

Notes on the

Book of

REVELATION

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PREFACE

Ludlow Loomis was a very careful student of the Bible. Other brethren encouraged him to write down his thoughts on the book of Revelation. He had written two sets of notes over the years, the first about 1956 and the second about 1973. The editors have not attempted to rewrite his notes. The two sets of notes have been combined. As a result there is some repetition because the thoughts were included in both sets of notes. Bro. Loomis refers extensively to the writings of Charles Russell. He also gave extensive cross references to other scriptures. He did not quote most of them. Therefore the editors have included most of the scriptural references and have double indented them. Also short quotes are double indented. A few more extensive references have been included in an Appendix. Only reference has been given to longer articles and the student can look these reprint articles or volume chapters up in his own personal studies. Many brethren were involved in the original writing of the notes, some with typing, others with studies with Bro. Loomis. We have merely tried to combine his notes into one study.

Bro. Loomis did not use a verse-by-verse approach. Instead he used a manuscript format with subjects taking precedence. To find the scriptures to which he is referring more easily, we have given the scriptures in Revelation in a margin format. In this way, the student can quickly determine what scriptures in the book of Revelation are being discussed. We hope this will, in some small way, assist the student of God's word.

The Publishers

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REVELATION

PART 1

INTRODUCTION

Revelation is given, not just to satisfy curiosity respecting the future, but to guide the Lord's faithful. One cannot pick out a passage at random and expect to interpret it correctly by guessing the meaning of some detail and trying to adjust the context or all other passages in which the same figure appears, to make them fit our guess.

A brother may be gifted with ability as a speaker or writer and be assigned to discuss a chapter or a type, with the thought that somehow he will be inspired with the correct interpretation for the occasion, but we have no promise to that effect. The poems beginning on page 5 and page 8 of "*Poems of Dawn*" contain valuable lessons.

GREAT TRUTHS

GREAT truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Sometimes, 'mid conflict, turmoil, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
It brings some buried truth-seeds to the light.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth,
Nor 'mid the blaze of regal diadems;

Not in the general clash of human creeds,
Nor in the merchandise 'twixt church and world,
Is truth's fair treasure found, 'mongst tares and weeds;
Nor her fair banner in their midst unfurled.

Truth springs like harvest from the well-ploughed fields
Rewarding patient toil, and faith, and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.
Poems of Dawn, pg. 5

HOW READEST THOU?

LUKE 10:16: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

TIS one thing now to read the Bible through,
Another thing to read, to learn to do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek;

Whilst others read it without common care,
With no regard to how they read or where.
Some read it as a history, to know
How the people lived three thousand years ago.

Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read it for the wonders that are there,
How David killed a lion and a bear;
Whilst others read — or rather in it look —
Because, perhaps, they have no other book.

Some read the Blessed Book — they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.

Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book, instead of to be taught.
Poems of Dawn, pg. 8

Another method is to search through early reprint articles to find an explanation which Brother Russell may later have corrected or

discarded. See the *Question Book*, "*What Pastor Russell Said*," answer to question 3, page 646, and the *last sentence on page 627*.

On page 386, question 1, answered on the next page, and page 626, in reply to question 2 on preceding page, are answers which contain valuable information on subjects which one might not look for under the main work of their titles (answers to which reference will be made later). See also *Reprints—pages 3820-3826, especially pages 3821-3825*, an article which may be cited later.

Since Brother Russell's death, those who have not learned to "prove all things" (1 Thes. 5:21) sometimes ask someone in whom they have confidence, who is willing to guess, and take his answer as almost inspired, without adequate proof. See also 2 Pet. 1:20, 21 — *Diag.*

1 THES. 5:21: "Prove all things; hold fast that which is good."

2 PET. 1:20, 21: *Diag.* "foreknown, indeed, before the Foundation of the World, but manifested in these LAST TIMES on YOUR account, who through Him are FAITHFUL to THAT God who RAISED him from the Dead, and gave Him Glory: so that your FAITH and Hope are towards God."

Character development is of paramount importance; and our Lord devoted considerable time in His ministry to that. However, then as now, there were dispensational changes which He also realized needed to be made known, and the leaders of religious thought in His day were usually too ignorant or too fearful to make them known — John 9:39-41; 7:12, 13, 31, 32, 45-52; 12:37, 42, 43.

JOHN 9:39-41; 7:12, 13, 31, 32, 45-52; 12:37, 42, 43: "[39] And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. [40] And some of the Pharisees which were with him heard these words, and said unto him, [41] Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. . . . [7:12] And there was much murmuring among the people concerning him: for some said, He is a

good man: others said, Nay; but he deceiveth the people. [13] Howbeit no man spake openly of him for fear of the Jews. . . . [31] And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? [32] The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him. . . . [45] Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? [46] The officers answered, Never man spake like this man. [47] Then answered them the Pharisees, Are ye also deceived? [48] Have any of the rulers or of the Pharisees believed on him? [49] But this people who knoweth not the law are cursed. [50] Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) [51] Doth our law judge any man, before it hear him, and know what he doeth? [52] They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. . . . [12:37] But though he had done so many miracles before them, yet they believed not on him: . . . [42] Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: [43] For they loved the praise of men more than the praise of God."

"We all know that the book of Revelation is full of symbols. God seems to have placed this book last in the Bible with the intent of covering up great and important truths. That it contains valuable truths is the opinion of all Bible students. Yet so skillfully has God covered these truths that His people in times past have not been able fully and clearly to discern them. Bible students believe that this has been the Divine intention, not only because these truths were not due to be understood, but because God intends to keep certain features of His Truth from the world. Mankind has always misunderstood the Divine Plan; for God in his wisdom wishes to have them misunderstand. The truths recorded in the Revelation are not for the world, not for nominal Christians, but for the Church — the Body of Christ, the saintly ones — 'the Church of the First-borns which are written in Heaven.' To these, the knowledge

will become 'meat in due season.' 'The wise shall understand.'" *D4 (1912 foreword, pgs.ii, iii)*

See also *Vol. 1, page 20, par. 1 to end of chapter.*

THE BOOK

"A Revelation of Jesus Christ, which God gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, having sent by his ANGEL, to his SERVANT John," *Rev. 1:1, Diag.*

REV. 1:3, Diag.: "Blessed is HE who READS, and THOSE who HEAR the WORDS of the PROPHECY, and observe the THINGS which have been WRITTEN in it, for the TIME is near,"— and verse 10 of the last chapter — *REV. 22:10, Diag.:* "And he says to me, Seal not the WORDS of the PROPHECY of this BOOK; for the TIME is near," indicate the urgency of making known its teachings because of the approach of fulfilment.

It is not a book written for speculation but for the guidance and no doubt also the encouragement of the faithful, showing them

what to do and say and giving them strength for accomplishing His will.

There are three schools of interpretation: [1] the Preterite — teaching its fulfilments were completed, in great part at least, early in the age; [2] the Futurist — placing much of it in the times to come; and [3] the Historical, which recognizes its gradual or progressive fulfilment.

One source of confusion results from taking its symbols literally; another comes from ignoring context — specifically time-setting of its visions — trying to make a vision fit a pre-conceived idea, without noticing that an interpretation does violence to something recorded a few chapters beyond concerning the same character, and then straining to make its fulfilment fit, though out of time sequence.

A FEW WORDS OF EXPLANATION

This little synopsis does not pretend to examine every passage in the book, nor does it attempt to cover those parts already explained in Brother Russell's later writings, which are readily accessible. It is not the result of any startling discoveries of new light, but the result of

more than twenty-five years' study — though, except for a few clarifying details, which always appear even after we have searched for many years, these views have, in greater part, been held for the above period.

Enough scriptural evidence is set forth to substantiate some of the interpretations long taken for granted by Bible Students, and parallel passages from other prophecies are brought in to throw more light on the subject matter. Special attention is given to the sequence of time and the correlation of the various series of visions one to another.

It will be found interesting to work out the details of the various features of which merely an outline is given, such as the breastplates, representing justification, in the armies of the ninth chapter; the differentiation between the twelve tribes in the seventh chapter, on the basis of Jacob's and Moses' prophecies in Genesis 49 and Deuteronomy 33. Enough detail has been taken into consideration to avoid, if possible, the frequent result of adopting a given interpretation of one passage which will not harmonize with the use of the same symbol in another.

We offer no apology for following Brother Russell's suggestions respecting some items still future which present developments show no great likelihood of fulfilment. Our object is not to speculate on the basis of present developments, which frequently change

unexpectedly, nor to try to prove a pre-adopted proposition, but to allow the prophetic outline to interpret itself, reasoning on the basis of parallel passages and evident analogies.

No attempt is made to harmonize what may have been premature conclusions, such as the application of the twenty-four elders by Brother W. J. Mann, which would exalt the Old Testament prophecies as an authority, leaving out the New, or the interpretation of the temple from which issue the angels with the plagues as the nominal church. The cloud in Revelation 15:8 is too obviously, from parallel scriptures cited, one of glory rather than of confusion.

Nor is any attempt made to follow the suggestion that the sixth head of the scarlet beast is the Italian kingdom. It will be seen, however, that an overwhelming amount of explanation has been brought from the storehouse (the Bible) by the steward to whom our Lord opened all his goods. This cannot lightly be rejected without rejecting the teaching of the inspired Word. We trust, however, that a distinction will be noted between the practice of quoting that wise and faithful servant as one would do the Scriptures and the adoption both of his obviously supported conclusions and his method, in interpreting passages about which he was silent. On matters still future, we too must await developments and can only perceive the general outlines, as herein set forth.

The scarlet beast is distinguished from the dragon by having no crowns and represents more those who were the governed (its body) though the heads are doubtless the same and represent the ruling class.

GENERAL OUTLINE

There are 2 general sections to the book.

Section I	Chapters 1 - 11
Section II	Chapters 12 - 22

OUTLINE

In the study of this book, the time sequences are of utmost importance. It is really a series of visions covering approximately the same periods of time in many instances. It is well also to have in mind the narrative as a whole, in order to be sure that the interpretation of a given symbol in one part will not conflict with the use of the same figure in another place. The symbology of the Bible as a whole will be found uniform. Old Testament prophecies, as well as others in the New, will be found, frequently, parallel, and this will be a great help in interpreting the symbols of the Apocalypse.

We may divide the book as follows:

		Revelation	
I	Title, Apostolic Greeting and Introduction	1:1-8	
II	The Seven Churches	(A) Introduction 1:9-20	
		(B) Messages 2 - 3	
III	The Throne Scene	(A) Introduction <table border="1" style="width: 100%;"><tr><td style="text-align: center;">4</td></tr></table>	4
		4	
(B) The Worthy Lamb <table border="1" style="width: 100%;"><tr><td style="text-align: center;">5</td></tr></table>	5		
5			
IV	The Seven Seals	6:1 - 8:1	
V	The Seven Trumpets	(A) Introduction 8:2-6	
		(B) Sounding of Trumpets 8:7 - 11:19	
		(C) The Two Witnesses 11:3-13	
		(A) Woman, Dragon and Man Child <table border="1" style="width: 100%;"><tr><td style="text-align: center;">12</td></tr></table>	12
12			
VI	The Woman and the Beasts	(B) Beast, Two Horned Beast, and Image <table border="1" style="width: 100%;"><tr><td style="text-align: center;">13</td></tr></table>	13
		13	
(C) The Conquerors 14:1-5			
VII	The Harvest	(A) Harvest Messages 14:6-13	
		(B) Harvest of the Earth 14:14-16	
		(C) Of the Vine of the Earth 14:17-20	
		(A) Introduction <table border="1" style="width: 100%;"><tr><td style="text-align: center;">15</td></tr></table>	15
15			
VIII	The Seven Last Plagues	(B) Outpouring <table border="1" style="width: 100%;"><tr><td style="text-align: center;">16</td></tr></table>	16
		16	
(A) Introduction <table border="1" style="width: 100%;"><tr><td style="text-align: center;">17</td></tr></table>	17		
17			
IX	The Fall of Babylon	(B) Fall 18:1 - 19:10	
X	The Final Conflict	19:11-21	
XI	Millennial Reign and Glory to Follow	(A) Thousand Years, Little Season 20:1-10	
		(B) Great White Throne Judgment 20:11-15	
		(C) New Heaven and New Earth 21:1 - 22:17	
XII	Conclusion	22:18-21	

REVELATION 1

1:10-20
1:9-20
1:1-8
1:17-20

The first chapter includes an introduction as well as the Apostle's greeting and the vision of Christ, the seven stars and the seven lampstands the seven messengers (stars) and seven successive stages in the church's history. See *Reprints 3568-3570* for interpretation of Rev. 1:10-20. Also *Reprints 2826-2827* for verses 9-20, also See *R5991* for verses 1-8, 17-20.

See *Reprints 3568-3570* and *R2826-2827*. *R5991* See **Appendix A**.

REVELATION 2 AND 3

2, 3

The seven seals, seven churches, and seven trumpets evidently synchronize and cover the following seven periods of the church throughout the age:

I	Ephesus	Apostolic Times
II	Smyrna	Pagan Roman Persecution
III	Pergamos	Exaltation of the Church
IV	Thyatira	Earlier Papal Period
V	Sardis	Pre-Reformation Period
VI	Philadelphia	Reformation
VII	Laodicea	Harvest Period

2:21

While it is true that in ordinary usage *kairos* represents a set time and *chronos* an indefinite time, nevertheless, in scriptural usage, *chronos* is used to describe the fixed times of restitution in Acts 3:21. The *chronos*, translated space in Rev. 2:21, was the 360 years of the Reformation period, to be given papacy to repent. Its beginning follows the fifth, or Sardis period, as indicated by the statement or decree that the souls under the altar should rest yet for a little season (*chronon*) before being avenged. Then, in the first resurrection, they should walk with the Lord in white. Compare Rev. 6:9-11 with 3:4, 5. In Rev. 19:8 they are given the authority to be clothed in these linen garments.

6:9-11
3:4, 5
19:8

ACTS 3:21: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

REV. 2:21: And I gave her space to repent of her fornication; and she repented not.

2:21

REV. 6:9-11: [9] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

6:9-11

REV. 3:4, 5: [4] Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. [5] He that

Revelation

3:4, 5 overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

REV. 19:8: And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

19:8 The end of the *chronos* (time) is associated with the beginning of the sounding of the seventh trumpet. (Rev. 10:5-7) Thus the *chronos*, space, little season and time is associated with the sixth period of the church.

10:5-7 **REV. 10:5-7:** [5] And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, [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, and the sea, and the things which are therein, that there should be time no longer: [7] But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

The Introduction and Messages to the Seven Churches are treated in the *Reprints*. See *Nov. 1 and 15, 1916, pages 5991-5993*. [See APPENDIX A and B.]

Chapters 2 and 3 give messages to be sent to the latter. Articles beginning on *Reprint pages 5991 bottom and 5992* with these seven periods of the church s history. [See APPENDIX A]

Revelation 3:5: *R5377*, first Article. [See APPENDIX C.]

2, 3 REV. 3:5: He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

3:5

3:5

4:3

REVELATION 4 AND 5

4:3

In the Throne Scene (Rev. 4:3) the rainbow like an emerald would represent the everlasting covenant, which offers eternal life. The sea of glass would picture a cleansing agency stabilized therefore a permanent cleansing. It corresponds to the molten sea of Solomon's Temple (1 Kings 7:23).

4, 5

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

4:6
4:7, 8

1 KINGS 7:23: And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

Chapters 4 and 5 give a highly symbolic picture of the Almighty, seated upon a throne apparently supported upon the backs of four beasts [Rev. 4:6] or Living beings whose heads protruded round about the throne [Rev. 4:6], as we have interpreted the description, representing the divine attributes [Rev. 4:7, 8]:

Justice	Lion
Power	Calf
Love	Man (cf. Gen: 1:26; 1 John 4:8)
Wisdom	Eagle (keen sighted)

as the foundation of His government. (While the lion is stronger than the ox and the bullocks were used in sacrificing in typical satisfaction of justice, the lion is looked upon as king of beasts and the strength of the ox was used in plowing.

4:6

GEN. 1:26: And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

4:10

1 JOHN 4:8: He that loveth not knoweth not God; for God is love.

These four beasts [Rev. 4:6] have been associated in the minds of some (mis)-interpreters with the four gospels (but these had not been written when Christ appeared in heaven at his ascension); and the twenty-four elders [Rev. 4:10] have been taken to be the books of the *Hebrew Bible* (or as Old Testament prophets or prophecies) as in an article by a Brother Mann, but there were more than 24 Prophets. Books of the Bible do not have crowns, neither were all prophets crowned, nor sitting upon thrones, nor were they raised, nor in heaven when the Lamb appeared.

5:8

Like the four beasts (called living ones in the *Diaglott*), these elders are evidently not anything added consecutively, but are a permanent feature of God's arrangement. Neither prophecies, books of the Old Testament, nor ancient prophets would be offering or having prayers of the saints after Jesus ascended. (Heb. 9:24; cf. Acts 10:31; Rev. 5:8)

HEB. 9:24: For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

5:8

ACTS: 10:31: "And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God."

4:10 **REV. 5:8:** And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

14:3 The title *elder* [Rev. 4:10] was used to designate the officers over Israel (Num. 11:24). The priests were divided into 24 courses (1 Chron. 24:4; Luke 1:5). The title *elder* and the number 24 may therefore fit the office of the *royal priesthood* (1 Pet. 2:9) *foreseen and planned before the foundation of the world* (Eph. 1:4). The song of the 144,000 in their presence (Rev. 14:3) distinguishes them from the elders but may indicate that it is in harmony with the office they were called to receive as it is in harmony with or approved by God and his attributes. The mention of the four *living ones* separately from the throne does not prevent their representing the character of Him who rules, either.

4:10 **REV. 4:10:** The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

NUM. 11:24: And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

1 CHRON. 24:4: And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

LUKE 1:5: There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

1 PET. 2:9: But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

14:3 **EPH. 1:4:** According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

REV. 14:3: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

The four living beings represent God's attributes: justice, power, love and wisdom. They correspond to the cherubim in Ezek. 1:10; 10:14.

EZEK. 1:10: As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

EZEK. 10:14: And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

There were twenty-four courses in the Aaronic priesthood. (1 Chron. 24:1-4) The Melchisedec priesthood, combining the office of king and priest, is probably represented here. The title *elder* was applied to the civil rulers of Israel. (Exod. 3:16) These elders, being an original part of this scene, evidently represent a permanent feature of the divine

government without beginning of days or end of life. They would therefore represent the office rather than its occupants. See Heb. 7:3, 16.

1 CHRON. 24:1-4: [1] Now *these are* the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. [2] But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. [3] And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. [4] And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

EXOD. 3:16: Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

HEB. 7:3, 16: [3] Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. . . . [16] Who is made, not after the law of a carnal commandment, but after the power of an endless life.

