorated with all other precious stones. So, while each one of us is out of some particular division of the human family and has some marked characteristic of his own, he has all the other graces of a human godlike spirit in a less degree. Our prominent differentiating quality is adorned with all the other graces to a degree. If this were not so then it would have been impossible for us to have become new creatures; for it is upon the basis of possessing the godlike graces that we are capacitated to absorb the godly ones out of God.

THE FIRST FOUNDATION WAS JASPER; AND THE SECOND, SAPPHIRE; AND THE THIRD A CHALCEDONY; THE FOURTH, AN EMERALD; AND 21:20 THE FIFTH, SARDONYX; THE SIXTH, SARDIUS; THE SEVENTH, CHRYSOLITE; THE EIGHTH, BERYL; THE NINTH, A TOPAZ; THE TENTH, A CHRYSOPRASSUS; THE ELEVENTH, A JACINTH; THE TWELFTH, AN AMETHYST. These twelve foundations of the city wall seem to represent the twelve Apostles, as foundation to the new creature condition; and also the twelve tribes of Jacob who later became the twelve tribes of the children of Israel. While some of the Apostles have had much to do with the bringing of the Little Flock to their final condition, others of them are so little known--nothing of them being mentioned in the Word that would permit us a deeper acquaintance with them -- it appears this knowledge is reserved for future use. Likewise it seems that the Lord has something reserved for future understanding in regard to these foundation stones. There seems to be no way of gaining an accurate knowledge of just what these stones are and what their distinguishing characteristics are. Authorities differ so widely that nothing definite can be gleaned from their settings forth upon this matter. We will, therefore, wait upon the Lord to add more accurate knowledge when he sees fit. We cannot write what he has not made plain; and when he has not spoken we delight to remain silent.

21:21 AND THE TWELVE GATES WERE PEARLS; EVERY SEVERAL GATE WAS OF ONE PEARL. The only way into this city with walls thirteen hundred seventy-nine miles high and two hundred feet thick and built of jasper stone, so hard that it can hardly be cut with its own dust, was through these twelve gates. We can imagine a great round pearl as effectively blocking entrance into the city; but how could it be used as a gate? We must let these things, given us here, act as vehicles for thoughts rather than as a means of picturing a literal city and its successful functioning as such. The fact that there are twelve gates shows us there will be entrance provided into this city for each of these twelve divisions of the human family, which divisions, as purely human, are pictured in the twelve Apostles, and the twelve foundations of this city's wall; and which divisions as awakened to spirituality, in having the first fruits of the spirit, are presented unto us as the angels at these gates, representing the twelve tribes of Israel -- for they had their names written upon them.

The fact that each gate was a pearl -- and there is no difference in perfect pearls -- and the additional fact that these gates were all the same size, none being granted more abundant entrance than another, tells us these pearls were all of the same size. Since perfect pearls of the same size are identical we see that each one who enters into this city will enter under no other conditions than that of being a pearl of great price -- old things having gone aside, and new things having arisen, and these being out of God. The new creature portion of all is the same, love which varies and changes not. In Study One of Series Six, we took up this matter of the pearl, showing that it represented a new creature

in that it was a created gem, created in a living organism; whereas, every other gem is a work of the power of God as expressed in nature, and shown in the twelve foundation stones. Since entrance into this city was through the pearl gate, we are to understand that only those who have become a pearl in character are permitted entrance into this city.

Since a pearl reflects all the colors of the sun, all the colors that are to be seen in all the foundation stones, it speaks of nothing other than the character of God, the new creature condition, godly love. Regardless of what our natural disposition may have been as it is pictured in the foundation stones, we must become a pearl in character or else we will never gain admission into the city. The end product of all is the same; namely, a new creature, the Holy Spirit in the heart, regardless of what the natural disposition inclined the candidate to manifest. The fact that the foundation stones were adorned with all manner of stones of precious variety, gives assurance that a pearl with its iridescence was a possibility of the blessings of the Lord, godlikeness, seen pictured in these adorned foundation stones and used as he intended it should be. It is significant that the gates had not the names of the children of Israel upon them, but only the angels at these gates were so named. So we see when one once has become a new creature he loses all characterizing features and the one characteristic thing about him is the Holy Spirit. We can now see why we were privileged a study on the pearl.

The pearl gates call to mind the revolving doors in some buildings today. These doors are always shut; and to make entrance by one of these revolving doors one must get into it; otherwise one can never gain entrance thereby. Just so with the pearl gate. One must enter this pearl condition to gain ingress into the city. Otherwise the gate is always shut to one. We cannot enter the New Jerusalem unless we do so by becoming a pearl of great price.

AND THE STREET OF THE CITY WAS PURE GOLD, AS IT WERE TRANSPARENT GLASS. A street is the most public place there is. Everyone has right to the streets. In olden times most of the trading and bartering was done in the streets. Note that it does not speak of streets, as of there being many of them in this great city of such great breadth and length, but only of one street. Streets are thoroughfares to permit us getting to our desired destination. The purpose one has of entering this city is to obtain eternal joy. This is God's purpose in life for all. Love is that public thoroughfare that takes one thither, and this street being of gold tells us that love is the most characterizing quality in God. All will travel this street to its only terminus; namely, eternal joy in the Holy Spirit. There will be no other place to go to, and one will meet all upon this street. In this way no one will get lost and all will have the same company and associates. Love will be the common, the most public thing in this city; all intercourse will be upon the basis of love; and every one will enjoy its privileges and its blessings.