If the fleshly as well as the spiritual twelve tribes are taken as representing the elders (making them represent the offices of the princes too), (Psa. 45:16 compare Exod. 19:6 as well as the royal priesthood 1 Pet. 2:9), we can see how the tribe of Levi, as a type, helps us to identify the great multitude of Rev. 7:13-17. This demonstrates how necessary it is for an interpretation to fit all texts in which a symbol appears.

7:13-17

PSA. 45:16: Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

EXOD. 19:6: And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

1 PET. 2:9: quoted previously.

7:13-17

REV. 7:13-17: [13] And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? [14] And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. [15] Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. [16] They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. [17] For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The seven lamps of fire were evidently the light of the seven churches. Compare Rev. 4:5; 1:20; 5:6; Zech. 4:2, 7; 3:9; 4:10.

4:5
1:20
5:6

4:5

REV. 4:5: And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

1:20

5:6

REV. 1:20: The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

REV. 5:6: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

ZECH. 4:2, 7: [2] And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: . . . [7] Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

ZECH. 3:9: For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

ZECH. 4:10: For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

The sealed scroll evidently pictured the divine plan, the writing on the outside representing the plain doctrines and that on the inside, the hidden, prophetic features. Compare 1 Cor. 2:7, 8.

1 COR. 2:7, 8: [7] But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: [8] Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

Revelation

Revelation

PART 3 REVELATION 6 AND 7

THE FIRST THROUGH FIFTH SEALS

6:2, 4, 5, 8

6:2

19:15, 21

2:6

The four horses (Rev. 6:2, 4, 5, 8), successively revealed as the Lamb looses the seals of the scroll, show the deterioration of the doctrine (which carries forward and supports its rider) from the white of the first (Rev. 6:2) to the pale (Greek, *chloros* green, pale, sallow) of the fourth. Jesus and the true church receive the crown after conquering (1 Pet. 5:4; 2 Tim. 4:8; Luke 19:12). This rider receives it beforehand (compare 1 Cor. 4:8). While our Lord is pictured in Psa. 45:5 as using arrows, this refers to the end of this age and beginning of the Millennial age. He did not set out to conquer the world at the start of the Gospel age. (Matt. 4:8-10; John 18:36) Rev. 19:15, 21 shows him using a sword after his return as King. The wicked also use arrows. (Psa. 64:3) The Nicolaitans (from *Nikolaos* Greek, conqueror of the people) are mentioned in the message to the first (Ephesus) period of the church. (Rev. 2:6) Compare 2 Thes. 2:7.

6:2, 4, 5, 8

REV. 6:2, 4, 5, 8: [2] And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. . . . [4] And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. [5] And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. . . . [8] And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

1 PET. 5:4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

2 TIM. 4:8: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

LUKE 19:12: He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

1 COR. 4:8: Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

PSA. 45:5: Thine arrows *are* sharp in the heart of the king's enemies; *wherby* the people fall under thee.

MATT. 4:8-10: [8] Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; [9] And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. [10] Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

JOHN 18:36: Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

REV. 19:15, 21: [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress

Revelation

- 19:15, 21** of the fierceness and wrath of Almighty God. . . [21] And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.
- PSA. 64:3:** Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:
- REV. 2:6:** But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.
- 2:6**
- 2 THES. 2:7:** For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.
- 6:2** [Therefore] The white horse (Rev. 6:2) would represent the pure doctrines of the early church. The change in color would indicate the corruption of those doctrines in the days of the succeeding horses. Red (Rev. 6:4), the color of shed blood, might illustrate the same thing as described in Rev. 16:6. The truth which brings justification through the precious blood (John 6:63, 68), which was taken from them, might thus be represented as being poured out in Rev. 16:6.
- 6:4**
- 16:6**
- 16:6** **REV. 6:2:** quoted previously.
- REV. 6:4:** quoted previously.
- REV. 16:6:** For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.
- 16:6**
- JOHN 6:63, 68:** [63] It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, *they* are spirit, and *they* are life. . . [68] Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
- REV. 6:5:** quoted previously.
- REV. 6:8:** quoted previously.
- The conqueror on the first horse (Rev. 6:1, 2), to whom a crown was given before he conquered, could not represent the overcomers such as those in Rev. 2:10, nor their Lord, whose kingdom was not of this world. (John 18:36) He seems rather to be a counterfeit of the riders in Psalm 45:3-5, Rev. 19:11, who do represent our Lord. We have thus a picture rather of the Nicolaitans — conquerors of the people. (Rev. 2:6, compare 1 Cor. 4:8; 1 Peter 5:3; Acts 20:29, 30)
- 6:1, 2**
- 2:10**
- 19:11**
- 2:6**
- 6:1, 2** **REV. 6:1, 2:** [1] And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. [2] And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.
- REV. 2:10:** Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
- 2:10** **JOHN 18:36:** quoted previously.
- PSA. 45:3-5:** [3] Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. [4] And in thy majesty ride prosperously because of truth and meekness *and*

righteousness; and thy right hand shall teach thee terrible things. [5] Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

REV. 19:11: And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

REV. 2:6: quoted previously.

19:11

1 COR. 4:8: quoted previously.

1 PETER 5:3: Neither as being lords over *God's* heritage, but being ensamples to the flock.

ACTS 20:29, 30: [29] For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. [30] Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

The red horse (Rev. 6:4) suggests a war-like or controversial condition, corruption of doctrine; the sword may indicate the misuse of the Sword of the Spirit (cf. 2 Pet. 3:16), resulting in killing (or excommunicating) one another. For a more detailed account of the falling away, see *B281-298* for account of falling away (2 Thes. 2:3) during several periods.

6:4

REV. 6:4: And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

2 PET. 3:16: As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

6:4

2 THES. 2:3: Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

In this second period the weapons of excommunication were forged. (*B285*) It may be that this is pictured by killing one another, and the color of shed blood in the horse symbol. The killing of one another in the second seal period would probably represent excommunication, which began to be practiced to a considerable extent then. (Rev. 6:4)

B285: Organized for Power — In this century the polity of the Church was **quietly organized**. There was an organized fellowship among the members; bishops had become influential, not in society, but among the Christians; dioceses and parishes were established; there was a distinction between city and rural bishops; delegates of churches assembled to discuss points of faith or suppress nascent heresies; the diocesan system was developed, and ecclesiastical centralization commenced; deacons began to be reckoned among the higher clergy; the weapons of excommunication were forged; missionary efforts were carried on; the festivals of the church were created; Gnosticism was embraced by many leading minds; catechetical schools taught the faith systematically; the formulas of baptism and the sacraments became of great importance; and monachism became popular. The Church was thus **laying the foundation of its future polity and power**.

6:4

The Third Century saw the Church more powerful as an institution. Regular synods had assembled in the great cities of the empire; the metropolitan system was matured; the canons of the Church were definitely enumerated; great schools of theology attracted inquiring minds; the doctrines were **systematized** [i.e., defined, limited, and formulated into creeds and confessions of faith]. Christianity had spread so extensively that it must

needs be either persecuted or legalized; great bishops ruled the growing church; great doctors [of divinity] speculated on the questions [philosophy and science falsely so called] which had agitated the Grecian schools; church edifices were enlarged, and banquets instituted in honor of the martyrs. The Church was rapidly advancing to a position which extorted the attention of mankind.

The black horse (Rev. 6:5) indicates the lack of light as the creeds of men supplanted the pure doctrine of Apostolic times. This scarcity of truth is also indicated by the use of balances as though rationing the food (verse 6), oil, the Spirit, and wine (cf. Psa. 104:15; Isa. 1:21, 22) being withdrawn or withheld. cf. 1 Cor. 10:16.

Black would picture the darkness of the creeds (Rev. 6:5).

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

6:6 **PSA. 104:15:** And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man s heart.

6:5 **ISA. 1:21, 22:** [21] How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. [22] Thy silver is become dross, thy wine mixed with water:

6:5 **1 COR. 10:16:** The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

The rationing by weight would picture the scarcity of spiritual food when, in the third period, creed-making began. (Rev. 6:6)

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

The sickly-looking color of the fourth horse, ridden by Death, followed by Hades, fittingly pictures the emaciation of doctrine and destruction of spiritual life seen in the fourth (Thyatira) period. The literal execution of protesting martyrs also occurred in great numbers.

6:6 The greenish-pale (*chloros*) color of the fourth horse (Rev. 6:8) would picture the vitiated (anemic) character of the doctrines taught during the dark ages.

6:6 In the fourth period the wild beasts (governments of the earth) were added to the destructive agencies, as Papacy attained power over the nations. (Rev. 6:8; B287)

REV. 6:8: And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

6:8 **B287: An Imposing Hierarchy Was Established, of Various Grades, which Culminated in the Bishop of Rome.**

6:8 The Emperor decided points of faith, and the clergy were exempted from the burdens of the state. There was a great flocking to the priestly offices when the clergy wielded so much power and became so rich; and men were elevated to great sees [bishops], not

6:8 because of their piety or talents, but their influence with the great. **The mission of the Church was lost sight of in a degrading alliance with the State.** Christianity was a pageant, a ritualism, an arm of the State, a vain philosophy, a superstition, a formula.

Thus the great falling away from the faith, predicted by the Apostle Paul, is an established fact of history. All historians bear witness to it, even those who approve the assumption of power and eulogize the chief actors in the scheme. We regret that our space limits our quotations to some of the most pointed expressions. The falling away, covering a period of centuries, was so gradual as to be much less noticeable to those who then lived in its midst than to us who see it as a whole; and the more deceiving was it because every step of organization, and every advance toward influence and authority in the Church and over the world, was taken **in the name of Christ**, and professedly to glorify him and fulfil his plans recorded in Scripture. Thus was the great Antichrist developed the most dangerous, most subtle and most persistent opponent of true Christianity, and the most fiendish persecutor of the true saints.

Those cut off for their faithfulness to the truth, up to and including the fifth period, are shown as souls under the altar, where the blood, representing sacrificed life, would be poured out or where the ashes, the evidence or memorial of the sacrifices, would fall. (Rev. 6:9) To them were accorded white robes, representing the righteousness, righteous acts, or rights of the saints (Rev. 19:8) which would be theirs when, in the first resurrection, after the 360-year *chronos* (little season) of the sixth period, they would walk with their Lord in white. Compare Rev. 3:4, 5; 6:11.

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

REV. 19:8: And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

REV. 3:4, 5: [4] Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. [5] He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6:9
19:8
3:4, 5
6:11

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

6:9

As Abel's blood cried from the ground for vengeance (Gen. 4:10), so we find the dead (as unconscious as Abel) souls slain for the Word of God, and for the testimony which they held, under the altar, where the blood or ashes of the sacrifice might fall. A white robe was given to each of them and they were told to rest for a season (Greek, *chronon*), the same word translated space in Rev. 2:21 and time in Rev. 10:6 (*Chronos*), and seems to refer to the 360-year Reformation period to 1878 of the sixth of the seven churches (the Philadelphian), the time given Jezebel (or Babylon) to repent, during the Reformation period, before being cast off completely in 1878, that the blood of the dead souls under the altar might begin to be avenged. (Rev. 2:21; 18:24)

19:8

3:4, 5

6:11

GEN. 4:10: And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

REV. 2:21: And I gave her space to repent of her fornication; and she repented not.

Revelation

2:21
10:6 **REV. 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, and the sea, and the things which are therein, that there should be time no longer:

2:21
18:24 **Rev. 18:24:** And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

During the sixth seal period occurred the French Revolution represented in the earthquake (Rev. 6:12; compare 11:13), though other revolutions may also be included in the figure in the sixth chapter. For explanation of the signs in the sun, moon, and stars, see *D590-596*. See also *B139*. The falling away outlined in the first four seals may be traced in *B284-287*.

10:6 **REV. 6:12:** And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

18:24 **REV. 11:13:** And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

D590-596: The Symbolic Fulfilments

6:12
11:13 While these literal signs served their designed purpose in drawing general attention to the Time of the End, we believe that the symbolic fulfilments are no less striking and even more interesting to those whose mental and spiritual perceptives are awakened so as to enable them to appreciate them.

6:12
11:13 The **sun** as a symbol represents the Gospel light, the truth and thus Christ Jesus. The **moon** as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow or reflection beforehand of the Gospel. The **stars** as symbols represent the inspired teachers of the church the apostles. The **heavens**, as already shown, represent the ecclesiastical powers of Christendom. A combination of these symbols is found in Revelation (12:1) where the woman symbolizing the early Church is represented as clothed with the **sun**, that is, resplendent in the full, clear light of the unclouded Gospel. The **moon** under her feet represents that the Law which supports her is nevertheless not the source of her light. The twelve stars about her head as a crown represent her divinely appointed and inspired teachers the twelve apostles.

(For remainder of the above citation, see *D590-596*.)

B139: As the trouble increases, men will seek, but in vain, for protection in the dens and caves, the great rocks and fortresses of society (Free Masonry, Odd Fellowship, and Trades Unions, Guilds, Trusts, and all societies secular and ecclesiastical), and in the mountains (governments) of earth; saying, Fall over* [cover, protect] and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come. Rev. 6:15-17

12:1 [*The Greek word *epi*, here used, is generally translated **on**, but has also the significance of **over** and **about**, and is so translated many times in the common version. The thought is that of protection, not of destruction. The common view of this passage, that it teaches that wicked men will get faith enough to pray for literal mountains to fall, is absurd. The real fulfilment is already beginning: the great, the rich, and no less the poor, are seeking to the mountains and rocks and caves for shelter from the darkening storm of trouble which all see is gathering.]

The idolatry of money in which the whole world has gone mad, and which is to have so prominent a place in the trouble, causing not only anxiety for its accumulation, but also for its preservation, is to be completely overthrown, as shown in Isa. 2:8-21; Ezek. 7:17-19.

Chapter 3: Revelation 6, 7

6:15-17 The great day of trouble will be recognized, and from its storm all will seek protection, though few will recognize the judgments of the Lord then abroad in the world as the result of his **presence**, the setting up of his authority, and the enforcement of his laws. In the end, however, all shall recognize [**see**] the King of glory; and all who then love righteousness will rejoice to obey him and conform themselves fully to his just requirements.

At the close of the sixth period, our Lord returns, as represented in his words, I come quickly, in the message to the sixth church (Rev. 3:11), by the angel ascending from the east (sun-rising Rev. 7:1) and by the angel coming down from heaven in Rev. 10:1.

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

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

REV. 10:1: And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

3:11 In that year also these dead souls (including those from the beginning of the true church)
7:1 along with those about to be killed (Greek, *mellontee apokteinnesthai*), being raised from
10:1 the dead, would, not having defiled their garments (Rev. 3:4; Eph. 5:27; contrast Rev.
3:11 7:14), begin to walk with their Lord in white, as in the promise given at the end of the
message to their pre-reformation church in Sardis, not having to wait until those in the
final (Laodicean) period, who would be changed by resurrection to the divine nature
7:1 in the twinkling of an eye in which each dies (1 Cor. 15:51, 52; Rev. 14:13), should be
completed, as they had to wait for those in the preceding (Philadelphian) church, who were
about to be killed as they were. (Rev. 6:11; 20:4)

10:1 **REV. 3:4:** Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

EPH. 5:27: That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

3:4 **REV. 7:14:** And I said unto him, Sir, thou knowest. And he said to me, These are they
7:14 which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

14:13 **1 COR. 15:51, 52:** [51] Behold, I show you a mystery; We shall not all sleep, but we shall
6:11 all be changed, [52] In a moment, in the twinkling of an eye, at the last trump: for the
20:4 trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

6:11 **REV 14:13:** And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead
20:4 which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

3:4 **REV. 6:11; 20:4:** [6:11] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled. . . . [20:4] And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and

7:14

which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Thus the fifth church (Rev. 3:1-6) and fifth seal connect; and this seems true of the others: the seals thus numbered in the order of the corresponding churches in Rev. 2 and 3. The 150 years of this pre-reformation period of the church also ties in with the five months of Rev. 9:5, when, the Reformation era not having come, they were not cut off from the Romish church. Wycliffe, though he came to trial twice, was not excommunicated, though he attacked the Mass. This indicates a tie-in of the trumpets with the seals and churches as well.

14:13

6:11

REV. 3:1-6: [1] And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. [2] Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. [3] Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. [4] Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. [5] He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. [6] He that hath an ear, let him hear what the Spirit saith unto the churches.

20:4

3:1-6

2, 3

9:5

REV. 9:5: And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

3:1-6

You will note a difference, however, in the seals and trumpets: the last three of the latter are distinctly separated. (Rev. 8:13; 9:12; 11:14) In the Seals vision, certain things carry over compare Rev. 6:8 with verses 4 and 6; also note how work of Rev. 7 continued into the next period (Rev. 8:1) and contrast with Rev. 9:12, 13; 11:14, 15, which show a break between the fifth and sixth and between the sixth and seventh trumpets.

REV. 8:13; 9:12; 11:14: [8:13] And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! . . . [Rev. 9:12 and 11:14 are quoted below.]

9:5

REV. 6:8, 4, 6: [8] And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. . . . [4] And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. . . . [6] And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

8:13

9:12

11:14

6:8, 4, 6

7

8:1

9:12, 13

11:14, 15

8:13

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

REV. 9:12, 13; 11:14, 15: [12] One woe is past; *and*, behold, there come two woes more hereafter. [13] And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, . . . [11:14] The second woe is past; *and*, behold, the third woe cometh quickly. [15] And the seventh angel sounded; and there were great voices in

6:8, 4, 6 heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

THE SIXTH SEAL

8:1 The earthquake in Rev. 6:12 cannot be the final revolution of this Gospel Age described in Rev. 11:19; 16:18-21; Ezekiel 38:17-23. Note the word after in Rev. 7:1 followed by verses 2-4; cf. Rev. 11:13-18. This earthquake in Rev. 6:12, 14 then evidently is or includes that in which the French tenth of the city fell (cf. Dan.7:7 ten horns) also Rev. 6:12 may include the American and some bloodless revolutions, preceding the return of our Lord, the Angel ascending from the sun-rising. (Rev. 7:2, *Diaglott*) In Rev. 6:14 mountains and islands are moved out of their places. In Rev. 16:20 islands fled and mountains are not found.

11:14, 15 **REV. 6:12:** And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

6:12 **REV. 11:19; 16:18-21:** [11:19] And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. . . . [16:18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. [19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

11:19 **EZEK. 38:17-23:** [17] Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? [18] And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face. [19] For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; [20] So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. [21] And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man s sword shall be against his brother. [22] And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone. [23] Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

16:18-21 **REV. 7:1, 2-4:** [1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. [4] And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

REV. 11:13-18: [13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. [14] The second woe is past; *and*, behold, the third woe cometh quickly. [15] And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. [16] And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, [17] Saying, We give thee thanks, O Lord God Almighty, which art, and wast, [and art to come (spurious)]; because thou hast taken to thee thy great power, and hast reigned. [18] And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

7:1, 2-4

REV. 6:12, 14: [Rev. 6:12 is quoted previously and 6:14 is quoted below.]

DAN. 7:7: After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

REV. 7:2, *Diag.*: And I saw Another Angel ascending from the Sun-rising, having the Seal of the living God: and he cried with a loud Voice to the FOUR Angels, to whom it was given to injure the EARTH and the SEA,

11:13-18

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

REV. 16:20: And every island fled away, and the mountains were not found.

The rise of infidelity is also pictured in Rev. 6:12 (*cf. D590, par.4 D595*) See *Diaglott* interlinear translation of Rev. 6:14; And the HEAVEN was separated from as a Scroll being rolled up. . . . See *Strong's Concordance 673* to separate the same word being used in Acts 15:39 departed asunder, as the two ends of a scroll are separated even when rolled together. Indeed, the Catholic and Protestant divisions, though in co-operation, are shown as still separate entities to the end. (Rev. 13:15-17; 15:2; 16:13; 19:20)

REV. 6:12 and 14: Quoted previously.

REV. 13:15-17; 15:2; 16:13; 19:20: [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. . . . [15:2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. . . . [16:13] And I saw three unclean spirits like 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. . . . [19:20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

7:2

6:14

16:20

6:12

6:14

THE SEVENTH SEAL

13:15-17

15:2

16:13

19:20

However, as already pointed out, the events or conditions under the seals may continue on into what follows, so, though even the great multitude is shown resurrected before the announcement of the opening of the seventh seal (Rev. 7:9-17; 8:1), this does not mean that they are resurrected before it was opened, nor that the 144,000 (Rev. 7:4) were all sealed yet. See R2209, *first paragraph* [quoted on page 25 of this book], which connects Rev. 5:1 with Rev. 10:7.

13:15-17

REV. 7:9-17; 8:1: [9] After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; [10] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. [11] And all the angels stood round *about* the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, [12] Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. [13] And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? [14] And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. [15] Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. [16] They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. [17] For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. [8:1] And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

15:2

16:13

19:20

7:9-17

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

8:1

7:4

5:1

10:7

REV. 5:1; 10:7 [5:1] And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. . . . [10:7] But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

7:9-17; 8:1

The four winds, whose loosing will produce the great whirlwind of trouble with which great Babylon will be completely destroyed, are shown being held up to permit the completion of the work of sealing the 144,000. (Rev. 7:1-3; compare 14:1) The fact that John hears the number sealed and describes the great multitude whom he sees following this sealing does not necessitate the completion of the sealing during this sixth period. As the killing in the earlier periods extends through the sixth period (and, as we know, even into the seventh), so we may understand this sealing to continue into the seventh period. (Compare Rev. 6:4, 6, 8, 11.)

REV. 7:1-3: [1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

REV. 14:1: And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father s name written in their foreheads.

7:4

Revelation

5:1 **REV. 6:4, 6, 8, 11:** [4] And there went out another horse *that was* red: and *power* was given
 10:7 to him that sat thereon to take peace from the earth, and that they should kill one another:
 and there was given unto him a great sword. . . . [6] And I heard a voice in the midst of the
 four beasts say, A measure of wheat for a penny, and three measures of barley for a penny;
 and *see* thou hurt not the oil and the wine. . . . [8] And I looked, and behold a pale horse:
 and his name that sat on him was Death, and Hell followed with him. And power was given
 7:1-3 unto them over the fourth part of the earth, to kill with sword, and with hunger, and with
 14:1 death, and with the beasts of the earth. . . . [11] And white robes were given unto every one
 of them; and it was said unto them, that they should rest yet for a little season, until their
 fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

6:4, 6, 8, 11 Verse 6 [Rev. 10] shows the *chronos* [time] finished the space given Jezebel to
 7:1-3 repent, the season when those killed (cf. Rev. 20:4), up to and including those of the
 fifth period of the church, were to wait through the Reformation (sixth) period, to be raised
 to walk with Him in white (Rev. 3:4, 5); the mystery being finished, the scroll could
 come wide open, as in *Reprint 2209, Par. 1.*

REV. 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 therein are, [Spurious: and the sea, and
 the things which are therein,] that there should be time no longer:

REV. 20:4: And I saw thrones, and they sat upon them, and judgment was given unto
 them: and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the
 word of God, and which had not worshipped the beast, neither his image, neither had
 14:1 received *his* mark upon their foreheads, or in their hands; and they lived and reigned with
 Christ a thousand years.

REV. 3:4, 5: [4] Thou hast a few names even in Sardis which have not defiled their
 6:4, 6, 8, 11 garments; and they shall walk with me in white: for they are worthy. [5] He that
 overcometh, the same shall be clothed in white raiment; and I will not blot out his name
 out of the book of life, but I will confess his name before my Father, and before his
 angels.

R2209:1: Then came the opening of the seals: the disclosing of one after another of the
 various features connected with the divine purpose. Each seal as it was loosed permitted
 the scroll as a whole to open a little wider, and a little wider, thus permitting the mystery
 of God to be a little more clearly discerned. And so God's people down through this
 secret of the Lord; the divine plan. But not until the last seal was broken, did the
 scroll fly wide open, permitting the mystery of God to be fully disclosed; as it is written:
 In the days of the voice of the seventh angel, when he shall begin to sound, the *mystery of*
 10:6 *God should be finished*, as he hath declared to his servants the prophets. Rev. 5:1; 10:7.
 20:4

3:4, 5

10:6

20:4

Revelation

3:4, 5

5:1
10:7

Part 4: Revelation 8-11: The Churches, Seals and Trumpets

8:1 THE HALF HOUR REV. 8:1

3:10
14:7
17:12
18:10, 17, 19
14:13-20
8:1
16:15

The word hour (Greek, *hora*) is used in Rev. 3:10 (the hour of temptation); Rev. 14:7 (The hour of his judgment); the hour of the reign of the ten horns. . . with the beast that together overthrow Babylon (Rev. 17:12); and the hour in which the latter is destroyed (Rev. 18:10, 17, 19) events of this present harvest period. (Rev. 14:13-20) The silence in heaven, then, during the first approximate (about Rev. 8:1) half of this hour may fittingly describe the silence (Jer. 8:14; *C158*; Isa. 56:10; Ezek. 7:26) prevailing in the nominal church, whose blind watchmen could not bark to announce the thief-like return of our Lord. (Rev. 16:15)

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

14:7 **REV. 14:7:** Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

17:12 **REV. 17:12:** And the ten horns which thou sawest are ten kings, which have received no kingdom [as yet (spurious)]; but receive power as kings one hour with the beast.

18:10, 17, 19 **REV. 18:10, 17, 19:** [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . [17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, . . . [19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, 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.

14:13-20 **REV. 14:13-20:** [13] And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. [14] And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. [15] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. [16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. [17] And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

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

8:1 **JER. 8:14:** Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

ISA. 56:10: His watchmen *are* blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

EZEK. 7:26: Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

REV. 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.

16:15 The silence about the space of half an hour (Rev. 8:1) aptly represents the condition in the nominal heaven of the seventh period after the spewing out of the Laodicean church, or, as expressed in the *Sinaitic Manuscript*, after she is told to refrain her mouth (being no longer the Lord's mouthpiece). In the visions of the seals, the conditions in the nominal church are largely shown; in the trumpet visions the messages and work of the true church are emphasized. In the sixth seal period our Lord is shown as an angel ascending from the sun-rising; in the sixth trumpet period, as an angel descending a time in the nominal heaven; in the seventh trumpet period, illustrating this difference in viewpoint, there were great voices in heaven. Compare Rev. 7:2 with 10:1; 8:1 with 11:15.

7:2

10:1

8:1

11:15

REV. 8:1: quoted previously.

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

7:2

REV. 10:1: And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

10:1

REV. 11:15: And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

11:15

In Rev. 3:10 we have the hour of temptation foretold, which takes place in the seventh period. In Rev. 14:7, this is called the hour of His judgment, which is evidently the one hour in which the ten horns receive power with the beast (Rev. 17:12) and the hour of Babylon's overthrow. (Rev. 18:10, 17, 19)

3:10

14:7

17:12

18:10, 17, 19

REV. 3:10; 14:7; 17:12; 18:10,17,19 quoted previously.

The silence in Rev. 8:1 about the space of half an hour the first part of this hour is broken at the beginning of the time of trouble, fulfilling the judgments foretold in the *Studies in the Scriptures* (Rev. 15:1), whose truth was thus vindicated in the outbreak at the time predicted of the war in 1914. As the two witnesses were exalted to heaven (Rev. 11:12), so these seven messages have been manifested during the latter portion of the hour by the fulfillment of their predictions, in the latter's case. Judging by the length of the earlier portion, we must be nearing the end of the second part, though the use of the word about makes the time indefinite.

8:1

15:1

11:12

REV. 8:1 quoted previously.

REV. 15:1: And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Revelation

REV. 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.

15:1

With the opening of the seventh seal, the scroll is fully revealed. Compare Matt. 24:47. See *R2209:1*.

11:12

MATT. 24:47: Verily I say unto you, That he shall make him ruler over all his goods.

R2209:1 Then came the opening of the seals: the disclosing of one after another of the various features connected with the divine purpose. Each seal as it was loosed permitted the scroll as a whole to open a little wider, and a little wider, thus permitting the mystery of God to be a little more clearly discerned. And so God's people down through this Gospel age have been privileged to know something of the Secret of the Lord; the divine plan. But not until the last seal was broken, did the scroll fly wide open, permitting the Mystery of God to be fully disclosed; as it is written: In the days of the voice of the seventh angel, when he shall begin to sound, the **Mystery of God should be finished**, as he hath declared to his servants the prophets. Rev. 5:1; 10:7.

World War 1 broke out in the year when the *Photo-Drama* was going far and wide; and the *foreword of Vol. 2*, written two years later (*pg. x*), says: All over the world people know of the expectations of Bible Students in respect to the year AD 1914; and when so stupendous a war. . . broke loose. . . thousands remembered what they had heard and read respecting the end of the Gentile Times.

5:1

10:7

The truth was becoming popular. See report of *1916 convention in R5960* above the interesting letters columns. The Nashville convention was held in the State Capitol Building. The silence in heaven, may we say, was broken.

8:13

9:12

11:14

Revelation

THE TRUMPETS

9:5
9:15

Each of these appears to coincide in its period with the corresponding seal period and church epoch of the preceding chapters. The last three of these periods introduced by the sounding or beginning to sound of the fifth, sixth, and seventh trumpets are associated with, or bring, the three woes (Rev. 8:13). Rev. 9:12; 11:14 indicate that they do not overlap. Those who try to begin the trumpets with the Reformation and the fifth of these in 1728, fail to note that the five months (150 years 5 x 30) of Rev. 9:5, added to the year of Rev. 9:15 (even if we overlap this with the month and day) 360 literal years would total 150 + 360 = 510 years, which from 1728 would move the seventh trumpet and transfer of the kingdom to our Lord and his Christ (Rev. 11:15-18) forward to AD 2238! This cannot be so.

11:15-18

8:13

9:12

11:14

9:5

REV. 8:13: And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

9:15

REV. 9:12: One woe is past; *and*, behold, there come two woes more hereafter.

1:10

REV. 11:14 [See also verses 15-18.]: The second woe is past; *and*, behold, the third woe cometh quickly.

9:16

REV. 9:5: And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

1:10

REV. 9:15: And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

9:16

The number of the horsemen heard by the John class (John 21:22; Rev. 1:10; R3569) (again) equals the non-Romish professed Christians in the diagram in *Vol. 1, p.16*. (Rev. 9:16)

JOHN 21:22: Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

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

REV. 9:16: And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

From *A16* The Actual and Relative Numbers of Mankind Classified According to Religion

Heathen	Mohammedans	Jews	Roman Catholic	Greek Catholic	Protestants
856 millions	170 millions	8 millions	190 millions	84 millions	116 millions

8:2

13:8

17:8

8:2

THE ANGEL OFFERING INCENSE

Verse 2 of Rev. 8 shows seven angels given trumpets. These are in the plan before most of them were born and began successively to serve. Similarly Gal. 1:15; 1 Pet. 1:20; Rev.13:8; 17:8 show prearrangement, though even where individual selection might be involved, this would not always mean that replacement might not be necessary in the case of others than our Lord 1 Cor. 9:27; Psa. 109:8; John 6:64, 70, 71; 2 Cor. 11:5; 12:12; 1 Cor. 9:1; Matt. 24:48-51; Luke 12:45-48.

13:8

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

17:8

GAL. 1:15: But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

1 PET. 1:20: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

REV. 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.

REV. 17:8: The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

1 COR. 9:27: But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

PSA. 109:8: Let his days be few; *and* let another take his office.

JOHN 6:64, 70, 71: [64] But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. . . . [70] Jesus answered them, Have not I chosen you twelve, and one of you is a devil? [71] He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

2 COR. 11:5: For I suppose I was not a whit behind the very chiefest apostles.

2 COR. 12:12: Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

1 COR. 9:1: Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

MATT. 24:48-51: [48] But and if that evil servant shall say in his heart, My lord delayeth his coming; [49] And shall begin to smite [his] fellow servants, and to eat and drink with the drunken; [50] The lord of that servant shall come in a day when he looketh not for [him], and in an hour that he is not aware of, [51] And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.

8:2

LUKE 12:45-48: [45] But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; [46] The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. [47] And that servant, which knew his lord's will, and prepared

Revelation

- 8:3, 4 not *himself*, neither did according to his will, shall be beaten with many *stripes*. [48] But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
- 5:8
- 8:3
- 8:3, 4 Their being shown together in verse 2 does not mean that all were in existence at the same time before verses 3 and 4. The angel offering incense for the prayers of all the saints can be none other than our great High Priest. (Heb. 3:1) Prophecies, prophets, or books of the Old Testament therefore could not be the twenty-four elders of Rev. 5:8. That our Lord's offering made the saints prayers acceptable is indicated, not only in Rev. 8:3 *Diag.*, but in Acts 10:4, 44.
- REV. 8:2 quoted previously.
- 8:3, 4: [3] And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. [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.
- 5:8
- 8:3 **HEB. 3:1:** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
- REV. 5:8: And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.
- REV. 8:3, *Diag.:* And Another Angel came and stood by the ALTAR, having a golden Censer; and to him much Incense was given, that he should give it for the PRAYERS of all the SAINTS on THAT GOLDEN ALTAR which is before the THRONE.
- ACTS 10:4, 44: [4] And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. . . . [44] While Peter yet spake these words, the Holy Ghost [Spirit] fell on all them which heard the word.
- 8:3-5
- 8:2
- 8:5 The angel offering the incense for (*Diaglott*) the prayers of the saints (to make them acceptable) (compare Acts 10:4) is our Lord, to whom this incense was given for this purpose. (Heb. 2:9; 10:5; Rev. 8:3-5) The fact that the seven angels stood in the presence of God (Rev. 8:2) indicates divine approval. (Luke 1:19; Psa. 24:3) The earthquake may have been the trouble at the end of the Jewish age; Compare Rev. 8:5; 1 Thes. 2:16; Dan. 9:26, 27.
- ACTS 10:4 quoted previously.
- HEB. 2:9: But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
- 8:5 **HEB. 10:5:** Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:
- REV. 8:3, 4 quoted previously.
- 8:2 **REV. 8:5:** And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

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

LUKE 1:19: And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

PSA. 24:3: Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

1 THES. 2:16: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

DAN. 9:26, 27: [26] And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. [27] And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

8:7

8:5

Though told before the sounding of the first trumpet (Rev. 8:7), verse 5 traces what came upon these of that generation who rejected our Lord, to the terrible climax at the close of the first period (in symbol). Matt. 3:10-12; Luke 12:49; Matt. 27:25; 23:33-39 (cf. *Diag.*); Luke 23:27-31. The symbols of lightning, thunder, earthquake are familiar; also hail (frozen water truth Eph. 5:26; John 4:10), hard, as error-demolishing missiles. Isa. 28:17

8:7

REV. 8:7: The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

REV. 8:5: quoted previously.

MATT. 3:10-12: [10] And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. [11] I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost [Spirit], and *with* fire: [12] Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

LUKE 12:49: I am come to send fire on the earth; and what will I, if it be already kindled?

MATT. 27:25: Then answered all the people, and said, His blood *be* on us, and on our children.

MATT. 23:33-39: (cf. *Diag.*) [33] Serpents, Progeny of vipers! how can you escape the JUDGMENT of the GEHENNA. [34] On account of this, Behold, I send to you Prophets, and Wise men and Instructors; and some of them you will kill and crucify; and others you will scourge in your SYNAGOGUES, and persecute from City to City; [35] so that All the innocent Blood being shed upon the LAND, may come upon you, from the BLOOD of Abel the JUST, to the BLOOD of Zechariah, Son of Barachiah, whom you will murder between the SANCTUARY and the Altar. [36] Indeed, I say to you, That all these things will come upon this GENERATION. [37] O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee, how often have I desired to assemble thy CHILDREN, as a Bird collects her YOUNG under her WINGS! But you would not. [38] Behold, your HABITATION is left to you: [39] for I tell you, You shall not see me

from this time, till you shall say, Blessed be HE who COMES IN THE NAME OF JEHOVAH.

LUKE 23:27-31: [27] And there followed him a great company of people, and of women, which also bewailed and lamented him. [28] But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. [29] For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. [30] Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. [31] For if they do these things in a green tree, what shall be done in the dry?

EPH. 5:26: That he might sanctify and cleanse it with the washing of water by the word,

JOHN 4:10: Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

ISA. 28:17: Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

I Ephesus Message First Seal First Trumpet
Rev. 2:1-7 6:1, 2 8:7

2:2 The zeal of the early church (Rev. 2:2) resulted in the destruction as pagans (compare
8:7-12 burning of tares C145:3 C146:6) of the third part apparently referring to those
9:15 favorably affected by the Lord's Word and work (cf. Rev. 8:7-12; 9:15; 12:4), whether the
12:4 symbol be burning, death, darkening or obscuring of Light (?), or (shed) blood. The
symbolism of earth (society or social order) (2 Pet. 3:5-7, 10, 13), trees (Dan. 4:10-26),
and grass (1 Pet. 1:24) are also not now. Though reproved for the relaxing of their first
2:4, 5 love (Rev. 2:4, 5), they were commended for opposition to false teachers (vss. 2, 3) and
2:2, 3, 6 conquerors of the people (vs. 6), probably pictured by the rider in Rev. 6:2.
6:2

2:1-7 **REV. 2:1-7:** [1] Unto the angel of the church of Ephesus write; These things saith he that
holdeth the seven stars in his right hand, who walketh in the midst of the seven golden
candlesticks; [2] I know thy works, and thy labour, and thy patience, and how thou canst
not bear them which are evil: and thou hast tried them which say they are apostles, and are
not, and hast found them liars: [3] And hast borne, and hast patience, and for my name's
sake hast laboured, and hast not fainted. [4] Nevertheless I have *somewhat* against thee,
because thou hast left thy first love. [5] Remember therefore from whence thou art fallen,
and repent, and do the first works; or else I will come unto thee quickly, and will remove
thy candlestick out of his place, except thou repent. [6] But this thou hast, that thou hatest
the deeds of the Nicolaitanes, which I also hate. [7] He that hath an ear, let him hear what
the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of
life, which is in the midst of the paradise of God.