That this street was transparent, as glass is transparent, tells us that love will become the intelligent possession of all. Now all think they have love when they have only that which is like love in its results; but which is as far from being love as the east is from the west. Love, when viewed as it is in God, is simple, and transparent. It is a matter of intelligence rather than of something indefinable. It is clearly to be conceived, rather than to be vaguely and undescribably held beyond the mental grasp of the individual. It is to be intelligently held in the heart rather than indefinitely sought and striven for. Yes, this street of gold is as transparent as glass. One will be able to see clearly what is the basis of his progress in that desirable direction of everlasting peace and joy.

21:22 AND I SAW NO TEMPLE THEREIN BECAUSE THE LORD GOD ALMIGHTY AND THE LAMB ARE THE TEMPLE OF IT. Temples are places prepared for worship of the gods of the people. The word for temple used here in this statement is the same that is used in the last verse of chapter fifteen, and has reference to the Most Holy in which the ark of the covenant was housed. The temple of a city is the place wherein God dwells for that city. If God is the temple of this city then he is the one wherein the inhabitants of that city come with the purpose of worshipping their God. But what other God can they have than God himself? Let us examine the statement given us above. The literal Greek reads: "Because the Lord, the God, the Almighty" and the Lamb are the temple of it. From the standpoint of "the Lord," which term means "master;" and from the viewpoint of "the God," which word has the meaning of "mighty" one; and including with this the thought of "the All-mighty" we have God presented to us from a view of his material being. As such he has been operative before us and will be so

viewed by all until they begin to seek out him who dwells within, God from the viewpoint of his spirit of love, his Holy Spirit.

When this new order of things will have been established, then God as a God of almighty power, the Lord and master of all things, the Creator of all, will be everywhere evident. Being so everywhere apparent in his works of power and wisdom, pregnant with the greatest joys and blessings for all, he will be so omnipresent as well as ubiquitously encountered, that the worshipfully inclined ones, those who desire to appreciate him from the standpoint of his love, can always find opportunity to praise and worship the Holy Spirit. Everything will afford an opportunity, to those so inclined, to worship the spirit of love everywhere to be appreciated. Thus God will be that temple in that his works will be seen everywhere, giving all the opportunity to come into a worshipful attitude of love, which is God in the best sense, the only thing to be worshipped in the real sense.

The Lamb was also the temple of the city. It is our opinion, from other bases of truth than the following, that this Lamb includes the entire church together with their head, Jesus. Has not an abundance of evidence been set forth to show that the church is the means through which God will be able to fully demonstrate himself as love? Is not the bride, the Lamb's wife, almost identical with the New Jerusalem, the bride of the Father? Could it be left out and a proper place to worship love be had in this city? The fact that it was stated to the overcoming one that he would be made a pillar in the temple of God is evidence beyond question that these overcoming ones are a part of the Lamb which is to be the temple of God, love. On these pillars was to be written the name of God, Love; and the name of this city of God, the New Jerusalem, Love; and the new name of Jesus, Love. So when one went into the temple with these many pillars in it all so inscribed, he could worship nothing other than love. Thus we see that the works of God as his works of creation, together with his work in the church with Christ as their head, all this will be the temple of this new city, and it will be so everywhere present that this temple, or opportunity to worship love will be the city itself.

21:23 AND THE CITY HAD NO NEED OF THE SUN, NEITHER OF THE MOON, TO SHINE UPON IT: FOR THE GLORY OF GOD DID LIGHTEN IT, AND THE LAMB IS THE LIGHT OF IT. Every city needs light, and all material cities need a sun; but this city, being a spiritual one, needs no sun; for the glory of God is that which lightens it. The light of the spiritual ones is spiritual light, and this spiritual light is the glory of God. Everything in this city will speak of God's glory, even as every pillar in the temple had the name "Love" written upon it. Thus we can see how the glory of God will be the enlightening influence of this city. The Lamb will be the light of it, even as a lamp is called the light in that it is that instrument through which light is spread abroad, even as the pillars of this temple will hold before the worshipper, the name of Love. The Lamb being the light, means that the Lamb is the lamp of this light of God's glory. The Greek word for "light" has this meaning.

The moon is the Old Testament which has held these things forth in type and prophecy. Until the sun shines upon the moon it emits no light; and, until the gospel light, the material statement of the plan of God in plain words, is understood, the types and prophecies are dark and meaningless. Up till now we required the "moon" for we had not yet come to an understanding of the glory of God; but when we shall have attained a full understanding of God's glory, which is now about our blessed realization, we shall need none of these other things for we shall have attained that for which this "sun" and "moon" have been given us. The Christ, which is the central theme of the Old as well as the New Testaments has now been completed. It is the embodiment of the light of both the "sun" and the "moon;" and being the expression of this combined light in which the glory of God is to be seen, it becomes the lamp out of which the glory of God shines for the enlightening of all who are in the city.

21:24 AND THE NATIONS SHALL WALK BY THE LIGHT THEREOF; AND THE KINGS OF THE EARTH DO BRING THEIR GLORY INTO IT. The glory of God, as the light of this city, will be that which will enlighten the nations of the earth. They will begin to walk in the light of it throughout the Millennial Age, when, as yet, they are far from it. The kings of the earth are the great ones who have been God's representatives in the earth up to this time; we have reference to the Ancient Worthies. These will bring glory into it in that they will ascribe all glory to this arrangement of God as the means of salvation, the only channel of acquaintance with God, and the only source of eternal peace and joy. It

may also be seen that when these nations have walked by the light of it they will all become kings, as God foreshadowed in making Adam a king; and when they all thus become kings, they will all bring their praise and adoration, their worship, into it.