6:1, 2 **REV. 6:1, 2:** [1] And I saw when the Lamb opened one of the seals, and I heard, as it
were the noise of thunder, one of the four beasts saying, Come and see. [2] And I saw, and
behold a white horse: and he that sat on him had a bow; and a crown was given unto him:
and he went forth conquering, and to conquer.

8:7 **REV. 8:7:** The first angel sounded, and there followed hail and fire mingled with blood,
and they were cast upon the earth: and the third part of trees was burnt up, and all green
grass was burnt up.

C145, 146: From what we have seen of the small quantity of truly consecrated wheat, and
the great mass of baptized profession (as a Methodist bishop has forcibly described the
tare class), it is evident that the burning of the tares will be a momentous event. It is a
mistake, however, which many make, to suppose that the burning of the tares in a furnace
of fire, where there shall be wailing and gnashing of teeth (Matt. 13:42), refers either to a
literal fire, or to trouble beyond the present life. The entire parable belongs to the present
age. Not only is this fire a symbol, as well as the wheat and the tares, but it symbolizes the
destruction of the tares, in the great time of trouble with which this age is to close, and
from which the wheat class is promised an escape. (Mal. 3:17; Luke 21:36) The great
furnace of fire symbolizes the great time of trouble coming, in the close of this harvest,
upon the unworthy tare class of Christendom.

Nor does the destruction of the tares imply the destruction, either present or future, of
all the **individuals** composing the tare class. It signifies rather a destruction of the false
pretensions of this class. Their claim or profession is that they are Christians, whereas they
are still children of this world. When burned or destroyed as tares, they will be recognized
in their true character as members of the world, and will no longer imitate Christians,
as nominal members of Christ's Church.

REV. 8:7-12; 9:15;12:4: [7] The first angel sounded, and there followed hail and fire
mingled with blood, and they were cast upon the earth: and the third part of trees was burnt
up, and all green grass was burnt up. [8] And the second angel sounded, and as it were a

8:7-12

great mountain burning with fire was cast into the sea: and the third part of the sea became blood; [9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. [10] And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; [11] And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. [12] And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. . . . [9:15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. . . . [12:4] And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

9:15

12:4

2 PET. 3:5-7, 10, 13: [5] For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: [6] Whereby the world that then was, being overflowed with water, perished: [7] But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . [10] But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . [13] Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

DAN. 4:10-26: [10] Thus *were* the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof *was* great. [11] The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: [12] The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. [13] I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; [14] He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: [15] Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth: [16] Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him. [17] This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. [18] This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee. [19] Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies. [20] The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; [21] Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: [22] It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. [23] And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times

pass over him; [24] This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king. [25] That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. [26] And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

1 PET. 1:24: For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

REV. 2:4, 5; REV. 2:2, 3, 6; REV. 6:2: quoted previously.

SEE ALSO: 1 THES. 5:21; ACTS 20:28-35; 1 COR. 3:6, 7; 1 COR. 4:6-20; 2 COR. 11; GAL. 4:17; 5:7-10, 12; 6:13; COL. 2:8, 18, 19; 1 THES. 2:14-16; 2 THES. 2:3-10; 3:6; 1 TIM. 4:1-3; 2 TIM. 3:1-8; 4:3, 4; JAMES 4:10; 1 PET. 5:1-4; 2 PET. 2; 1 JOHN 2:18-24; 4:1-3; JUDE 3, 19; cf. MATT. 23:2-35; MATT. 24:4, 5, 11, 23-25, 48-51.

B281: The name Antichrist has a twofold significance. The first is **against** (i.e., in opposition to) Christ: the second significance is **instead** (i.e., a counterfeit) of Christ. In the first sense the expression is a general one, which would apply to any enemy opposing Christ. In this sense Saul (afterward called Paul), and every Jew, and every Mohammedan, and all the Pagan emperors and people of Rome, were antichrists opposers of Christ. (Acts 9:4) But it is not in this sense of the word that the Scriptures use the name **Antichrist**. They pass over all such enemies, and apply the term **Antichrist** in the sense given above, as now its secondary meaning, viz. as **against**, in the sense of misrepresenting, counterfeiting, **taking the place of** the true Christ. Thus John remarks, Ye have heard that **the** Antichrist shall come. Even now there are many antichrists. (1 John 2:18, 19) [The Greek distinguishes between **the** special Antichrist and the numerous lesser ones.] And John's subsequent remarks show that he does not refer to all opposers of Christ and the Church, but to a certain class who, still professing to be of the Christ body, the Church, had left the foundation principles of the truth, and were therefore not only misrepresenting the truth, but were, in the eyes of the world, taking the place and name of the true Church hence really counterfeiting the true saints. John says of these, They went out from us, but they were not of us: they do not represent us, even though they may deceive themselves and the world on this subject. In the same epistle John declares that those he mentions as many antichrists have the spirit of **the** Antichrist.

B284: In the First Century not many wise or noble were called. No great names have been handed down to us; no philosophers, or statesmen, or nobles, or generals, or governors, or judges, or magistrates. In the first century the Christians were not of sufficient importance to be generally persecuted by the government. They had not even arrested public attention. Nobody wrote against them, not even Greek philosophers. We do not read of protests or apologies from the Christians themselves. They had no great men in their ranks, either for learning, or talents, or wealth, or social position. Nothing in history is more barren than the annals of the Church in the first century, so far as great names are concerned. Yet in this century converts were multiplied in every city, and traditions point to the martyrdoms of those who were prominent, including nearly all of the apostles.

The result of the sounding of the first trumpet evidently pictures the conversion of the Roman Empire to at least a nominal form of Christianity during or as a result of the work of the apostolic period. (Rev. 8:7) All green grass those with spirituality of the common people was burned up destroyed as respects their former condition, as the tares are

burned in Matt. 13:30, 40. Compare James 1:10, 11; 1 Peter 1:24; Isa. 40:6 on the symbol grass.

REV. 8:7: quoted previously.

8:7

MATT. 13:30, 40: [30] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . [40] As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

JAMES 1:10, 11: [10] But the rich, in that he is made low: because as the flower of the grass he shall pass away. [11] For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

1 PET. 1:24: For all flesh [is] as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

ISA. 40:6: The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodness thereof *is* as the flower of the field:

The third part frequently mentioned in these trumpet visions may be understood as explained on page 70 of this book under the Philadelphia Period. In Daniel 8:8, 22, Rome is shown as one the four horn divisions of the Grecian Empire, the little horn coming out of it (Daniel 8:9, 23 compare 7:8, 24). In Rev. 6:8, where the period of papal persecution is described, the fourth part is designated, the Roman part of the divisions of the Grecian Empire may be understood.

DAN. 8:8, 22: [8] Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. . . . [22] Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

6:8

DAN. 8:9, 23: [9] And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. . . . [23] And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

DAN. 7:8, 24: [8] I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. . . . [24] And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

REV. 6:8: And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

Revelation

6:8

2:8-11

II Smyrna Message Second Seal Second Trumpet
Rev. 2:8-11 6:3, 4 8:8, 9

Burning, like death and shed blood, would picture destruction--of life or of a former condition, as in the case of the tares (Matt. 13:30, 41, 42; *See C145; C146*). So the burning mountain, cast into the sea, would probably represent the fourth empire of Dan. 2:40 Rome which had begun to be destroyed to paganism. The Provincials, with certain exceptions, were not granted Roman citizenship (Acts 22:25-28) until the latter part of the period before nominal Christianity was made the State religion. Meanwhile missionary efforts were carried on (*B285*) and thus the third part of the sea class barbarians, as the provincials were called, were converted to Christianity.

6:3, 4

8:8, 9

REV. 2:8-11: [8] And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; [9] I know thy works, and tribulation, and poverty, (but thou art rich) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. [10] Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. [11] He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

REV. 6:3, 4: [3] And when he had opened the second seal, I heard the second beast say, Come and see. [4] And there went out another horse *that was* red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

REV. 8:8, 9: [8] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; [9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

MATT. 13:30, 41, 42: [30] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . [41] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; [42] And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

C145, 146: See quote on page 35 of this book.

8:8, 9

DAN. 2:40: And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

ACTS 22:25-28: [25] And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? [26] When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. [27] Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. [28] And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

8:7-12
 9:15, 18
 12:4

B285: For this quote see page 16 of this book.

Rev. 8:8, 9 pictures the result of the missionary effort begun during the second, or pagan, persecution period of the church. Compare *B285*. As a result of the missionary efforts begun

8:7-12 then, the barbarians were converted to at least a nominal form of Christianity. Since waters would not burn, this death to their former condition is shown by blood--shed blood being symbolic of death.

REV. 8:8, 9: quoted previously.

B285: quoted previously.

The third part (Rev. 8:7-12; 9:15, 18; 12:4) seems to represent those who ultimately become members of the bride of Christ, the first of the three parts (Zech 13:8) mentioned in *R3634, par. 1, 2*. These are the faithful little flock (Luke 12:32).

9:15, 18

12:4

REV. 8:7-12: [7] The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. [8] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; [9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. [10] And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; [11] And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. [12] And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

REV. 9:15, 18: [15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. . . . [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

REV. 12:4: And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

ZECH. 13:8: And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

R3634:1: Question Please explain the meaning of the three parts of Zech. 13:8, 9: In all the land, saith the Lord, *two parts* shall be cut off and die; but the third part shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call upon my name, and I will hear them; I will say of them, It is my people; and they shall say, The Lord is my God.

Answer These three parts are not stated to be thirds or equal parts; hence we are not to so interpret this passage. We understand three classes to be referred to: the two classes that will be cut off and die we understand to be the little flock and the great company, all of both classes being consecrated unto death the one class, the little flock, going into death in a voluntary manner, sacrificing; the other class, the great company, going into death under adverse circumstances which would test their loyalty to the Lord, and prove their willingness to serve him even at the cost of life itself, even though they had not that consuming zeal which would lead them, according to their covenant, to self sacrifice.

The third part that will be brought through the fire, refined, etc., we understand to represent the world of mankind, which will pass from death conditions to life conditions as human beings during the Millennium--quite probably also a large proportion of the living nations at the time of the establishment of the Kingdom will pass over and become subjects of the Kingdom without going into the tomb. The whole human family, except the few

Revelation

2:10 who are vitally connected with Christ, are already reckoned dead with Adam and they all will be granted an opportunity for coming, through the divine processes of the Millennial age, back to the full perfection of human life lost by father Adam's transgression. All such as are thus returned to harmony with God will indeed recognize him as such, and he will recognize them as his people.

2:10

LUKE 12:32: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

The ten days (Rev. 2:10) would be the ten years of severe persecution from the edict of Diocletian (AD 303), ending with the edict of Milan (AD 313) *R491, par.5.*

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

R491:2: *Smyrna* means *bitter*, [*Myrrh* and *Marah* (Exod. 15:23) are kindred words]. It was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. The *devil* [Pagan Rome] *shall cast some of you into prison that ye may be tried and ye shall have tribulation ten days* (last and most severe persecution, A.D. 303 to A.D. 313).

2:12, 16
19:15

2:12-17

6:5, 6

8:10, 11	III Pergamos Message	Third Seal	Third Trumpet
	Rev. 2:12-17	6:5, 6	8:10, 11

In this period when creed-making was beginning, it was appropriate that our Lord is identified as having the sharp two-edged sword of the mouth the Sword of the Spirit. (Rev. 2:12, 16; 19:15; 2 Thes. 2:8; Eph. 6:17; Isa. 11:4)

19:15

REV. 2:12-17: [12] And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; [13] I know thy works and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. [14] But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. [15] So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. [16] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. [17] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

8:10

1:16, 20

4:5

5:6

12:4

REV. 6:5, 6: [5] And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. [6] And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

REV. 8:10, 11: [10] And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; [11] And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

1:16, 20

REV. 19:15: And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

2 THES. 2:8: And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

4:5

EPH. 6:17: And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

5:6

ISA. 11:4: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

12:4

The Star burning as a lamp (Rev. 8:10; cf. Psa. 119; 105; Rev. 1:16, 20; 4:5; 5:6; 12:4) seems to have been Arius, evidently the messenger (Angel) of the church in the Pergamos period, who did not accept the creed teaching that the Father was the Son, and was banished. *Antipas* (Instead of * father) may have reference to his opposition to this idea (though tradition makes it the name of a bishop there). [*Or, against R491:3]

REV. 8:10: quoted previously.

cf. PSA. 119; 105.

2:13 **REV. 1:16, 20:** [16] And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance *was* as the sun shineth in his strength. . . . [20] The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

2:13 **REV. 4:5:** And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

REV. 5:6: And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

REV. 12:4: And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

R491:3: Many of the true in the churches denounced this attempt to disobey the direct command of Jesus, Call no man Father (Matt. 23:9), and of course received the persecution promised (2 Tim. 1:12). This class in Pergamos our Lord commends under the symbol of Anti-pas my faithful martyr. In the Greek, *anti* means *against*, and *Papas*, *father*, so in the usual formation of words Antipas would mean an Anti-papist, one who protests against the Pope or Father.

The word *martus* (Greek for witness) is literally translated as in Rev. 2:13 *Diag*. This was the period just before Papacy, when there was rivalry among some of the bishops. Antipas has therefore been understood to refer to the faithful witnesses against this earthly headship (fatherhood) in the church. (R5993, par. 2 and 3)

2:6 **REV. 2:13, Diag:** I know where thou dwellest,—where the THRONE of the ADVERSARY is; and yet thou firmly retainest my NAME; and thou didst not deny my FAITH even in the DAYS in which Antipas was my WITNESS, my FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

8:10 **R5993:1:** The doctrine of the Nicolaitans seems to be the theory of lordship or headship in the Church. The strife as to who should be greatest existed amongst many of the patriarchs fathers of the prominent churches. At their councils there was a bitter fight for supremacy. The tendency was toward an earthly head, and of course many coveted the honor. The patriarchs of Jerusalem, Antioch, Constantinople and Rome were the most prominent. The first two dropped out of the conflict, but the strife continued for several hundred years between Constantinople and Rome. It was settled only by a division of the Church: the Eastern, or Greek Church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal Church, acknowledging the Bishop Pope or Father of Rome.

8:10, 11 Many of the true followers of the Master in the churches denounced this attempt to disobey the direct command of Jesus, Call no man father. (Matthew 23:9.) Of course, they received the promised persecution. (2 Timothy 1:12.) This class in Pergamos is commended by our Lord under the symbol of Anti-pas, My faithful martyr. In the Greek, **anti** means against, and **Papas** signifies father. In this stage of the development of the Church those who sought to be popular received the emoluments of the Church; but the promise to the overcomers is that of pleasure and honor that shall be eternal.

6:5, 6

Revelation

2:14 The doctrine of the Nicolaitanes (conquerors of the people) opposed in the early church (Ephesus) (Rev. 2:6) was therefore found in the Pergamos period.

2:14

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

2:14

2:14 Arius teachings were like those of the Lamp God's Word (Rev. 8:10) and resulted in making creedal error bitter poisonous wormwood to the faithful third part, leading to the death withdrawal, or separation or excommunication, of many (Rev. 8:11). Note the use of men (as professing Christians in this case true ones) instead of trees or grass being converted.

REV. 8:10, 11: quoted previously.

Rev. 8:10, 11 shows the work of Arius, the star banished from the nominal church heaven, through whom many died to their adherence to the teachings of the creedal sources and channels, whose waters, or teachings, were thus rendered wormwood to them.

Here the scarcity of truth, as shown when the third seal was opened (Rev. 6:5, 6), would fit in with this substitution of creedal doctrine for it.

REV. 6:5, 6: quoted previously.

2:17 The account of Balaam (whose teaching is mentioned in Rev. 2:14) is found in the 22nd to 25th chapters of Numbers and Numbers 31:8 (cf. Jude 11; Rev. 2:14) who fell from the reward offered. (2 Pet. 2:15, 16) He stumbled Israel into idolatry and fornication. So nominal spiritual Israel was enticed into idolatry of man or self and illicit union with the civil power or with human headship. (Rev. 2:14) *B2, pp.288-298.*

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

2:17

See NUM. 22-25.

NUM. 31:8: And they slew the kings of Midian, beside the rest of them that were slain; *namely,* Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

2:17

JUDE 11: Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

2 PET. 2:15, 16: Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

The hidden manna incorruptible in the golden bowl in the ark of the covenant (Rev. 2:17, *T122 T123*) represented immortality in the divine nature; the white stone (*R1820, last par.*) (a precious token of love) and in the stone a new name written (the name of the Bridegroom, henceforth to be ours Acts 15:14) which no man knoweth (1 Cor. 2:14) saving he that receiveth it. As names in the Scriptures often have appropriate meanings, so the character of the bride of Christ must be like His. The seal, then, of the Holy Spirit is the character likeness to the Bridegroom. (*E247:4*)

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

T122: The Golden Pot of Manna represented immortality as being one of the possessions of the Christ of God. Our Lord Jesus doubtless refers to this when he says: To him that overcometh will I give to eat of the **hidden manna**. Rev. 2:17. Manna was the bread which came down from heaven as a life-sustainer for Israel. It represented the living bread, supplied to the world by God through Christ. But as the Israelites needed to gather this supply of manna daily or else want and starve, so it will be necessary for the **world** ever to seek supplies of life and grace if they would live everlastingly. But to those who become Christ's joint-heirs, members of the Anointed Body, God makes a special offer of a peculiar sort of manna, the same and yet different from that given to others the hidden manna. One peculiarity of this pot of manna was that it was **incorruptible**; hence it well illustrates the immortal, incorruptible condition promised to all members of the Seed which is the Church. The manna or life-support fed to Israel was **not incorruptible**, and must therefore be gathered daily. So all the obedient of mankind who shall by and by be recognized as Israelites indeed, will be provided with life everlasting, but conditional, supplied and renewed life; while the little flock, who under present unfavorable conditions are faithful overcomers, will be given an **incorruptible** portion immortality. Rev. 2:17

2:17 Here, then, in the golden Ark, was represented the glory to be revealed in the divine Christ: in the budded rod, God's chosen priesthood; in the tables of the Law, the righteous Judge; in the incorruptible manna in the golden bowl, immortality, the divine nature. Above this Ark, and constituting a lid or head over it, was The Mercy Seat.

2:17 **R1820:6:** No sooner is the gracious invitation thus accepted than the pleasure of the Lord is expressed to the prospective bride. Hear Ye shall be mine in that day when I make up my jewels. Thine eyes shall see the king in his beauty. I will give thee to eat of the hidden manna [John 4:32], and in the stone a new name written [the name of the Bridegroom, henceforth to be ours Acts 15:14], which no man knoweth [1 Cor. 2:14] saving he that receiveth it. Lo, I am with you always [in thought and loving oversight, and care], even unto the end of the age. Nevertheless, I tell you the truth. It is expedient **for you** that [personally] I go away to him that sent me: I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that **where I am, there ye may be also**. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you. I will not leave you comfortless: I will come to you. He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him: we will come unto him, and make our abode with him. Mal 3:17; Isa. 33:17; Rev. 2:17; Matt. 28:20; John 16:7, 5; 14:2, 3, 15-18, 21-23.

2:13 **ACTS 15:14:** Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

12:9 **1 COR. 2:14:** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

2:13 **E247:** The seal or pledge of the holy Spirit is in the heart of the sealed, and hence it is that no man knoweth it save he that receiveth it (Rev. 2:17), except as others may see the fruits of it in his daily life. He who establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us and given the earnest of the Spirit in our hearts. 2 Cor. 1:21, 22

Note how the dragon Civil Rome is called Satan in Rev. 12:9. Indeed he has been its invisible ruler. In the early part of this period, even, *B287* says, 'The Emperor decided points of faith. . . . The Adversary gained control of the nominal church. Note Rev. 2:13; he not only dwelt there, but his throne (*Diag.*) was there.

REV. 12:9: And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

REV. 2:13, *Diag.*: I know where thou dwellest, - -where the THRONE of the ADVERSARY is;...

IV Thyatira Message Fourth Seal Fourth Trumpet
Rev. 2:18-29 6:7, 8 8:12

It is easy to see the meaning of the sun (Gospel) and moon (the Law Heb. 10:1, its shadow) and stars (Apostles), in Rev. 12:1. cf. *D590:4 D593*

12:11

2:18-29

REV. 2:18-29: [18] And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; [19] I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. [20] Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. [21] And I gave her space to repent of her fornication; and she repented not. [22] Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. [23] And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. [24] But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. [25] But that which ye have *already* hold fast till I come. [26] And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: [27] And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. [28] And I will give him the morning star. [29] He that hath an ear, let him hear what the Spirit saith unto the churches.

6:7, 8

REV. 6:7, 8: [7] And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. [8] And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

8:12

REV. 8:12: And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

HEB. 10:1: For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

REV. 12:1: And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

12:1

cf. *D590:4 593*

To the faithful, the creeds darkened the teachings of God's Word. The Bible, translated into French during this period, revealed the darkness of the creeds. *B334:3* (Someone has questioned whether all the beliefs listed at the top of page 335 were held during all this long period.) The terrible persecution of the faithful are described on these and following pages. What wonder that conditions in this dark period are pictured by death and hades and the anemic-looking horse! (Rev. 6:7, 8) What patient endurance and love were manifested then! (Rev. 2:19) The idolatrous Queen Jezebel aptly pictured the apostate church of this period. *B256* The wild beasts of the earth (Rev. 6:8, *Diag.*) the civil powers (cf. Dan.7:7) added to the sword and famine the misuse or mis-application of the sword of the spirit (Eph. 6:17) or the creeds of men (?) replacing it and the famine of hearing the words of the Lord (Amos 8:11) were used in the effort to exterminate the

6:7, 8
2:19

6:8 faithful (Rev. 6:5, 6; *B256, column 1, par. 3*, already cited; also *B335-337:1*) or force them to recant and betray others, or led them to leave the church.

6:5, 6

B334: From the earliest encroachments of the power which by degrees developed into the papal system, resistance was made; but that resistance was offered only by a faithful few, whose influence made little impression on the overwhelming tide of worldliness that swept in upon the church. Gradually, as they discerned the error, some quietly withdrew themselves from the great apostasy, to worship God according to the dictates of conscience, even at the risk of persecution. Notable among these were some, afterward called Waldenses, Albigenses, Wycliffites and Huguenots. These, though called by several names had, so far as we can judge, a common origin and a common faith.

Waldensianism, says Rainerous (3.4), the noted Inquisitor of the thirteenth century, is the ancientest heresy; and existed, according to some, from the days of [pope] Sylvester, and according to others, from the days of the apostles. Sylvester was pope when Constantine was emperor and confessed Christianity; and thus we see that the truth was not without its adherents from the first, who, though humble and unpopular, resolutely resisted Papacy and the papal doctrines of purgatory, image-worship, invocation of saints, worship of the Virgin Mary, prayer for the dead, transubstantiation, celibacy of the clergy, indulgences, mass, etc., and discountenanced pilgrimages, festivals, the burning of incense, sacred burial, the use of holy water, sacerdotal vestments, monachism, etc., and held that the teaching of the Sacred Scriptures should be received, in opposition to the traditions and claims of the Church of Rome. They regarded the pope as the head of all errors, and claimed that the remission of sins is obtained through the merits of the Lord Jesus, only.

REV. 6:7, 8: quoted previously.

REV. 2:19: quoted previously.

REV. 6:8, *Diag.*: And I saw, and behold! a pale Horse, and ONE WAS SITTING on him, whose NAME was DEATH, and HADES followed after him; and there was given to him Authority over the FOURTH part of the EARTH, to kill with SWORD, and with Famine, and with Death, and by the WILD BEASTS OF THE EARTH.

6:8

B256:

ELIJAH compared to THE CHURCH		
Elijah:	The Church:	
2:20 18:7	Elijah was persecuted for fidelity to truth and righteousness.	The Church was persecuted for fidelity to truth and righteousness.
12:6, 16	His principal persecutor was Jezebel, the wicked queen of Israel, who is mentioned by name as the type of the enemy of the saints. Rev. 2:20	The principal persecutor was the apostate Church of Rome, which claims to be a queen and ruler over spiritual Israel. Rev. 18:7
12:6 11:3	Jezebel's persecuting power was exercised through her husband, Ahab, the king.	Papacy's persecuting power was exercised through the Roman Empire, to which she was joined.
12:6 11:3	Elijah fled from Jezebel and Ahab, into the wilderness, to a place prepared of God, where he was miraculously nourished. 1 Kings 17:5-9	The true Church fled into the symbolic wilderness or condition of isolation to her place, prepared of God, where she was sustained. Rev. 12:6, 16
12:6 11:3	Elijah was three years and six months in the wilderness, and during that time there was no rain, and a great famine was in the land. James 5:17; 1 Kings 17:7; 18:2	The Church was three and a half symbolic years (a day for a year 1260 literal years) in the wilderness condition, during which there was a spiritual famine because of the lack of truth the living water. Comp. Rev. 12:6; 11:3; Amos 8:11.
12:6 11:3	After the three and a half years, 1260 days, when Elijah returned from the wilderness, the errors of Jezebel's priests were manifested, the true God was honored, and copious rains followed. 1 Kings 18:41-45	At the end of 1260 years the power of the truth and its witnesses was manifested (A.D. 1799); and since then the truth has flowed at the rate of millions of Bibles every year, refreshing the world and bringing forth fruit.
12:6 11:3	The king and the people at first rejoiced, and Elijah and his God were honored; but the spirit of Jezebel was unchanged. She still sought Elijah's life, and he was again compelled to flee into the wilderness. 1 Kings 18:40, 45, 46; 19:1-4	The Bible has brought such blessings that the empires of earth recognize the Lord's hand; yet the principles of Papacy Jezebel in so-called Protestant sects compel the saints again to flee into the wilderness condition.
12:6 11:3	Elijah's career ended by his being taken from the earth.	The saints will be changed from earthly to heavenly conditions.

DAN. 7:7: After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

6:5, 6 **EPH. 6:17:** And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

AMOS 8:11: Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

REV. 6:5, 6: [5] And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. [6] And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and [see] thou hurt not the oil and the wine.

2:23

14:17-20

17:5

18:7, 8

19:20

2:22

18:9, 10

Also see *B335-337:1*.

Likewise the luminaries in the fourth or earlier papal period were seen to be dark or darkened as the result of the sounding of the fourth trumpet.

2:23

Jezebel's children (Rev. 2:23) refer to her adherents who were to be killed as adherents, during the seventh the harvest period. (Matt. 13:30, 39-42; *C145:2-146:1*; Rev. 14:17-20, the tares) Her Protestant daughter systems also will be destroyed in the verses last cited. (Rev. 17:5; 18:7, 8; Isa. 47:1, 7-9; Rev. 19:20) Those who have been her paramours will also share in her punishment. Rev. 2:22; 18:9, 10.

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

MATT. 13:30, 39-42: [30] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . [39] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. [40] As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. [41] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; [42] And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

14:17-20

C145:2-146:1: See page 35 of this book.

17:5

REV. 14:17-20: [17] And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

18:7, 8

REV. 17:5: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

REV. 18:7, 8: [7] How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. [8] Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

ISA. 47:1, 7-9: [1] Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. . . . [7] And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it. [8] Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know

Revelation

19:20 the loss of children: [9] But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

2:22 **REV. 19:20:** And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

18:9, 10 **REV. 2:22:** Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

REV. 18:9, 10: [9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

V Sardis Message Fifth Seal Fifth Trumpet
Rev. 3:1-6 6:9-11 9:1-12

14:4 In this fifth period when persecution reduced, or had reduced, the ranks of those who
 3:4 had not defiled their garments (cf. Rev. 14:4) to a few names (Rev. 3:4), the first of
 8:13 the woe trumpets (as we may call them) sounds. (Rev. 8:13)

3:1-6 **REV. 3:1-6:** [1] And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. [2] Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. [3] Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. [4] Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. [5] He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. [6] He that hath an ear, let him hear what the Spirit saith unto the churches.

6:9-11 **REV. 6:9-11:** [9] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

9:1-12 **REV. 9:1-12:** [1] And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. [2] And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. [3] And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. [4] And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. [5] And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. [6] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. [7] And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. [8] And they had hair as the hair of women, and their teeth were as *the teeth* of lions. [9] And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. [10] And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. [11] And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. [12] One woe is past; *and*, behold, there come two woes more hereafter.

REV. 14:4: These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

REV. 3:4: quoted previously.

14:4

Revelation

- REV. 8:13:** And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!
- 8:13**
- The star in Rev. 9:1 evidently refers to Wycliffe, who lost his position in the university (falling from heaven), two attempts being made to convict him as a heretic also. He translated the Bible into English and wrote more than 200 other works, mainly defending the ransom, these latter probably represented by the locusts like unto horses (doctrines, teachings) prepared unto battle (controversy) Rev. 9:3.
- 9:1**
- 9:3** **REV. 9:1, 3:** quoted previously.
- The fifth trumpet period covers the 150 years (five months each day for a year, as in Numbers 14:34; Ezek. 4:6) from the time when Wycliffe evidently the star of Rev. 9:1 devoted himself wholly to his religious work to the time when the English Reformation made possible the death to their former condition under Papacy, of those tormented but not killed by the locusts, of those who did not have the seal of God in their foreheads. (Rev. 9:4, 5) It will be seen from verse 12 that the fifth and sixth trumpet periods do not run concurrently nor overlap. Rev. 11:14 shows that the sixth and seventh do not do so either. (Rev. 9:1-12) These three are the woe trumpets. (Rev. 8:13)
- 9:1**
- 9:4, 5, 12**
- 11:14**
- 9:1-12**
- 8:13**
- NUM. 14:34:** After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.
- EZEK. 4:6:** And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.
- REV. 9:1, 4, 5; 9:1-12; 8:13** quoted previously.
- REV. 11:14:** The second woe is past; *and*, behold, the third woe cometh quickly.
- The pit of the abyss (Rev. 9:1, 2, *Diag.*) is not the same as the lake of fire (Rev. 19:20; 20:10, 14, 15; 21:8) which denotes eternal destruction. The word abyss is used to describe the death condition from which our Lord was resurrected in Rom. 10:7, *Diag.*; in Luke 8:31 it refers to the condition in which the fallen angels live when not obsessing some person or animal. It is the condition wherein the scarlet colored beast is, when John sees the woman sitting upon it. (Rev. 17:8, cf. Rev. 11:7) It is also that in which Satan is restrained during Christ's reign. (Rev. 20:1-3)
- 11:14**
- 9:1, 2**
- 19:20**
- 20:10, 14, 15**
- 21:8**
- 17:8**
- 11:7**
- 20:1-3**
- 9:1, 2**
- REV. 9:1, 2, *Diag.*** [1] And the FIFTH Angel sounded his trumpet, and I saw a Star having fallen from the HEAVEN to the EARTH; and there was given to him the KEY of the PIT of the abyss. [2] And he opened the PIT of the ABYSS, and a Smoke ascended out of the PIT, as a Smoke of a great Furnace; and the SUN and the AIR were darkened by the SMOKE of the PIT.
- REV. 19:20:** quoted previously.
- REV. 20:10, 14, 15:** [10] And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. . . [14] And death and hell were cast into the lake of fire. This is the second death. [15] And whosoever was not found written in the book of life was cast into the lake of fire.
- 20:10, 14, 15**

- REV. 21:8:** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
- Rev. 21:8**
- ROM. 10:7, *Diag.*:** or, Who shall descend in the ABYSS? that is, to bring back Christ from the Dead.
- LUKE 8:31:** And they besought him that he would not command them to go out into the deep.
- REV. 17:8:** The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
- 17:8**
- REV. 11:7:** And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.
- 11:7**
- REV. 20:1-3:** [1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. [2] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, [3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
- 20:1-3**
- Smoke is an evidence of the fire from which it issues. (Rev. 18:9, 10; 14:11) When the fumes of burning sulphur are in it, it can produce death or even without brimstone, it can kill by suffocation. (cf. Rev. 9:18) It is also associated in symbol with the presence of God, who is a consuming fire, and is invisible. (1 Kings 8:10-12; Exod. 33:20) How unsearchable are his judgments. (Rom. 11:33) (Heb. 12:29; 10:31; Isa. 6:4; Exod.19:18; Rev. 15:8) Putting some of these thoughts together, the opening of the abyss, releasing its smoke out of which come the locusts when it was opened by the star that fell, was a judgment of the Lord, as the similar plague in Egypt, which was the type of this, was from Him. (Exod. 10:12-19)
- 18:9, 10**
14:11
9:18
- 15:8**
- REV. 18:9, 10; 14:11:** [9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . [14:11] And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
- 18:9, 10**
- 14:11**
- REV. 9:18:** By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.
- 9:18**
- 1 KINGS 8:10-12:** [10] And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, [11] So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. [12] Then spake Solomon, The LORD said that he would dwell in the thick darkness.
- EXOD. 33:20:** And he said, Thou canst not see my face: for there shall no man see me, and live.

ROM. 11:33: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

HEB. 12:29; 10:31: [12:29] For our God *is* a consuming fire. . . . [10:31] *It is* a fearful thing to fall into the hands of the living God.

ISA. 6:4: And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

EXOD. 19:18: And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

REV. 15:8: And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

15:8

EXOD. 10:12-19: [12] And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. [13] And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts. [14] And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such. [15] For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. [16] Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. [17] Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only. [18] And he went out from Pharaoh, and entreated the LORD. [19] And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

These three woes (Rev. 8:13) from these last three trumpets, and the seven last plagues (Rev. 15:1) though not in the same order, even as the accounts in Psalms 78:42-51; 105:27-36 do not follow the same time order as each, nor that in Exodus, nor the one in Revelation 16 correspond (3 woes, plus 7 last plagues, equal 10) to the number of the Egyptian plagues (10).

8:13
15:1

REV. 8:13: And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

16

REV. 15:1: And I saw another sign in heaven, great and marvellous, even angels having the seven last plagues; for in them is filled up the wrath of God.

8:13

PSA. 78:42-51: [42] They remembered not his hand, *nor* the day when he delivered them from the enemy. [43] How he had wrought his signs in Egypt, and his wonders in the field of Zoan: [44] And had turned their rivers into blood; and their floods, that they could not drink. [45] He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. [46] He gave also their increase unto the caterpillar, and their labour unto the locust. [47] He destroyed their vines with hail, and their sycamore trees with frost. [48] He gave up their cattle also to the hail, and their flocks to hot thunderbolts. [49] He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them*. [50] He made a way to his anger; he spared not their soul from

15:1

death, but gave their life over to the pestilence; [51] And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:

PSA. 105:27-36: [27] They showed his signs among them, and wonders in the land of Ham. [28] He sent darkness, and made it dark; and they rebelled not against his word. [29] He turned their waters into blood, and slew their fish. [30] Their land brought forth frogs in abundance, in the chambers of their kings. [31] He spake, and there came divers sorts of flies, *and* lice in all their coasts. [32] He gave them hail for rain, *and* flaming fire in their land. [33] He smote their vines also and their fig trees; and brake the trees of their coasts. [34] He spake, and the locusts came, and caterpillars, and that without number, [35] And did eat up all the herbs in their land, and devoured the fruit of their ground. [36] He smote also all the firstborn in their land, the chief of all their strength.

During the plague of darkness (which corresponds to a later plague in Rev. 16:10), the children of Israel had light in their dwellings (Exod. 10:23). How darkness increases when those in error come into contact with the truth! In trying to defend what they believe, they go into deeper confusion. While the Lord's faithful see a white cloud (Rev. 14:14), the world may see clouds and darkness (Psa. 97:1, 2) during this present time, too.

16:10

REV. 16:10: And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

14:4

EXOD. 10:23: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

16:10

REV. 14:14: And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

PSA. 97:1, 2: [1] The LORD reigneth; let the earth rejoice; let the multitude of isles be glad *thereof*. [2] Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

14:14

Note that the third part mentioned in other trumpet periods (Rev. 8:7, 9-12; 9:15, 18) is not mentioned in connection with the fifth, nor the seventh trumpets. The locusts did not torment those having the seal of God in their foreheads. (Rev. 9:4, 5) The sun and air, then, were obscured by the smoke from the abyss out of which came the locusts.

8:7, 9-12
9:15, 18

REV. 8:7, 9-12; 9:15, 18: [7] The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. . . . [9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. [10] And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; [11] And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. [12] And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. . . . [9:15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. . . . [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

9:4, 5

8:7, 9-12

REV. 9:4, 5: [4] And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. [5] And to them it was given that they should not kill them, but

Revelation

that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

9:15, 18

Truth emerged when error was revealed, as the locusts out of the smoke. The locusts were not directed against trees, grass, nor vegetation, but men probably professing Christians, in distinction to those affected by the work of the first trumpet period (Rev. 8:7)

9:4, 5

against men which have not the seal of God in their foreheads (of the God, in the Greek). (Rev. 9:4; contrast Rev. 7:1-4; 14:1 with Rev. 13:16, 17; cf. 17:5. They had not the intellectual appreciation peculiar to those led of the Spirit of God distinguishing them. (Rom. 8:14) To them the gospel sunlight (Rev. 12:1) and things of the spirit air (Eph. 2:2; 1 Thes. 4:17; Rev. 16:17; 1 Cor. 2:14) were obscured. (Rev. 9:2 compare John 3:6, 8.)

8:7

REV. 8:7; 9:4: quoted previously.

9:4

7:1-4

14:1

13:16, 17

17:5

12:1

16:17

9:2

REV. 7:1-4; 14:1: [1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. [4] And I heard the number of them which were sealed: *and were* sealed an hundred *and forty and* four thousand of all the tribes of the children of Israel. . . . [14:1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father s name written in their foreheads.