21:25 AND THE GATES OF IT SHALL NOT BE SHUT AT ALL BY DAY: FOR THERE SHALL BE NO NIGHT THERE. The Greek text states the matter thus: "The gates of it shall not be locked by day." The gates of a city were locked at sun-down for safety. Thus one arriving after the gates were locked could not enter the city; unless it had the small side gate called the needle's eye. But this city, here brought to our attention, had no such needle's eye, for the same reason that it needed not to lock its gates. Thus is seen illustrated the fact that no one will ever find the gates of this city locked unto them. The only thing that will keep any one from entering into the city will be the angels at the city gates. These represent the requirement necessary for admission into the city, and any one not satisfying these angels, not coming up to these requirements of a certain relationship attained with God, will not be able to enter in through these gates which represent such spirituality, without which none can become new creatures.

City gates of old were locked at sun-down, automatically, we might say. It might be said that darkness locked them. They were also locked upon the approach of an enemy. These gates of pearl are always locked to one who is in ignorance; for the dawn of a new day always opened a city's gates. No one will ever enter into this city with the least shades of the darkness of ignorance in him. A new creature is fundamentally a child of light, intelligence. This city's gates were also locked to all enemies; even though they be to a degree enlightened. The pearl gate is never to be entered by an enemy; it is in itself always effectively locked to all enemies of the city. All those possessing minds of flesh, natural men, being enemies of God, will find these gates locked to them at all times.

21:26 AND THEY SHALL BRING THE GLORY OF THE NATIONS INTO IT. After the nations have walked in the light of this city they will finally do as the kings of the earth did, bring their glory into it also. These nations will come to the place where they will see that glory is to be seen or worshipped in no other place than in this city. Thus they will bring their praise and worship into this city. This will be done in that the instruments of the Lord operating in that day will bring these glorious results about. Thus THEY shall bring the glory of the nations, heathen, into it.

21:27 AND THERE SHALL IN NO WISE ENTER INTO IT ANYTHING VULGAR, NEITHER WHOSOEVER WORKETH ABOMINATION, OR MAKETH A LIE: BUT THEY WHICH ARE WRITTEN IN THE BOOK OF THE LIFE OF HEAVEN. The word translated "vulgar" has the thought of "common" in it. The common thing referred to in this connection is the commonest thing there is in the human family; and that most common of all things is selfness, self-action. It is so easy to take our internal promptings as a basis of action. Let us again state that there is nothing more common. The common ones who shall not enter into the city, are they who cannot, or rather choose not to get entirely free from self so that they may become Pearl in quality of action and thus be able to enter into the city. The most uncommon thing is to be so dead to all of self that God dwells in the heart through his Holy Spirit and is the basis of our actions henceforth.

"Whosoever worketh abomination or maketh a lie," are they who substitute something other for these things that make for real and eternal life, joy, and happiness. This kind of substitution is a real abomination in the sight of God. Any one so doing cannot enter into the city, for he has such things as will not permit him passing that pearl gate. Those making a lie are practically the same; for they represent the class who prefer error to truth, darkness to light. Notice the statement is made that he that "maketh" a lie. In that day it will have to be a wilful making of falsehoods and abominations -- the same word referring to both abomination and falsehood -- for all will be so enlightened that it will not be deception through ignorance any longer. The pearl gate keeps out all these enemies.

The only ones entering into the city will be they which are written in the book of the life of heaven. Here the matter is stated so as to leave no doubt as to who will enter into the city. The book of the life of heaven shows us that it is the book of life of the spiritual, "heaven" having reference to the spiritual or new creature condition. The book of the life of heaven is the setting forth of the

understanding of the new creature and its requirements. It does not state whose NAMES are written in the book of the life of heaven, but "they who are written in the book of the life of heaven." One can be written in a book only in that he is described in that book. So one is written in the book of the life of heaven if he is described in that book, and since a new creature is fully described in the Bible and the works explaining that matter, we can see that it is only those conforming to these qualifications as to what makes a new creature that will enter into the city. Other manuscripts give this as the book of life of the Lamb. We think this is the same book of life referred to in Rev. 20:12.

## CHAPTER TWENTY-TWO

**22:1 AND HE SHOWED ME A RIVER OF WATER OF LIFE, CLEAR AS CRYSTAL, PROCEEDING OUT OF THE THRONE OF GOD AND OF THE LAMB.** A river of water of life signifies that there will be an abundant supply of that without which life is impossible. No such river of life's water has been in existence before the time signified in this part of the picture. It will be only when the Holy City is fully established that this water-of-life supply will be in the proportions of a river. Now it is rather scarce; it is the "water of Shiloah that flows softly," Isa. 8:6; -- this was the stream that watered the king's garden -- but then it will be river in size. This river of the water of life, which is the spiritual truths that have reference to the new creature, will be clear as crystal. Our Lord prayed that we might know God and Jesus Christ whom God had sent, stating that this knowledge constituted eternal life. Jno. 17:3. Is this not an explanation of the river of life that issues from out of the throne of God and the Lamb? This is now as clear as crystal to the Lord's consecrated. This line of truth purifies itself in our minds, for it is the spirit that leads us into all truth, and keeps itself clear and pure, in that it must continually prove itself. It is as accurate and self-proving as geometry. It is our thought that Isa. 8:6 to end of chapter; has reference to the time immediately future, after the church is gone. Verse 19 shows that the evil spirits will play a part, and probably when the two horned beast makes fire to come down from heaven in the sight of men.

This river of the water of life proceeds out of the throne of God and of the Lamb. These both occupy the same throne; for in studying it in the fourth chapter in this book we saw that both God and the Lamb sat in the throne. And as the glorious light of the rainbow surrounded this throne -- light refracted from the diamond-like one that sat in the throne -- even so we see the water of life issue forth from this same throne. Here the water of life symbolizes the same as the light of the rainbow. This is not a Millennial Age picture, but one that will find its fulfilment when the Millennial Age shall have wrought its blessing upon the race, and they will be prepared for something better than mere doctrinal truths and material blessings.

**22:2 IN THE MIDST OF THE STREET OF IT, AND ON EITHER SIDE OF THE RIVER, WAS THERE THE TREE OF LIFE.** Accessibility seems to be the marked thing in the way these trees are located, the word tree used here in its generic sense. Being in the middle of the street gives access to them from both sides. Being located on either side of the river shows that they are freely reached from both sides of the river. These trees of life are the ones that are in the paradise of God; for this city is God's paradise. Of these trees of life the overcoming ones were to be privileged to eat. These trees represent Christ and his church as human beings, upon whom God had the privilege of bestowing all the grace of his Holy Spirit. We, in addition to receiving this blessed grace, have also had the opportunity of absorbing the spirit that gave it birth, by being called into the wedding supper; and thus have become new creatures, blessed with that same spirit. This latter joy will also be the extreme joy of all his intelligent creatures who are privileged entrance into the Holy City.

In Isaiah 61:3; these trees are called to our attention as being those mourners in Zion unto whom the oil of joy shall be given for their mourning, and the garments of praise for their spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that he may be glorified. This Christ class, as they existed here in the flesh and then were associated with God in this wonderful city, will be the trees of life everywhere visible and accessible when the street is used and the river of life is sought for its refreshing possibilities. These trees of life having all been taken from out of the human family in their fallen state will be of great assistance and encouragement and

enlightenment when all seek the blessings of this city. The church will be conceived of only in its human state; for Jesus said, "I am the light of the world, while I am in the world." The expression "wood of life" as the Greek gives it to us, has reference to a genus of trees, and not to a single tree.

WHICH BEAR TWELVE MANNER OF FRUITS, AND YIELDED HER FRUITS EVERY MONTH; AND THE LEAVES OF THE TREES WERE FOR THE HEALING OF THE NATIONS. Our understanding as to what these words say is as follows: These trees of life produce twelve fruits, different fruits; and yield their fruits each month; and that the leaves of the trees are for the healing of the nations. Since these trees represent the humanity of the Christ complete, their fruit must be in harmony with this thought. Since there are twelve tribes of Israel out of whom these 144,000 body members were sealed, it is apparent that these twelve divisions, each representing a different characteristic of the natural, yield a fruit unto God, in that they bring unto God or the new creature condition, their quota of people, a twelve fruit. In other words they seal unto God their thousands or millions out of the twelve classes of people out of whom the church was sealed, and of which twelve divisions the entire people are made up. It was promised that the overcoming one was to eat of these trees of life that are in the paradise of God. We, the Christ, are the first twelve-fruit unto God of his creatures, eating by faith; hereafter the after fruits are to continue forever partaking of the fruit of these trees, historically. If they are trees of life, what could their fruits be other than living ones, new creatures?

Yielding their fruits each month is equal to saying that they yielded their fruits each new moon. The Greek word translated "month" in this verse is also translated "moon" in Gal. 4:10; in the Diaglott. The Hebrew month was a lunation of time, and began with each new moon. With them each new moon was a feast time. On the new moon they were to sacrifice as burnt offerings, two bullocks, one ram and seven lambs which shows us that it was quite a feast time. This was not a sin offering; but a burnt offering, and seems to call attention to the offerings that reveal God's Holy Spirit rather than to the ransom matters.

One of these bullocks seems to represent God, and the other bullock our Lord Jesus. A bullock represents the sacrifice of that which is perfect and complete; and, therefore, God would be represented by a bullock. In the sacrifice of Jesus, God had a more LIVELY interest and portion than did even Jesus, and it was only Jesus' privilege because God could not function in that capacity; but God was fully represented in that anti-typical bullock, Jesus. Does not St. Paul have reference to the blood of God -- and is not blood always typically used, literal blood buying nothing, it being a symbol of suffering or life -- in Act 20:28; when he speaks of the church which God "made about himself" with his own blood -- literal translation of the Greek text? This sacrifice will be basic to all fruitage forever. The ram, as the head of the flock, as its lifegiver, pictures the Heavenly Father as the head of the family of God as well as its lifegiver. Eph. 3:14,15. The seven lambs represent the family of God, all new creatures as they come into that family. Thus the seven lambs represent the family of God no matter what far distant "moon" or "month" or cycle of time it may picture in the future, it is always a complete family, represented by seven lambs. Nu. 28:11.

Since this river of life came out of the throne of God and of the Lamb, we can see the appropriateness of these two bullocks representing the Father and the Son, who are also the temple of this Holy City. As these seven lambs and the ram at first seem to represent the Christ with God as their head, these seven lambs may be seen to represent this increase in the family of God as month after month these trees of life bear their precious twelve fruit of new creature sons into the family of God. Since these trees were in the midst of the street and on either side of this river of life, it is apparent they thrived and produced their leaves and fruits because of the nourishment they derived out of this street of pure gold, and transparent as glass; and out of the water of life. Which things have been explained.

The Jewish month began at each new moon. It represented a complete cycle of time, and each new moon was celebrated by the same feast time and burnt offering showing that each moon was a picture of a complete cycle of time in God's great program for the universe. It is our thought that the first new moon feast time after the church becomes a fruit unto God will be when the Great Company are privileged to come into this city and eat of this fruit and be yielded unto God as his new creature sons, and the sacrifice of themselves as a part of this burnt offering will place them in with the seven

lambs as members of the family of God. The second new moon will be when the world of mankind will come into the city and are privileged to eat of these trees of life as overcoming ones and become fruit of these trees and as his new creature sons will be seen in the seven lambs with the one ram as their head, members of the family of God. Then when a plane of angels becomes so blessed or another planet of beings matures to this same condition, the third new moon will have been fulfilled; and so on throughout the future cycles of time, one new moon after the other will bring their quota of these twelve fruits into the family of God to be in this offering of seven lambs under the one head.