7:1-4

14:1

REV. 13:16, 17: [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

REV. 17:5: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

ROM 8:14: For as many as are led by the Spirit of God, they are the sons of God.

13:16, 17

REV. 12:1: And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

EPH. 2:2: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

17:5

1 THES. 4:17: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

12:1

REV. 16:17: And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

1 COR. 2:14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

REV. 9:2: And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

- 16:17** **JOHN 3:6, 8:** [6] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . . [8] The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
- During the five months (5 x 30 = 150 each day for a year Num. 14:34; Ezek. 4:6) from Wycliffe to Luther's start, the locusts being in that period did not kill (as in the Reformation period) (Rev. 9:18) the men professing Christians did not bring them out of the papal system, but were only to torment them as scorpions. The latter word also appears in 1 Kings 12:14, referring to a more severe form of chastisement than with whips. The literal scorpion, which is the basis of the figure in Rev. 9:5, in hot climates often occasions much suffering. *Smith's Bible Dictionary*
- 9:2** **NUM. 14:34:** After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.
- 9:18** **EZEK. 4:6:** And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.
- 9:5** **REV. 9:18:** By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.
- 9:5** **1 KINGS 12:14:** And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.
- 9:5** **REV. 9:5:** quoted previously.
- Even though men desired separation from Rome, the time had not come. (Rev. 9:6) Their king might be the Word of God, which Wycliffe translated, quick, and powerful, and sharper than any two-edged sword. (The scorpion's poison is discharged through two openings; the two edges of the sword may also represent Old and New Testaments.) Piercing even to the dividing asunder of soul and spirit. . . . The king of those locusts, the angel (messenger) of the abyss, is called Abaddon or Apollyon destruction or destroyer Heb. 4:12; 12:29; Rev. 9:11.
- 9:18** **REV. 9:6:** And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.
- 9:6** **HEB. 4:12:** For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.
- 9:6** **HEB. 12:29:** For our God *is* a consuming fire.
- 9:11** **REV. 9:11:** And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.
- 9:6** These doctrines or teachings and sound (impression) are compared to horses prepared unto battle (Rev. 9:7, 9) for controversy. Their heads have as (it were) crowns like gold (or golden crowns). Doctrines that are true, and writings setting them forth, do destroy error. Since these writings taught the ransom instead of masses as a means of justification from our sins and since through it man has the opportunity to be restored to

the sovereignty of earth in the likeness of the divine (gold) sovereignty of his Creator over all creation (Acts 3:21; Gen. 1:26), we can see the appropriateness of the symbol of crowns like gold or as golden crowns.

REV. 9:7, 9: [7] And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. . . . [9] And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

ACTS 3:21: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

GEN. 1:26: And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

The ransom also restores man to God's image, as God's love is understood to be symbolized by the face of a man (Rev. 4:7), and believers, by men (also professed Christians, likewise, as previously interpreted). The breastplates of iron (Rev. 9:9) iron being strong (Dan. 2:40) might correspond to the breastplate of righteousness (Eph. 6:14), or, as in 1 Thes. 5:8, the breastplate of faith and love.

REV. 4:7: And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

REV. 9:9: quoted previously.

DAN. 2:40: And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

EPH. 6:14: Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

1 THES. 5:8: But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

The hair as the hair of women (Rev. 9:8), given. . . . for a covering, would fittingly picture the covering by the robe of righteousness. (Isa. 61:10) God's justice (Exod. 34:7), as strong as a lion's teeth, will not clear the guilty without the ransom. (Am not sure whether or not this is what is illustrated by the lion-like teeth of these locusts.) Attention has already been called to the parallelism of the white robes in Rev. 3:4 (cf. also Vs. 5, *Diag.*); 6:11; 14:13. Cf. also Rev. 19:8, 14. Rev. 3:3 *Diag.* translates now may have come.

REV. 9:8: And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

ISA. 61:10: I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

EXOD. 34:7: Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

9:8

Revelation

- 3:4 **REV. 3:4:** Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.
- 3:5
- 6:11
- 14:13 **REV. 3:5, *Diag.*:** The CONQUEROR shall thus be clothed in white Garments; and I will by no means blot out his NAME from the BOOK of LIFE, and I will confess his NAME in the presence of my FATHER and in the presence of his ANGELS.
- 19:8, 14
- 3:3
- 9:8 **REV. 6:11:** And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.
- REV. 14:13:** And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.
- REV. 19:8, 14:** [8] And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. . . [14] And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.
- REV. 3:3, *Diag.*:** Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.
- 3:4
- 3:5
- 6:11
- 14:13
- 19:8, 14
- 3:3

VI Philadelphia Message Sixth Seal Sixth Trumpet
Rev. 3:7-13 6:12 - 7:1 9:13 - 10:11;
11:7-13

Attention has also been called to the 360 years of this Reformation period. In Rev. 9:15 a year period is mentioned, for which one of four angels bound *epi* *(upon, at, by, above, or near) the Euphrates, the river flowing through the city of Babylon, by which wealth or commerce would be brought in. Compare Rev. 16:12; 17:4, 5; 18:24. [*See *Strong's Concordance, Greek Lexicon: epi* 1909 (with the dative); *eis* 1519 (to or into).]

REV. 3:7-13: [7] And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; [8] I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. [9] Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. [10] Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. [11] Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. [12] Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. [13] He that hath an ear, let him hear what the Spirit saith unto the churches.

REV. 6:12 - 7:1: [12] And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; [13] And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. [14] And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. [15] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; [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: [17] For the great day of his wrath is come; and who shall be able to stand? [7:1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

REV. 9:13 - 10:11: [13] And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, [14] Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. [15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. [16] And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. [17] And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. [19] For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. [20] And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: [21] Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. [10:1] And I saw

another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: [2] And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, [3] And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. [4] And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. [5] And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, [6] And swore 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, and the sea, and the things which are therein, that there should be time no longer: [7] But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. [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 upon the earth. [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. [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 bitter. [11] And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

9:15

16:12

17:4, 5

18:24

3:7-13

REV. 11:7-13: [7] And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. [8] And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. [9] And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. [10] And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. [11] And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. [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. [13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

6:12 - 7:1

REV. 9:15: quoted previously.

REV. 16:12: And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

9:13 - 10:11

REV. 17:4, 5: [4] And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: [5] And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

REV. 18:24: And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

The four angels (messengers) had each been associated with or bound in the bondage of spiritual Babylon, at one time, from which they are released. (Rev. 9:13-15) The four time periods are not stated as the duration of their binding, but the period (*eis* *) for which they are released or into which. [* See *Strong's Concordance, Greek Lexicon: epi* 1909 (with the dative); *eis* 1519 (to or into).]

REV. 9:13-15: quoted previously.

Since the messenger of this sixth period introduces this 360-year movement, he (evidently Luther) would be the one prepared for the year (360 literal years 1517-18 to 1878). The month (30 literal years), from the Adventists' disappointment in 1844 to 1874, when our Lord did return, may correspond to the time from the announcement of our Lord's birth (Luke 2:10, 11, 25-38) to his baptism (at the time parallel to 1874) and anointing with the Holy Spirit. (Luke 3:15-17, 21, 22; *R5950, Col. 2, Par. 4 and 5*)

11:7-13

LUKE 2:10, 11, 25-38: [10] And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. [11] For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . [25] And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost [Spirit] was upon him. [26] And it was revealed unto him by the Holy Ghost [Spirit], that he should not see death, before he had seen the Lord's Christ. [27] And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, [28] Then took he him up in his arms, and blessed God, and said, [29] Lord, now lettest thou thy servant depart in peace, according to thy word: [30] For mine eyes have seen thy salvation, [31] Which thou hast prepared before the face of all people; [32] A light to lighten the Gentiles, and the glory of thy people Israel. [33] And Joseph and his mother marvelled at those things which were spoken of him. [34] And Simeon blessed them, and said unto Mary his mother, Behold, this [child] is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; [35] (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. [36] And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; [37] And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. [38] And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

LUKE 3:15-17, 21, 22: [15] And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; [16] John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost [Spirit] and with fire: [17] Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. . . . [21] Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, [22] And the Holy Ghost [Spirit] descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

16:12

R5950:5: Let us remember, however, that the three and a half years of Jesus' ministry were more a time of preparation of the Apostles to be the instruments for the harvesting and a sharpening preparation of the Sickle of Truth for the later work, which **began** at Pentecost. There was **no garner** into which to gather the wheat prior to Pentecost.

17:4, 5

JEWISH AND CHRISTIAN PARALLELS (<i>R5950:5</i>)	
JEWISH-NOMINAL CHURCH	CHRISTIAN-NOMINAL CHURCH
A.D. 29-33	A.D. 1874-1878
“They knew not the time of their visitation.”	
A.D. 33-36	A.D. 1878-1881

18:24

9:13-15

The Most Holy Anointed, Divine favor prolonged for three and a half years to complete the 70 weeks of favor promised to Israel, their rejection being deferred.	
A.D. 36-73	A.D. 1881-1918

Thus William Miller may have been the angel prepared for the month. (Rev. 9:15) The day is omitted by *Sinaitic Ms.* and a later Ms., but if authentic might refer to the period 1876 or 1877 to the Spring of 1878, when the *Herald of the Morning* began to be published again and *The Three Worlds*, written mainly by Mr. Barbour, was brought (Cf. Matt. 24:48) out a while previously. (There being four angels he may have been one.) (*R3822, Col. 2*) (Note how the rewardings in Rev. 11:18 are not stated in time order.)

REV. 9:15: And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

R3822:4-6: I inquired of Mr. Barbour as to what was being done by him and by the *Herald*. He replied that nothing was being done; that the readers of the *Herald*, being disappointed Adventists, had nearly all lost interest and stopped their subscriptions; and that thus, with money exhausted, the *Herald* might be said to be practically suspended. I told him that instead of feeling discouraged and giving up the work since his newly found light on restitution (for when we first met, he had much to learn from me on the fulness of **restitution** based upon the sufficiency of the ransom given for all, as I had much to learn from him concerning **time**), he should rather feel that now he had some good tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the Truth such as I never had before. I therefore at once resolved upon a vigorous campaign for the Truth. I determined to curtail my business cares and give my time as well as means to the great harvest work. Accordingly, I sent Mr. Barbour back to his home, with money and instructions to prepare in concise book-form the good tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, as I afterward did, traveling and preaching.

The little book of 196 pages thus prepared was entitled *The Three Worlds*; and as I was enabled to give some time and thought to its preparation it was issued by us both jointly, both names appearing on its title page though it was mainly written by Mr. Barbour. While it was not the first book to teach a measure of restitution, nor the first to treat upon time-prophecy, it was, we believe, the first to **combine** the idea of restitution with time-prophecy. From the sale of this book and from my purse, our traveling expenses, etc., were met. After a time I conceived the idea of adding another harvest laborer and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same manner.

But noticing how quickly people seemed to forget what they had heard, it soon became evident that while the meetings were useful in awakening interest, a monthly journal was needed to hold that interest and develop it. It therefore seemed to be the Lord's will that one of our number should settle somewhere and begin again the regular issuing of the *Herald of the Morning*. I suggested that Mr. Barbour do this, as he had experience as a type-setter and could therefore do it most economically, while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that the type was not sold, and that the few subscriptions which would come in would not, for a long time, make the journal self-sustaining, I replied that I would supply the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage it as economically as possible, while Mr. Paton and I continued to travel. This, which seemed to be the Lord's will in the matter, was done.

It was after this, while on a tour of the New England States, that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the message heartily during the week that I preached to his congregation. Subsequently, I introduced

him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another one who, with study, would soon be a co-laborer in the harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh a young man of activity and promise, who soon developed into an active and appreciated co-laborer in the harvest work, and is remembered by some of our readers. Mr. Jones did well for a time, but ambition or something eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: My brethren, be not many of you teachers, knowing that we shall have the severer judgment. James 3:1 *Diag.*

MATT. 24:48: But and if that evil servant shall say in his heart, My lord delayeth his coming;

REV. 11:18: And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

9:15

In 1878, the 360-year Philadelphia period having ended, the Laodicean period ushered in the harvest hour the hour of temptation of Rev. 3:10, the hour of His judgment (Rev. 14:7), the hour of authority of those who destroy Babylon (Rev. 17:12, *Diag.*) and of her destruction. (Rev. 18:10, 17, 19) Brother Russell would, beyond doubt, be the angel prepared for this hour the only one of these four periods emphasized by the Greek article. He too had been released from Babylon's bondage from being bound upon, at, by, near, or over (Greek, *epi*) the great river Euphrates the literal type of which flowed through literal Babylon. (cf. also Rev. 16:12 and Rev. 9:14) (cf. Matt. 24:17) He had left Babylon before 1878, when the Laodicean period began also the harvest (Rev. 14:13, 14) and he became its messenger (angel). (Rev. 3:14) See *Reprint* article beginning page 3820 particularly pages 3822-3823 (part of which was referred to in preceding paragraph).

11:18

9:15

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

REV. 14:7: Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

REV. 17:12, *Diag.*: And the TEN Horns which thou sawest are Ten Kings, who have not [yet] received a Kingdom; but they receive Authority, as Kings, One Hour with the BEAST.

REV. 18:10, 17, 19: [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . [17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, . . . [19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, 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.

REV. 16:12: And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

REV. 9:14: Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates

MATT. 24:17: Let him which is on the housetop not come down to take any thing out of his house:

REV. 14:13, 14: [13] And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. [14] And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

REV. 3:14: And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

See also R3820 (particularly *pgs. 3822-3823*).

The four periods, if not concurrent, would run into the Laodicean phase. The Reformation having come, the (Protestant) third part could now be killed from the Romish church (or withdraw), as was not the case during the fifth period. (Rev. 9:5)

REV. 9:5: And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

The sixth period (Rev. 9:13; 11:14) is that of the Reformation. The River Euphrates in Rev. 9:14, as in Rev.16:12, pictures the peoples supporting Babylon. (Rev. 17:15) The four angels bound above or over it indicate that the Protestants follow four main leaders or fall in four divisions: the followers of Luther, those of Calvin, the Baptist, and the Anglican or Episcopalian groups.

11:18

REV. 9:13: And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

3:10

REV. 11:14: The second woe is past; *and*, behold, the third woe cometh quickly.

14:7

REV. 9:14: quoted previously.

17:12

18:10, 17, 19

REV. 16:12: quoted previously.

REV. 17:15: And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16:12

9:14

14:13, 14

3:14

The hour is emphasized by the Greek article, and the Day is omitted by the *Sinaitic Manuscript*. The hour is evidently the same as that mentioned in Rev. 3:10; 14:7; 17:12; 18:10, 17, 19. Adding the month and year gives 390 days (compare Ezek. 4:5) the duration of the Protestant siege of Papacy. Though the Protestant sects were cast off as the Lord's mouthpiece in 1878, the spirit of the Reformation continues through into the hour in the seventh trumpet period. The forty-day period in Ezek. 4:6 covers the period from 1878 to 1918, when the Society was cast off from favor. The 390-year period, continued by the truth movement after the Protestant sects were cast off, terminates at the same time. It is worthy of note that the present activity devotes itself to proclaiming the Lord's presence, his kingdom, the resurrection and judgment, and the day of vengeance, rather than the call out of Babylon the message of the seventh trumpet, therefore, which began to be sounded at the beginning of the harvest also, and has continued since the beginning of the hour. (Rev. 11:17, 18)

3:10

14:7

REV. 3:10; 14:7; 17:12; 18:10, 17, 19: quoted previously.

17:12

Revelation

- 18:10, 17, 19** **EZEK. 4:5, 6:** [5] For I have laid upon thee the years of their iniquity; according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. [6] And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.
- 16:12** **REV. 11:17, 18:** [17] Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. [18] And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.
- 9:14** The third part slain would probably represent the faithful, the other two parts being the less faithful, who become the great multitude, and the unconsecrated believers. See the three divisions above Plane N on the Chart of the Ages, figures n, m, and p. The Reformation having now begun, it was possible for them to be slain to their former condition under Papacy. Though the second woe is long since past, we may understand that the work of the plagues of fire, smoke and brimstone (Reformation agencies) in Rev. 9:18 still continues to slay. These plagues symbolize destruction and the evidence or memory of it, the brimstone adding the thought of permanent destruction.
- 14:13, 14** **REV. 9:18:** quoted below.
- 3:14** The number of the horsemen in verse 16 [Rev. 9:16] equals the total of non-Romish Christians on the Chart of Religions on page 16 of *Volume One*, where the John class hears their number.
- REV. 9:16:** And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.
- 9:5** We note the third, fifth and sixth trumpets have to do with men those at least nominally Christian in distinction from vegetation and sea creatures with reference to the unconverted heathen in the first two periods. Contrast Rev. 8:7, 9 with 8:11; 9:4, 6, 15, 18, 20.
- 9:5** **REV. 8:7, 9:** [7] The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. . . . [9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.
- 9:13**
11:14
9:14
16:12
17:15 **REV. 8:11:** And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
- 9:13**
11:14 **REV. 9:4, 6, 15, 18, 20:** [4] And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. . . . [6] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. . . . [15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. . . . [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. . . . [20] And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:
- 17:15**

Revelation

3:10 Rev. 10:1 evidently pictures (symbolically) the return of our Lord, the messenger (angel)
 14:7 of the covenant (Mal. 3:1), and his standing up (Dan.12:1) assuming control. (Compare
 17:12 the standing of his Father on the Mount of Olives. (Zech. 14:4) The right foot upon the sea
 18:10, 17, 19 may indicate that the sea class would be used as the Lord's Great Army. (D542-552, 559-
 561; Joel 2:1-11) Rev. 10:3, 4 may mean that we are not to participate in the world's
 contentions or in advocating its proposed remedies offered in this end of the age, perhaps.
 See also F605; A338, par. 2-342; D469-526; Q625:2.

REV. 10:1: And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

11:17, 18 **MAL. 3:1:** Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

DAN. 12:1: And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

11:17, 18 **ZECH. 14:4:** And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

See also D542-552, 559-561.

9:18 **JOEL 2:1-11:** [1] Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand; [2] A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. [3] A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. [4] The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. [5] Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. [6] Before their face the people shall be much pained: all faces shall gather blackness. [7] They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: [8] Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. [9] They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. [10] The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: [11] And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

9:16 **REV. 10:3, 4:** [3] And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. [4] And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto men, Seal up those things which the seven thunders uttered, and write them not.

8:7,9,11
 9:4, 6, 15,
 18, 20

See also F605; A338, par. 2-342; D469-526; Q625:2.

8:7, 9 Rev. 10:6 announces the end of the 360 year *chronos* (time). Cf. Rev. 2:21; 6:11. (1517, 1518-1878) The mystery of God (cf. 1 Tim. 3:16; Col. 1:26), the true church with

8:11 its Head was to be finished, according to one view, and the mystery of God's plan was to be revealed. Both thoughts are expressed in *A87-88; F199*.

REV. 10:6: quoted previously.