The material interpretation the Finished Mystery placed upon this verse cannot be true; for there are more than twelve months in a year, and out of nineteen years there are seven years with thirteen months in them. We cannot, therefore, let a tree represent one of the 144,000 and multiply its twelve fruit by twelve and again by one thousand to make an approximate number to the entire number of people having lived upon the earth, by multiplying this again by the entire number of trees, supposedly 144,000. God's thoughts are far above such trivial ones, such material ones, and do not cease when the thousand years are up; but will continue throughout endless time.

The leaves of the trees were for the healing of the nations. If a tree does not put forth leaves it is dead; and it is through the leaves of a tree that the tree absorbs from the air and sunshine that which keeps the tree alive. Thus seen the leaves are the manifestations of life by the tree, and also its efforts put forth upon which it lives. The fruits are the end or purpose of the tree realized. Thus they differ from the leaves. Since these trees of life are the earthly stage of the members of the Christ, the nations, heathen, needing healing -- for they are, as such, in a sinful state and must be healed through restitution -- the manifestations of favor with God that this church in the flesh leave behind them will work wonders in the way of helping the world to soundness of mind, morals, and body when they see that they are to get actually what the church was reckoned as having on account of their faith. After being healed by these leaves of manifestation of God's favor, they will be made new creatures by partaking of their fruit, and thus become a fruit unto God of his work in and through this church.

**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.** This city and its occupants are far beyond the blessings of restitution; and, therefore, there is no curse there. These are they who dwell in such harmony with God and love that God and his son Jesus have their thrones within their hearts. Thus is seen the fact corroborated that no curse is there. Under his servants may be seen all who have espoused the cause of God, love, and serve it with all the power that lies in them. If they serve God, love, then certainly there will be no curse there. These servants are the ones brought unto God by the trees of life yielding their fruits each new moon.

**22:4 AND THEY SHALL SEE HIS FACE; AND HIS NAME ALSO SHALL BE ON THEIR FOREHEADS.** Since the most characterizing part about a person is his face, for we look at this to identify him and by this we know him; even so we, as well as all his servants, shall have this most blessed privilege of seeing God's face. This privilege of seeing God's face was taken from man because of his sinful condition, and will be restored to him only when he becomes a new creature. It assures us of an intimate acquaintance with God and of having his favor. As a result of this view of God's face, this understanding of him as love, all shall have his name impressed within their foreheads. As God sees his name in their foreheads, it will be viewing himself, morally and spiritually speaking, as in a glass; for their intellects as well as their hearts, which are located therein, will reflect what they see in him.

**22:5 AND THERE SHALL BE NO MORE NIGHT; AND THEY NEED NOT THE LIGHT OF A CANDLE AND LIGHT OF THE SUN; FOR THE LORD GOD WILL GIVE THEM LIGHT: AND THEY SHALL REIGN FOR EVER AND EVER.** No darkness, nothing that is the antithesis of his glorious light of the Holy Spirit, of love, of godliness will ever exist again. Night in this sense will be forever abolished. The light of the candle is that light that comes from the life of one laying down his very life in sacrifice as it has been the privilege of the saints during this night time of sin, even as a candle is consumed in its process of illumination. Neither shall they need the sun, the righteous shining forth in the kingdom of their Father, to illuminate them, for they now see the source of all light, Jehovah, him who is light in its most comprehensive and most glorious sense. He will give them light in that they

have received from him eternal inspiration. God will be so resplendently before their mental eyes, and in their hearts, continually and forever, that he will at all times be their inspiration unto godliness. They shall reign forever, not over one another, nor over any one else on any other plane; for God never purposed man to reign over others; but he did plan him to rule over his physical and material being, seeing to it that his material self remains only an instrument through which he may love and appreciate God; and thus his love will reign over his natural inclinations and disposition and manifest love, as it is in God, for ever and ever.

We have now finished the main part of Revelation. What is appended here is a sort of epilogue or conclusion somewhat stressing certain things as was done in the prologue.

22:6 AND HE SAID UNTO ME, THESE SAYINGS ARE FAITHFUL AND TRUE; AND THE LORD GOD OF THE SPIRITS OF THE PROPHETS SENT ME HIS ANGEL TO SHOW UNTO HIS SERVANTS THE THINGS THAT MUST SHORTLY BE DONE. Again the Lord Jesus, whom we think was the angel communicating with John -- the angel that showed John the Holy City has finished his work, and John is back with the angel that has shown him all these visions from the start -- tells us that these things he is narrating and showing unto John are "faithful and true." Certainly we have every reason to so believe; for upon the face of it, it appears to be the truth since it is so reasonable and harmonious within itself. Since, as we think and have many reasons to so believe, the anti-typical angel has shown the anti-typical John these things in fulfilment of the way it is pictured it was to be done, we feel that these interpretations are faithful and true. There may be, and doubtless are, some slight errors due to the poor human agencies God is using, nevertheless, we think in the main it is faithful and true to the truth.

The Lord God, Jehovah, who has given the messages to the prophets as they have spoken for him, is the same one who sent his angel unto the John class to show that his own servants may know the things that must come to pass with speed. Yes, we are living in a day when we may expect the things that are future, that are recorded in this book, will begin to come to pass with speed; and shortly God will do things that will show his unfaithful servants that the secret of God is finished and they are not of it. As God's prophets of the past have prophesied true things, so these things from God are also true things, and will just as certainly come to pass.