9:4, 6, 15,
18, 20

REV. 2:21: And I gave her space to repent of her fornication; and she repented not.

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

1 TIM. 3:16: And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

COL. 1:26: *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

10:1

A87, 88: Then the mystery will have ended; for the world will have come to see that it was the spirit of God in Christ, and the spirit of Christ in us — God manifested in the flesh which they had hitherto misunderstood. Then they will see that we were not mad, nor fools; but that we chose the better part when we ran for the riches, honors and crown, unseen by them, but eternal.

10:3, 4

In point of time, the mystery of God will be finished during the period of the sounding of the seventh **symbolic** trumpet. (Rev. 10:7) This applies to the mystery in both senses in which it is used: the mystery or secret features of God's **plan** will then be made known and will be clearly seen; and also the mystery of God, the Church, the embodiment of that plan. Both will then be finished. The secret, hidden plan will have sought out the full, complete number of the members of the body of Christ, and hence it, the BODY OF CHRIST, will be finished. The plan will cease to be a mystery, because there will be no further object in perpetuating its secrecy. The greatness of the mystery, so long kept secret, and hidden in promises, types and figures, and the wonderful grace bestowed on those called to fellowship in this mystery (Eph. 3:9), suggest to us that the work to follow its completion, for which for six thousand years Jehovah has kept mankind in expectation and hope, must be an immense work, a grand work, worthy of such great preparations. What may we not expect in blessings upon the world, when the veil of mystery is withdrawn and the showers of blessing descend! It is this for which the whole creation groans and travails in pain together until now, **waiting** for the completion of this mystery — for the manifestation of the Sons of God, the promised Seed, in whom they shall all be blessed. Rom. 8:19, 21, 22

10:1

F199: We have already called attention to the fact that the Church of Christ is called in the Scriptures the Mystery of God, * [Vol. I, Chap. v.] because, contrary to expectation, the Church was to be the Messianic *Body* which, under its Anointed Head, Jesus, shall rule and bless the world. This mystery, or secret, now revealed to the saints, was kept hidden from past ages and dispensations (Eph. 3:3-6), and is the mystery of God which shall be finished now shortly, in the consummation of the New Creation, in the close of this Gospel age. We have also drawn attention to the fact that the Scriptures refer to Babylon as a counterfeit system (mother and daughters — some more and some less corrupt, some better and some poorer counterfeits), and there designated the Mystery of Iniquity. We are not to be understood as meaning that the founders of these counterfeit systems purposely and intentionally organized them for the purpose of misleading the people of God. Rather we are to remember that it is Satan who in the Scriptures is credited with having deceived the whole world — on this subject; putting evil for good and good for evil; light for darkness and darkness for light. Satan now worketh in the children of disobedience (Isa. 5:20; Eph. 2:2), even as he proffered his cooperation to our Lord Jesus. He delights to cooperate with

all of Christ's followers whom he can seduce from walking in the footsteps of the Master. As he tried to persuade our Lord that there were better ways—ways that involved less personal sacrifice and self-denial than the Father's ways—by which he might bless all the families of the earth, so he, during this Gospel age, has been intent upon persuading the Lord's truly consecrated brethren to adopt his plans—not to give careful heed to the Father's plans and rules. He would have them otherwise—to feel that they can serve the Lord better by other methods than those the Scriptures point out. He would puff them up with feelings of zeal for and pride in their human systems, the work they are doing, and the organizations which they have effected. With the Master the Adversary had no success, his answer being invariably, *It is written*. But not so with his followers. Many, many neglect what is written; neglect the Master's example and words; neglect the words and example of the apostles, and are intent upon carrying out for God a plan which they hope and believe he approves and which they trust will redound to his praise.

10:3, 4

The return of our Lord is represented by the angel coming down from heaven at the close of the sixth trumpet period (Rev. 10:1) and setting his foot upon (assuming control of) the land and sea (classes)—the organized, civilized, stable elements and the restless, lawless, communistic, and anarchistic phases, respectively. The latter's being under his right foot may indicate his use of this group as his great army. (Joel 2:11) This scene recalls Dan. 12:1, where Michael stands up in another picture of this. This event is followed almost immediately, in 1878, by the close of the 360-year *chronos* translated time in Rev. 10:6.

10:6
2:21
6:11

REV. 10:1; JOEL 2:11; DAN. 12:1; REV. 10:6: quoted previously.

The little book (verse 8) [Rev. 10:8] represents the truth opened up from 1829 onward. (C89) Compare Jer. 15:6; Ezek. 2:9; 3:3. The bitterness in verse 10 may represent the trials and persecution following the reception of the truth. The *Sinaitic Manuscript* reads *filled* instead of *bitter*. However, the thought may be the same. It may have a double significance, however. Ours is a cup of joy and a cup of sorrow, and in both respects it overflows. *Manna May 10th.*

2:21
6:11

REV. 10:8: quoted previously.

C89: This message concerning Michael's Kingdom, gradually opening from 1829 onward, is symbolically represented in the book of Revelation (chap. 10:2, 8-10) as a little book, which the wise of the holy people, represented by John, are instructed to eat. And John's experience, as expressed in verse 10, is the experience of all who receive these truths. They bring wondrous sweetness: Oh, the blessedness! But the after effects are always more or less a blending of the bitterness of persecution with the sweetness. And the effect upon those who patiently endure to the end is to purge, purify and refine, and thus to make the bride of Christ ready for the marriage and exaltation, due toward the close of the Day of Preparation.

Concerning this disappointment, which we have shown was nevertheless a blessing and a beginning of the correct interpretation of the vision, the Prophet Habakkuk is caused to write a word of encouragement, saying (chap. 2:2), *Write the vision, make it plain upon tables [charts], that he [desiring] may read it readily. . . Though it tarry, wait for it [Oh, the blessedness of him that waiteth unto the 1335 days!], for it will surely come; it will not tarry. Its seeming tarrying or delay was not so, but a partial mistake on the part of Mr. Miller, foreknown and permitted by the Lord for the testing of his holy people.*

10:7

JER. 15:6: *Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.*

EZEK. 2:9: And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;

EZEK. 3:3: And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat [it]; and it was in my mouth as honey for sweetness.

REV. 10:10: quoted previously.

MANNA, MAY 10: Thou anointest my head with oil, my cup runneth over.

Psalm 23:5

THE fullness of the cup, running over, has a double significance. It is a cup of joy and a cup of sorrow, and in both respects it overflows. He who would partake of the joys of the Lord must also partake of His cup of suffering; we must suffer with Him if we would reign with Him. But we count the sufferings of this present time as not worthy to be compared with the glories that shall be revealed in us, and hence we are enabled to rejoice in tribulation, so that as the tribulations will overflow the rejoicing likewise overflows, and with the apostle we can say, Rejoice, and again I say Rejoice! *Z.03-413 R3270:4*

The seven thunders of Rev. 10:3-5 may refer to the proposed remedies of *chapter X of Volume Four*, which John is forbidden to write which the John class is forbidden to advocate.

REV. 10:3-5: quoted previously.

The finishing of the mystery of God and of the mystery class on *pages 87-88 of Volume One*. The world-wide witness to present truth is enjoined in Rev. 10:11.

A87-88: Quoted on page 72.

REV. 10:11: quoted on page 64 of this book.

Rev. 10:2, 8-10 is explained in *C89:1*.

REV. 10:2, 8-10: quoted previously.

C89:1: Quoted on page 73.

Verse 11 [Rev. 10:11] is certainly an encouragement or, we should say, admonition, to witness Matt. 28:19, 20.

10:1

REV. 10:11: quoted previously on page 64 of this book..

MATT. 28:19, 20: [19] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost [Spirit]: [20] Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

10:6

It will be noticed that not only does our Lord's return, pictured as the Angel . . . from the sun-rising (Rev. 7:2 *Diag.*), precede the opening of the seventh seal (Rev. 8:1), but here in Rev. 10:1, his descent from heaven, symbolized by the strong angel before the sounding of the seventh trumpet (Rev. 11:15), likewise indicates the time for the beginning of the seventh period of the church to be 1878, at the end of the 360 years of the sixth period. In the message to the Laodicean church (Rev. 3:14-16), the lukewarm nominal church is cast off. (1878 *B235*) In Rev. 14:14 the crowned Reaper is seen. In the 13th (the preceding

10:8

10:10

verse), the beginning of the instantaneous change at death is announced to begin, associating this with the beginning of the harvest *C150-152, 233-238*.

10:2, 8-10

REV 7:2, *Diag:* And I saw Another Angel ascending from the Sun-rising, having the Seal of the living God: and he cried with a loud Voice to the FOUR Angels, to whom it was given to injure the EARTH and the SEA.

10:10

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

REV. 10:1: And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

REV. 11:15: And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

REV. 3:14-16: [14] And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; [15] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. [16] So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

REV. 14:14: And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

REV. 14:13: And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

See also *C150-153; C233-238*.

10:3-5

10:11

Revelation

10:2, 8-10

10:11

7:2

8:1

10:1

11:15

3:14-16

14:14

14:13

7:2

8:1

10:1

11:15

3:14-16

14:14

14:13

Revelation 11

- 7:15 The measurements character requirements of the temple class and the great multitude's character requirements, who worship therein (Rev. 7:15), and those of the altar the nature of the sacrifice required and given are made known to the John class.
- 11:1 (Rev. 11:1) Unconsecrated believers do not have these requirements in the present time.
- 11:2 They are represented in the court (Verse 2). The ransom and sin offering in its two parts have been made clear to the believers of present truth who use the measuring rod the Scriptures as well as the fact that those who are merely believers, represented in the court, are not now on trial.
- 7:15 **REV. 7:15:** Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.
- 11:1 **REV. 11:1:** And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.
- 11:2 **REV. 11:2:** But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.
- 11:2 In this latter verse [Rev. 11:2] we are given the period of 1,260 years that the church is trodden down (compare Dan. 8:10), while the Old and New Testaments the two witnesses or olive trees (compare Zech. 4:1-14) testify in the garb of mourning. As they are the channel of the Holy Spirit, so the olive is the source of oil for light. (Rev. 11:3, 4)
- 11:3, 4 **DAN. 8:10:** And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.
- ZECH. 4:1-14:** [1] And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, [2] And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof. [3] And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. [4] So I answered and spake to the angel that talked with me, saying, What *are* these, my lord? [5] Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. [6] Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. [7] Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it. [8] Moreover the word of the LORD came unto me, saying, [9] The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. [10] For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth. [11] Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof? [12] And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves? [13] And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. [14] Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.
- REV. 11:3, 4:** [3] And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. [4] These are the two olive trees, and the two candlesticks standing before the God of the earth.

11:3, 4 In 1799, at the close of the 1,260 years, Napoleon made a concordat with the pope, as though to refute their testimony, and this may be represented by their being slain at that time. After three and a half years, through the founding of the first of the great Bible societies in May 1803, the revived two witnesses were even exalted to heaven attaining a place among religious teachers, since now the common man could be taught directly by them by reading for himself. (Rev. 11:7-12) See *Volume Three, top of page 51*. The drought during the 1,260 years of their testimony corresponds to that in the days of Elijah for three and a half literal years. (James 5:17, 18)

REV. 11:7-12: quoted on next page.

11:7-12

C51, (top of page): The British and Foreign Bible Society was established in 1803; the New York Bible Society in 1804; the Berlin-Prussian Bible Society in 1805; the Philadelphia Bible Society in 1808; and the American Bible Society in 1817. The extent of the work done by these societies during this century is wonderful. Bibles by the million are published yearly and sold at low prices, and many thousands are given away to the poor. It is difficult to estimate the wide influence of this work. While much is doubtless lost, the result in general is to break the bonds of slavery and superstition, political and ecclesiastical. Its quiet teaching that popes, priests and laity, as well as kings, generals and beggars, must all render an account to one Lord is the greatest of all levelers and equalizers.

JAMES 5:17, 18: Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

We are not to understand, because the 1260 years are mentioned between the descent of the Angel the Lord from heaven (1 Cor. 15:47; Rev. 10:1) and the proclamation of the transfer of the kingdom of the world to our Lord and His Christ (Rev. 11:15; 11:2), that these two events would be separated by 1260 years (539-1799) lap in part, at least, the fourth, fifth, and sixth periods. The explanation is that the Angel's narrative of the history of these things (Rev. 11:1-13) is given by the Angel following his descent (Rev. 10:1; 11:1, 2), seventy-five years after the end of the 1260 years. (*C64, middle pg.77; or, more briefly, pg. 38, top and par. 1*)

10:1

11:15

11:2

11:1-13

10:1

11:1, 2

1 COR. 15:47: The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

REV. 10:1: And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

REV. 11:15: And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

10:1

11:15

REV. 11:1-13: [1] And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. [2] But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. [3] And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. [4] These are the two olive trees, and the two candlesticks standing before the God of the earth. [5] And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt

11:1-13

them, he must in this manner be killed. [6] These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. [7] And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. [8] And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. [9] And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. [10] And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. [11] And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. [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. [13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

See also *C64, middle p.77.*

C38: Numbers and power were in the hands of the forsakers of the covenant, who became joined to the empire; and the faithful few were persecuted — hunted, imprisoned, racked, tortured, and put to death in hundreds of revolting forms, as the pages of history plainly attest, and as here foretold by the prophet, who said, Yet they shall fall by the sword, and by flame, by captivity and by spoil — days, [Here another parenthesis of verse 34 and part of 35 (Dan. 11) interrupts] — to the time of the end; because it is yet [future] for a time **appointed**. The length of time this persecution was to continue is not stated here, except that it will be concluded as appointed, at the Time of the End. From other scriptures we learn that it was a period of 1260 years, which ended with A.D. 1799, a date prominently noted by Daniel and the Revelator as well as in history.

Verses 34, 35: Now when they shall fall, they shall be holpen with a little help. The full period of the persecutor's (Papacy's) power, 1260 years, would not end until 1799; but before its end God granted a little help through the Reformation movement, which, though at first it rather increased persecution, afterward gave some comfort and protection to those falling because of fidelity to God's Word. The Reformation prevented the complete crushing out of the truth from the world. But, alas! with the little help came the flatterers again. As soon as persecution began to abate the adversary resorted to the same device, by which he had formerly succeeded in corrupting and degrading the church, to now overcome the reform movements. Kings and princes began to give honors and titles to Protestants and to unite with Protestantism; and this led to serious evil results and deflection from the covenant, as we read: But many shall cleave to them with flatteries; and some of them of understanding [leaders, reformers, teachers, who had been able to instruct many concerning Papacy's errors] shall fall; to try them [the faithful few] and to purge and to make them white.

The two witnesses [Rev. 11:3] (the Old and New Testaments — compare *D651, last par.*; also Zech. 4:1-3), after the end of their prophesying in sack-cloth 1260 years, were killed by the beast — ascending from the abyss. This is the beast mentioned in Rev. 17:8, 16 identified in *B354*, line above footnotes, as the Roman beast (people). It and its horns will then destroy Babylon. Rev. 17:16, *Diag., Sinaitic MS., Rotherham, Revised Version*, etc.

D651: Moreover, from these **two** Kingdoms (even before Jehovah's **glory** rests upon them, to make them his channels of blessings to the whole world of mankind) has proceeded all the **light** of the world during all the darkness of the past: for are not these the representatives of the Old and the New Testaments, the old and the new Covenants? Do not these correspond to the Lord's two witnesses and to the two olive trees of Zechariah

Revelation

- 11:3 (4:3, 11, 12) distinctly mentioned also in Revelation (11:4)? in that these two parts of the mountain symbolize the outcome of those covenants, the results of the witnessing the Kingdom in its heavenly and its earthly phases?
- 17:8, 16 **ZECH. 4:1-3:** [1] And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, [2] And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: [3] And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.
- 17:16 **REV. 17:8, 16:** [8] The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. . . . [16] And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.
- REV. 17:16, Diag.:** And the TEN Horns which thou sawest, and the BEAST, these will hate the HARLOT, and will make her desolate and naked, and will eat her FLESH, and burn Her with Fire.
- REV. 17:16, Sinaitic Ms.** And the ten horns which you saw and the wild beast these will hate the harlot and will make her desolate and naked and will eat her body and will consume her with fire.
- 17:8, 16 **REV. 17:16, Rotherham:** And the ten horns which thou sawest and the wild-beast [these] shall hate the harlot, and [desolate] shall make her, and naked, and [her flesh] shall they eat and [herself] shall they burn up with fire.
- REV. 17:16, Revised Version:** And the ten horns that you saw, they and the beast will hate the harlot; they will make her desolate and naked, and devour her flesh and burn her up with fire,
- 17:16 It was the rising up of the people in the French Revolution that later resulted in Napoleon's coming into power. After humiliating the pope and taking him prisoner, Napoleon later made a concordat with his successor (after the end of the 1260 years, *C47, par. 2*). Rev. 11:10 pictures the rejoicing of Papacy's friends! However, after this seeming discrediting of their prophecy, after three days (years) and an half (Rev. 11:11), they rose from their dead condition and ascended to heaven, due to the founding of the great Bible societies that not only printed, but promoted the wide-spread distribution of the Bible. Rev. 11:13 associates this with the hour of the great earthquake in which the French
- 17:16 tenth of the city compare verse 8 typed by Sodom and Egypt falsely designated Christendom fell. See also *C50: last par., to page 51, top.*
- C47:* On his return from Egypt, Napoleon abandoned his former policy of violent opposition to Papacy, and signed a **Concordat** or agreement with the pope, by which the Roman Catholic religion was re-established in France. This was an action **against** the truth; but he seemed to see that by this policy he could best succeed in overturning the Republic and in establishing himself in power as Emperor. And he **did** succeed. But this policy did not last long after he obtained imperial power: he soon began again to work against that system called the Man of Sin, as the prophecy describes in the following words: And he [Napoleon] shall return [change about] and shall devise **against them** that have forsaken the covenant of the sanctuary; i.e., he began to scheme and operate against the apostate church of Rome. In this also he succeeded.
- 11:10
- 11:11
- 11:13
- 11:8 **REV. 11:10, 11, 13, 8:** quoted previously and verse 13 quoted below.

C50-51: Partly quoted on page 77 of this book.

During that hour occurred the French Revolution in which the French tenth part of the city Christendom fell and seven thousand titles of nobility were abolished. (Rev. 11:13: compare 16:18, 21; 11:19)

REV. 11:13: And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

REV. 16:18, 21: [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. . . . [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

REV. 11:19: And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

11:13
16:18, 21
11:19

11:13

VII Laodicean Message — Seventh Seal — Seventh Trumpet

16:18, 21

Rev. 3:14-22

8:1

11:14-19

Much has been written concerning the seventh trumpet period; so it will not be necessary to go into much detail here. (Rev. 11:15-19) The revelation of the ark the Christ, head and body in the glorified (temple) condition no longer in fleshly tabernacles (2 Cor. 5:1) is described in Rev. 11:19. Compare Col. 3:4; Isa. 40:5.