22:7 AND BEHOLD, I COME QUICKLY; BLESSED IS HE WHO KEEPETH THE SAYINGS OF THE PROPHECY OF THIS BOOK. The Lord will come quickly and steal his jewels away from this present order. Those who recognize these things as truth and believe them and keep these things as truth are the ones who are the blessed; they will be the ones whom the Lord will steal away with him to the wedding that will take place immediately hereafter. Since these things are more or less in the form of prophecy, it is only that class who have the faith of God who can really recognize these things as truth. It is the spiritual things of new creature knowledge and understanding that gives us the key to the understanding of these things here set forth in prophetic form. Since the spirit is speaking to the churches through this prophecy it is apparent that the "sayings" of the prophecy of this book are the things of the spirit. We keep them by rejoicing in them. Those who keep these spiritual things, that is, those who do not reject them, but recognize them as truth, show thereby that they are new creatures; and this is a most blessed state without taking future wonderful blessings into consideration.

22:8 AND I JOHN SAW THESE THINGS, AND HEARD THEM. AND WHEN I HAD HEARD AND SEEN, I FELL DOWN TO WORSHIP BEFORE THE FEET OF THE ANGEL WHICH SHOWED ME THESE THINGS.  
22:9 THEN SAID HE UNTO ME, SEE THOU DO IT NOT: I AM THY FELLOW SERVANT, AND OF THY BRETHREN THE PROPHETS, AND OF THEM WHICH KEEP THE SAYINGS OF THIS BOOK: WORSHIP GOD. Since this angel is, as we think, the Lord Jesus, he is recognized as one of God's prophets; for he did prophesy as the mouthpiece of God; and he is also, additionally, one who keeps the sayings of this book. Since he kept the sayings of this book back there at that time when it was given unto John, who else but Jesus could it be; for at that time it was given only to Jesus, as God tells us in the opening of this book. This is undeniable evidence that Jesus was God's angel to give these things unto John. His statement that John should worship God is characteristic of Jesus also. The anti-typical fulfilment of this is apparent unto all.



22:10 AND HE SAYETH UNTO ME, SEAL NOT THESE SAYINGS OF THE PROPHECY OF THIS BOOK: FOR THE TIME IS AT HAND. John did not seal the sayings of the prophecy of Revelation, for he did all he could to make them public. They did not need sealing for they were sealed as they were given unto him. The real import of this statement finds its proper place here at this end of the age. Now is the time when the John class are hearing these things and seeing them, and they are writing them down in as simple and plain language as they know how, so that all, who have the proper servant spirit toward God can also hear and see and be blessed in the keeping of the sayings of the prophecies of this book. Since they are not sealed they are in the way God chooses to use them. If there was any sense in which the time was at hand back there in John's day, it is so much more so the case that the time is at hand today. Yes, it will surprise all the Bible Student bodies when the Lord brings his wonderful works to their attention in acts that speak much louder to them than words ever did.

22:11 HE THAT IS UNJUST, LET HIM BE UNJUST STILL, AND HE THAT 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. This statement invites no change. The one and only thing this Gospel Age has held out to any was a call to become a member of the church of Christ. To attain this glorious position the unjust had to cease doing unjustly to the extent of his ability, and the filthy had to put away his filthiness of mind and spirit; and both had to become righteous by an acceptance of the merit of the ransom and a full consecration to God upon that as a basis. For the righteous to obtain this grandest of all positions possible he had to become holy by carrying out his consecration unto God, sanctifying himself, so that God could sanctify, "holify," him by giving him his Holy Spirit. It takes perfect consecration to God to bring about this super-human blessing. The holy, those in this proper, respectful, entire devotion toward God, were to remain in such an attitude until God should complete their sanctification in the rewarding of them with the wedding supper; and then the marriage of them unto the Lamb, the hope inspired within them through his Word of truth.

When the complete interpretation of this book is in the hands of the holy, still remaining here in the flesh, all effort to enter into this relationship with God will be unavailing; for the privilege to so do will be forever past. The unjust may as well continue in their unjust way, the filthy in their filthiness, and the righteous in their works of righteousness; for the proffered hope is forever past. The holy by remaining in their holy condition are the only ones who will experience the realization of this hope. Their change to the heavenly nature will be impending. While it will always have a salutary effect upon any to strive for the holy condition, there is no reward held out to any so attaining from now on until the kingdom of our Lord is fully established and the time of trouble is over. It is always wise for the unjust to attempt to be just, the filthy to cleanse themselves and the righteous to make attempt at becoming holy; the Gospel Age reward for so doing is over once and forever.

22:12 BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME, TO BE GIVEN TO EVERY MAN ACCORDING AS HIS WORK IS. The Lord promises to come quickly, quickly after this condition here depicted has come to pass; and to steal away his jewels. When he does come and all hopes of being of the bride class are in the past, then each one will be rewarded as his work will be found to be. The reward of the unjust and the filthy will be the time of trouble, and the reward for injustice and filthiness will be received by those classes; many of them going down to death in the troublous times. The righteous are the Great Company who, as the live goat, will be taken out into the land uninhabited, the death state, by the "fit man." They will be destroyed, as they have failed to use their flesh, consecrated unto death, in the doing of the will of the Lord, as they have covenanted to do.

It will be noted that it does not state that the righteous shall remain righteous still; but that they shall work righteousness still. They have been working righteousness in their attempts to spread the truth abroad in the earth and to do things of sacrifice toward their brethren. These are righteous works. They failed in that they continued to do these things of righteousness when the plan and will of God was to cease working these things and begin to become holy by searching out of the truth the spirit of the Lord. (We are not including in these, those who have supplanted much of the truth by man's ideas which they are sending forth unto the people.) Since these have erred in thus continuing to spread the truth when he had something better for them, he is using their disposition of disobedience as a means of effecting their final deliverance.

The truth, as it is now ready to be and shall soon be presented to the world for their disposition of it, will be their portion of righteousness to work. It will be their privilege to disseminate these truths to all and thus bring upon themselves the acrimony and hatred of the religious world in general, resulting in their destruction in the flesh. They had covenanted to use their all in harmony with God's will but had not done so; therefore it must be destroyed so that their spirit may be saved in the Lord's day. If they will now espouse this truth and "work" in presenting it to the world so as to demonstrate that they, the world, are worthy of destruction because of their attempts to destroy the truth and those presenting and espousing its cause, they will finally come off in the class standing before the throne with palm branches in their hands.

The reward of the holy will be the full realization of their hopes which God has inspired within their hearts, and which they have merited because they have lived up to the will of the Lord for them to the best of their ability and privilege.

22:13 I AM ALPHA AND OMEGA, THE FIRST AND THE LAST, THE BEGINNING AND THE END. While this statement seems to be a repetition of what was given us in the first chapter of this book, it has the appearance of being set into a different surrounding here. When we take into consideration what precedes, as well as that which follows, it seems that this statement is given us with reference to the Christ, by its head, Jesus Christ. The body of Christ is now completed, and thus Jesus is the alpha in beginning it and the omega of this great work of God in that he consummates it. The Christ is the entire alphabet in portraying God's glory; its first and its last; its beginning and its end.

22:14 BLESSED ARE THEY THAT WASH THEIR ROBES, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY. Here reference seem to be made to the Great Company; for the city is the bride of the Lamb. This bride class never needed washing of their robes, for they kept their robes spotless; for, "they are without blame." Since this has reference to the Great Company, we can see the appropriateness of the foregoing statement having reference to the Christ's completeness. When this Great Company will have washed their garments and made them white in the blood of the Lamb, then they may have the privilege of entering into the city by going through the gates -- becoming new creatures. The Great Company will enter the city, come into Christ; but will not become of the city; they will not be of the Christ. Just so all in Christ will be made alive, but none except the 144,000 will be of the Christ or of the city even though they must all come into the city. Thus they will have right to the tree of life, and become its first new-moon fruitage. This is referred to elsewhere in the statement that "the Lamb shall lead them unto the springs of living waters."

The Great Company have a standing of righteousness before God due to their consecration unto him. But this is spotted, soiled, because they have not carried out that consecration as they should have done. We become justified before God when we make our consecration unto him; for is not that body broken for us, of which we partake, also a communion in his dying and being broken? Now, if this consecration is not proper and entirely complete, then our justification is not complete either; for it is soiled or spotted, and will need "washing." Thus the Great Company has not fully carried out their covenant of consecration; and are, therefore, found with robes that need "washing." When it came time for the Lord to give them of his spirit, they were so intent upon continuing their work of righteousness, dissemination of the truth, that he could not sanctify them with his spirit. When they see what this has cost them, this disrespect toward him, they will realize it was an unfulfilled consecration on their part, and will hasten to reconsecrate themselves unto him, thus "washing" their robes. In this way they will prepare themselves to enter into the city when their time comes in their new bodily condition.

22:15 WITHOUT ARE DOGS, AND SORCERERS, AND WHOREMONGERS, AND MURDERERS, AND IDOLATERS, AND WHOSOEVER MAKETH AND LOVETH A LIE. Dogs, in general, in olden times, were semi-wild animals which lived upon depredation and upon dead carcasses. That animal which was intended to be a friend of man, an assistance and caretaker of him against his enemies, became a destructive element with which he had to cope. Those who have been intended to look after the Lord's people, watch for them and befriend them in spiritual matters, have become an element in their order of things against which they will be required to protect and defend themselves. This class of spiritual advisers

and guides and watchman have become so established in their erroneous ways that they are without this city when they might have been within, when this city is established. Some so-called Bible Students will be found among these "dogs" for it pictures things now rather than at the end of this new age.

Scorcerers are they who prepare poisonous spiritual drinks and medication for the Lord's people. The Greek word from which this word is translated means a mixer of drugs, a "druggist," a "poisoner." We get our word "pharmacist" from it by transliteration. It is that class who wilfully pervert the Word of truth, today. The whoremongers are they who can not be loyal to the Lord, but must affiliate more or less with other powers than God's. The murderers are they who do not have love within their hearts for their fellow beings; for if any one hate his brother he is a murderer. The idolaters are they who worship something other than God. They who worship nature or the truth instead of the spirit of God, the created thing rather than the Creator, are idolaters. One may even be so esteemed should he worship God as a powerful being rather than a loving one. Those who make and love a lie are also without the city. When any one will continue to make and love untruths he certainly is no fit citizen for the Holy City Jerusalem. All these are to be found even amongst so-called truth people today.

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, THE BRIGHT AND MORNING STAR. Whereas, God has sent his angel, and that angel was Jesus; Jesus has also sent his angel, and that angel was John, unto whom he gave all these things in a vision to the end that all the churches might finally know them. But God has another channel in this day; another angel unto whom he has revealed an explanation of all these things, and this angel has a channel, the John class, through whom all these things will be made known unto all the churches. Therefore, this John class has written down what it has seen and heard, so that all in the churches may soon come to an understanding of these things.

Jesus, in his physical or material aspect of being, is the root of David in that David will come into existence again as a son of Jesus, and no more a son of Adam; but through his natural entrance into the world he is an offspring of David through his son Nathan in whose lineage Mary was. But Jesus, in the new creature condition, is the root from which all who will finally become of the "Beloved" must spring; and he is also the offspring from this "David" condition. It stands to reason that the church is a necessary adjunct to all of this, even if in a way it is true in Jesus intrinsically. He is also the bright and morning star. These appellations are so very apparent that they need no comment when considered as related to the new creature day.

The spiritual truths that are now coming forth from God can be viewed in the same sense in which we have just considered Jesus; for material beings are only instruments to that same end, real virtue not existing in the material but only in the spiritual. Thus the truths, doctrinally speaking, are the root out of which the "beloved" or spiritual things come; and is it not also true that the truths, doctrinally speaking, have come out from that "beloved" Holy Spirit? Jesus as the bright and morning star is such only because of the spiritual truths that he had been placed in possession of; and so, wherever this truth appears as a day bringer, there is also that same bright and morning star, regardless of the angel. We have that bright and morning star with us today in the form of the spiritual truths with which we are now blessed. Why should Jesus so refer to himself as above if it were not for our spiritual enlightenment in respect to the deepest sense of that term? Understandest thou this?

22:17 AND THE SPIRIT AND THE BRIDE SAY, COME. The Greek text says: "And the spirit and the bride are saying Come." Yes this spirit, the spirit of God, has been saying "come," and that for ages past. This Holy Spirit has been saying "come" in its every action? It never is repellent, but always inviting. Everything God has ever done has been to the end that he might bring his creatures unto himself in the relationship of his new creature sons. What a glorious spirit is this! While all the blessings upon Adam were saying "come," Adam used them for self, and was seeking only more, even as all of us have been doing. We are so self-centered that we have never given ear to this spirit's invitations. Instead of seeking out God as a result of all these many blessings we have come to seek for only more of these blessings. Having been given the truth, Bible Students think they should also be given the kingdom instead of using that truth to awaken them to God's Holy Spirit upon which basis, the Holy Spirit, the kingdom, alone will be given.

Because of such deafness to the spirit's invitation, God has wrought within a class of earth's peoples to the end that they have heard the spirit's call, and have come to God. This is the bride class who have now been ushered into the wedding supper and have been given to partake of the Lord's spiritual blessings to the full. In taking them from among earth's millions God has laid the basis of awakening all to this call of the spirit. When they realize what has become of this class who do not appear in restitution, they will learn of their being born in Zion, and that their blessed lot has come unto them because they lent their ear to hear the call of the spirit. Thus they will also be awakened to hear that into which the spirit is inviting them.

**AND LET HIM THAT HEARETH SAY, COME.** He then bids all, who can hear this invitation through their spiritual ear, to say, "come." The Great Company, will be the first to hear after the Bride has gone home. Then, forever after, as one hears through his new creature ear this glorious invitation, he will pass it on to others.

**AND LET HIM THAT IS ATHIRST COME. WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY.** Then he that is athirst is invited to come. One must first be thirsty before God desires him to come and drink of the water of life, and to this end he has permitted man to live in the results of sin and unrighteousness and condemnation that he may finally develop a thirst for the water of life. Whosoever will may also come and drink freely of the water of life, that water that comes out of the throne of God and the Lamb. As soon as this bride is complete then, and for ever and ever thereafter, this invitation will be extended to whosoever will to come and drink of the water of life freely; for the spirit will be first in this receiving line to welcome them home. When this book will be issued, the bride will be completed. Then God's purpose in creating her as bride will begin to be realized; for it was his purpose, through her, to place his spirit before all in an inviting, understanding, and appealing manner. He desired to reveal his fatherly and loving spirit that climbs into the tower and scans the horizon to see if his prodigal sons are not wending their weary way homeward. He has made this feast of love, slaying his fatling, the Christ, to welcome them back home; and, therefore, his spirit, which has always been saying, "come," now speaks through his Christ, and especially, through the bride portion thereof, to the sinner; and bids them come back to their Father's house.

**22:18 I TESTIFY TO 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.** These things that have been brought to our attention in this book are the things of God's plan. If any one shall add to these things, bring in any thoughts or doctrines of his own, he shall receive the plagues that are written in the sixteenth chapter of this book. The truth is a plague to all error, and anything that any one could add to these things of truth, which are absolutely complete, being the things out of divine wisdom, would be nothing other than error; and, therefore, the plagues would be his portion, even as they are the portion of Christendom which has added much thereto. It is God that addeth the plagues; not any man. The truth comes out from GOD ALONE.

**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.** Jesus said that man liveth not by bread alone, but by every word that proceedeth out of the mouth of God. If any man have not the complete truth he has not that which giveth life. If he takes away from the truth, the words of the prophecy of this book, he takes away from that which is his own life. His portion in the tree of life and in the Holy City is nothing other than what he needs for new creature existence, and if he has not all he has nothing. The leaves of these trees are for his healing to perfection of being, and their fruit is that which continually sustains him in life even as the literal fruits of Eden were for man's continual and eternal sustenance, should he be permitted their enjoyment.

**22:20 HE WHICH TESTIFIETH THESE THINGS TO BE SAITH, SURELY I COME QUICKLY. EVEN SO COME, LORD JESUS.** Here Jesus again tells us that he is vouching for the truthfulness of these things. We have, therefore, every reason to expect the fulfilment of these things much as he has presented them unto us. And again Jesus tells us that he is coming quickly. But he is speaking unto his church, and therefore his coming quickly is an encouragement unto this class. His coming to them is to steal