11:19

REV. 3:14-22: [14] And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; [15] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. [16] So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. [17] Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: [18] I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. [19] As many as I love, I rebuke and chasten: be zealous therefore, and repent. [20] Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [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. [22] He that hath an ear, let him hear what the Spirit saith unto the churches.

11:15-19

11:19

3:14-22

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

REV. 11:14-19: [14] The second woe is past; *and*, behold, the third woe cometh quickly. [15] And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. [16] And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, [17] Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. [18] And the nations were angry, and thy wrath is come, and

the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. [19] And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

8:1

2 COR. 5:1: For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

11:14-19

COL. 3:4: When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

ISA. 40:5: And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

The transfer of dominion to our Lord and His Christ and His reign is announced to be unto (into) the ages of the ages, in Rev. 11:15. The 24 elders then give thanks for this reign begun and speak of what follows this assumption of power or authority: the anger of the nations, the Lord's wrath, the judgment and rewarding of the dead, destroying those who destroy (destroying) the earth. The latter might include institutions going down in this time of trouble as well as the incorrigible who are blotted out during the Millennium, and after Satan is loosed at its close. (Rev. 20:3, 7-9) The time order in verse 18 is not that in which the reward of saints and prophets and the righteous of the world are rewarded, since it mentions the prophets first. (Heb. 11:35, 39, 40) Nor is it in order of rank.

REV. 11:15, 18: quoted previously.

REV. 20:3, 7-9: [3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. . . . [7] And when the thousand years are expired, Satan shall be loosed out of his prison, [8] And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. [9] And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

11:15

HEB. 11:35, 39, 40: [35] Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: . . . [39] And these all, having obtained a good report through faith, received not the promise: [40] God having provided some better thing for us, that they without us should not be made perfect.

20:3, 7-9
11:18

(See also Matt. 11:11; Psa. 45:16; Matt. 22:41-45; Rev. 22:16.)

MATT. 11:11: Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

20:3, 7-9

PSA. 45:16: Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

MATT. 22:41-45: [41] While the Pharisees were gathered together, Jesus asked them, [42] Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David. [43] He saith unto them, How then doth David in spirit call him Lord, saying, [44] The Lord

said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? [45] If David then call him Lord, how is he his son?

REV. 22:16: I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

22:16 Attention has been called already to the fact that before mentioning the opening of the seventh seal (Rev. 8:1), what has previously been begun in the sealing of the servants of God in their foreheads, as well as resurrection and blessing of the great multitude (Rev. 7:2-4, 9-17), is carried forward to a completion, even though these occur in the seventh period. In the seventh trumpet vision, there is a definite break (Rev. 11:14) between this and the preceding sixth.

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

22:16 **REV. 7:2-4, 9-17:** [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. [4] And I heard the number of them which were sealed: *and there were* sealed an hundred *and forty and* four thousand of all the tribes of the children of Israel. . . . [9] After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; [10] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. [11] And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, [12] Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. [13] And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? [14] And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. [15] Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. [16] They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. [17] For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

8:1

7:2-4, 9-17

11:14

8:1

7:2-4, 9-17

REV. 11:14: The second woe is past; *and*, behold, the third woe cometh quickly.

Though the language of Rev. 7:16, 17 is similar to that in Isa. 49:10, there is a difference between Rev 7:15 and Rev. 21:3: the one sitting on the throne spreads his tent over (*epi*) the great multitude (Rev. 7:15), but with (*Meta*) men (Rev. 21:3). The former have a closer relationship, therefore, than the earthly servants. (In the *Sinaitic MS.* the reading *ginoskei* (knoweth) (in Rev. 7:15) was later corrected to read *skenosei ep*, probably the difference being caused in copying.) The great company is therefore a heavenly class before God s throne and serving in his temple. (Rev. 7:15)

REV. 7:15, 16, 17: quoted previously.

ISA. 49:10: They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

- REV. 21:3:** And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.
- 11:14 Though great numbers of them may have their flesh destroyed during the tribulation at the close of this age (Rev. 7:14), this does not exclude those of the same characteristics previous to this. (See 1 Cor. 5:5.)
- 7:16, 17
7:15
21:3
7:15
21:3
7:15
- REV. 7:14:** quoted previously.
- 1 COR. 5:5:** To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- 7:15 Rev. 11:19 refers to the world-wide revolution (earthquake) and hail (truth water hardened) demolishing the strongholds of error evidently related to Rev. 16:18, 21; Ezek. 38:19, 20, 22. The ark of the covenant class will be revealed (not to physical sight). (Cf. 1 John 3:2; Heb. 1:3; 1 Tim. 6:16; Col. 3:4. Cf. also Psa. 97:1-6.) *R5989-5990*; also 1 Kings 8:6-12; Ezek. 10:4.
- REV. 11:19:** And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.
- 21:3
- REV. 16:18, 21:** [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. . . . [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.
- 7:14
- EZEK. 38:19, 20, 22:** [19] For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; [20] So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. . . . [22] And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.
- 11:19
16:18, 21
- 1 JOHN 3:2:** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
- 11:19
- HEB. 1:3:** Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- 16:18, 21
- 1 TIM. 6:16:** Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.
- COL. 3:4:** When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.
- PSA. 97:1-6:** [1] The LORD reigneth; let the earth rejoice; let the multitude of isles be glad *thereof*. [2] Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne. [3] A fire goeth before him, and burneth up his enemies round about. [4] His lightnings enlightened the world: the earth saw, and trembled. [5] The hills

melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. [6] The heavens declare his righteousness, and all the people see his glory.

See *R5989-5990*: [See APPENDIX D.]

1 KINGS 8:6-12: [6] And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims. [7] For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. [8] And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day. [9] *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt. [10] And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, [11] So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. [12] Then spake Solomon, The LORD said that he would dwell in the thick darkness.

EZEK. 10:4: Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD S glory.

See also *R2992-2995; Vol. 1, p. 324, Par. 1; 336, Par. 1; Vol. 2, p. 86, Par. 1 - p. 87, Par. 2; p. 101, top; pp. 145-148; 197-200; Vol. 3, pp. 233-237; Vol. 4, pp. 578; 601; 621, Par. 2 - 6623; 642, Par. 3 - 645, Par. 1; Vol. 6, p. 398; Tabernacle Shadows, pp. 68-72; also 121, 123, Par. 1.*

See also *R2992-2995*.

A324: Another testimony in proof of the fact that the Day of the Lord will be a great day of trouble and of destruction to every form of evil (yet **not** a time of literal burning of the earth) is furnished in the last symbolic prophecy of the Bible. Referring to this time when the Lord will take his great power to reign, the **storm** and **fire** are thus described And the nations were enraged and thy wrath came. (Rev. 11:17, 18) And again, And out of his mouth proceeded a two-edged broadsword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. . . . And I saw the beast [symbolic], 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. And the beast was taken, and with him the false prophet. . . . These were cast alive into a lake of fire burning with brimstone. Rev. 19:15, 19.

A336: The deliverance of Israel from Egypt and from the plagues which came upon the Egyptians seems to illustrate the coming emancipation of the world, at the hands of the greater than Moses, whom he typified. It will be a deliverance from Satan and every agency he has devised for man s bondage to sin and error. And as the plagues upon Egypt had a hardening effect as soon as removed, so the temporary relief from the pains of this Day of the Lord will tend to harden some, and they will say to the poor, as did the Egyptians to Israel, Ye are idle, and therefore dissatisfied! and will probably, like them, attempt to increase the burden. (Exod. 5:4-23) But in the end such will wish, as did Pharaoh in the midnight of his last plague, that they had dealt more leniently and wisely long ago. (Exod. 12:30-33) To mark further the similarity, call to mind that the troubles of this Day of the Lord are called seven vials of wrath, or seven last plagues, and that it is not until the last of these that the *great earthquake* (revolution) occurs, in which every mountain (kingdom) will disappear. Rev. 16:17-20.

11:17, 18 **B86, 87:** Even after the seventy years captivity in Babylon, when some returned and built again the Temple and the walls of the city, it was such as had respect to the promise of God, and who waited for the consolation of Israel. These gathered about the tribe of Judah, remembering God's promise that the Lawgiver, the Deliverer, the great Shiloh or peacemaker, should come in that tribe. But alas! when the peaceful one who made peace and reconciliation for iniquity by the blood of his cross came, they despised and rejected him, expecting not a great High Priest, but a great general.

19:15, 19 Shiloh having received the scepter and all power at his resurrection, because of his obedience unto death, will indeed bless Israel first but not fleshly Israel, for they are not all true Israelites who are called such according to the flesh. (Rom. 9:6) Shiloh, the **heir**, is seeking and finding children of Abraham according to the spirit such as share the Abrahamic disposition of faith and obedience, both from his natural posterity and from among the Gentiles to be a people for his name. (Acts 15:14) And **after this** [after the gathering of his elect Church is accomplished in the harvest or end of the Gospel age, at the close of the Gentile Times] he will turn again his favor and will build again the ruins of Israel, and finally of all the families of the earth, upon a better basis than has ever entered into the heart of man to conceive. He who now holds the scepter whose right it is to rule will at the expiration of the Gentile Times receive the crown also; and unto him shall the gathering of the people be. (Gen. 49:10) The scepter, or title to all power in heaven and in earth, was given unto him at his resurrection, but he awaits the Father's appointed time the limit of the Gentile Times before he will take his great power and begin his glorious reign. See Rev. 11:17, 18.

16:17-20 Now bear in mind the date already found for the beginning of these Gentile Times viz., B.C. 606 while we proceed to examine the evidence proving their length to be 2520 years, ending A.D. 1914.

We must not expect to find this information stated in so many words. Had it been so stated, it would have been known before it was due. It is given in such a way as to conceal it until the time of the end. Dan. 12:4, 10

B101: He who now takes his great power to reign is shown in symbol (Rev. 19:15) as the one whose sword went forth **out of his mouth**, that with it he should smite the nations; and he shall rule them with a rod of iron. That sword is the TRUTH (Eph. 6:17); and the living saints, as well as many of the world, are now being used as the Lord's soldiers in overthrowing errors and evils. But let no one hastily infer a **peaceable conversion** of the nations to be here symbolized; for many scriptures, such as Rev. 11:17, 18; Dan. 12:1; 2 Thes. 2:8; Psalms 149 and 47, teach the very opposite.

See also B145-148; B197-200; C233-237; D579, 601, 621:2 623, 642:3 645:1; F398; T68-72.

11:17, 18 **T121-123: Within the Most Holy The Ark of the Covenant** or Ark of the Testimony was the only article of furniture in the Most Holy. (See Heb. 9:2-4 and *Diaglott footnote*.) Its name suggests that it illustrated the embodiment of Jehovah's plan, which he had purposed in himself, before the beginning of the creation of God before the minutest development of his plan had taken place. It represented **the eternal purpose of God** his foreordained arrangement of riches of grace for mankind in the Christ (Head and Body) the hidden mystery. * [*Scripture Studies, Vol. I, Chap. V.*] It therefore represents Christ Jesus and his Bride, the little flock, to be partakers of the divine nature, and to be imbued with the power and great glory the prize of our high calling the joy set before our Lord, and all the members of his Body.

As before stated, it was a rectangular box overlaid with gold, representing the divine nature granted to the glorified Church. It contained the two Tables of the Law (Deut. 31:26), Aaron's Rod that budded (Num. 17:8), and the Golden Pot of Manna (Exod. 16:32). The Law showed how the Christ would meet in full all the requirements of God's perfect Law, and also that legal authority would be vested in him as the Law-executor. The righteousness of the Law was actually fulfilled in our Head, and it is also reckonedly

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19:15

fulfilled in all the **new creatures** in Christ, who walk not after the flesh but after the Spirit ; i.e., who walk in obedience to the new mind. (Rom. 8:1) The infirmities of the old nature which we are daily crucifying, once covered by our ransom-price, are not again charged to us as new creatures so long as we abide in Christ.

11:17, 18

When it is written that the righteousness of the Law is fulfilled in us, it signifies that the end of our course (perfection) is reckoned to us, because we are walking after or toward that actual perfection which, when reached, will be the condition in the Most Holy, represented by the Ark of the Covenant.

The Contents of the Ark

Aaron's Rod that budded showed the elect character of all the Body of Christ as members of the Royal Priesthood. By reading Numbers XVII, the meaning of the budded rod will be seen to be Jehovah's acceptance of Aaron and his sons the typical priesthood, representatives of Christ and the Church as the only ones who might perform the priest's office of mediator. That rod, therefore, represented the acceptableness of the Royal Priesthood the Christ, Head and Body. The rod budded and brought forth almonds. A peculiarity about the almond tree is that the fruit-buds appear before the leaves. So with the Royal Priesthood : they sacrifice or begin to bring forth **fruit** before the leaves of professions are seen.

The Golden Pot of Manna represented immortality as being one of the possessions of the Christ of God. Our Lord Jesus doubtless refers to this when he says: To him that overcometh will I give to eat of the **hidden manna**. Rev. 2:17

Manna was the bread which came down from heaven as a life-sustainer for Israel. It represented the living bread, supplied to the world by God through Christ. But as the Israelites needed to gather this supply of manna daily or else want and starve, so it will be necessary for the **world** ever to seek supplies of life and grace if they would live everlastingly. But to those who become Christ's joint-heirs, members of the Anointed Body, God makes a special offer of a peculiar sort of manna, the same and yet different from that given to others the hidden manna. One peculiarity of this pot of manna was that it was **incorruptible**; hence it well illustrates the immortal, incorruptible condition promised to all members of the Seed which is the Church. The manna or life-support fed to Israel was **not incorruptible**, and must therefore be gathered daily. So all the obedient of mankind who shall by and by be recognized as Israelites indeed, will be provided with life everlasting, but conditional, supplied and renewed life; while the little flock, who under present unfavorable conditions are faithful overcomers, will be given an **incorruptible** portion immortality. Rev. 2:17.

Sinaitic Ms. reads, I will both open (*anoixo*) the door. (Rev. 3:20)

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

As the faithful in the twinkling of an eye are raised and do not sleep (1 Cor. 15:51, 52) during this lukewarm Laodician period, as the scroll remains open (Rev. 8:1 shows the last seal opened), and the jubilee trumpet (Cf. Lev. 25:9; 1 Thes. 4:16; *B148*) proclaims the great thousand-year jubilee, this period continues. *B149*

1 COR. 15:51, 52: [51] Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, [52] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

2:17

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

LEV. 25:9: Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

1 THES. 4:16: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

B148: THE TRUMP OF GOD. Many seem thoughtlessly to entertain the idea that this trumpet will be a literal sound on the air. But this will be seen to be an unreasonable expectation, when it is noticed that Paul here refers to what the Revelator designates The Seventh Trumpet, the Last Trump in a **series** of symbolic trumpets. (Rev. 11:15; 1 Cor. 15:52) The proof that these references are to the same trumpet is found in the record of the events connected with each. Paul mentions the resurrection, and the establishment of the Lord's Kingdom, as connected with the trump of God, and the Revelator mentions the same with even greater minuteness. The propriety of calling the seventh, or last trump, the trump of God, is evident, too, when we remember that the events mentioned under the preceding six trumpets of Revelation refer to humanity's doings, while the seventh refers specially to the Lord's work, and covers the Day of the Lord. Since the six preceding trumpets were symbols and this is generally admitted by commentators and students who make any claim as expositors of Revelation it would be a violation of reason and common sense to expect the seventh, the last of the series, to be a literal, audible sound on the air. And not only so, but it would be out of harmony with the Lord's general methods, as well as with those statements of Scripture indicating the **secrecy** of his coming; for a thief never sounds a trumpet to announce his arrival.

2:17

3:20

3:20

8:1

The seven trumpets of Revelation are all symbolic, and represent seven great periods of time and their events. The examination of these we leave for a subsequent volume. Suffice it here to say that we find ourselves today in the midst of the very events which mark the sounding of the seventh trumpet. The great voices, the increase of knowledge, the angry nations, etc., taken in connection with time prophecies, establish this as a fact. Many events are yet to transpire before this seventh or last trumpet ceases to sound; as, for instance, the rewarding of the saints and prophets, the resurrection of all the dead, etc. In fact, it covers the entire period of the Millennial reign of Christ, as indicated by the events which are to transpire under it. Rev. 10:7; 11:15, 18

8:1

B149: Thus we find the **shout**, the **voice of the Archangel** and the **trump of God** all symbols, and now in process of fulfilment. Note carefully, too, the fact that each of the three prophecies just referred to (Dan. 12:1; Rev. 11:15; 1 Thes. 4:16) declares the Lord's **presence** at the time when the events mentioned transpire. They were foretold for the very purpose of indicating the manner in which his **invisible presence** would be manifested to those who have faith in the word of prophecy. Paul says, 'The Lord **shall descend** with [literally **in**, or **during**] a shout, voice, trumpet, etc.; John says that the kingdoms of this world become his, during the time of these events; and Daniel says, 'At that time shall Michael, the great Prince [Christ], stand up (be **present**) and take to himself his great power. If, therefore, we can recognize the shout, the voices and the sounding of the great trumpet, we should accept them as indications, not that the Lord will come soon, but rather that he has come and is now present, and that the harvest work of gathering the wheat and burning the tares is already under way. This we shall soon see is abundantly proved by time prophecies. Yet it is not to the natural vision, but only to the eye of faith, through the sure word of prophecy, that his presence and work can be discerned.

11:15

Just here another fact should not be overlooked, namely, that the Shout, the Voice of the Archangel, and the Trump of God, as above explained, are all instrumentalities for the accomplishment of the harvest work of the Gospel age. If, therefore, we see not only the meaning of these symbols, but the foretold **results** actually taking place, we have additional proof both that we have rightly interpreted the symbols, and that we are now in this period called the harvest, in which the Gospel age and the Millennial age lap the one closing and the other opening. Many will need no aid in tracing a **separating work** now going on between the truly consecrated and the merely nominal Christians. Many can see the symbolic fire already under way, and can discern the shout of the people, the command of the new King Immanuel and the events called the seventh trumpet, and the

clouds of trouble, in which the Lord comes, and from and in which his power is to be manifested subduing all things unto himself.

In the first chapter of Revelation, we have the title, greeting and setting in which this vision appeared: a setting which indicates that the apostle, in beholding and at times taking part in this vision, represents those of the Lord's people who have tarried till Jesus' return (Cf. John 21:20-24, in the spirit on the Lord's (Millennial) day. Rev. 1:10

10:7
11:15, 18

JOHN 21:20-24: [20] Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? [21] Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? [22] Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. [23] Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? [24] This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true.

11:15

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

The message to the seven successive stages of the church follow, in Chapters 2 and 3.

Chapters 4 and 5 reveal the throne scene with its symbols of the various features of the divine government, the appearing of the Lamb who was slain, and the delivering to him the scroll of prophecy, whose seals he proceeds to open in chapters 6, 7 and 8:1.

In Rev. 8:3-11:19 we see the Angel (evidently our Lord) offering the incense of his pure sacrifice which makes our prayers acceptable (Rev. 8:3, 4; Cf. Acts 10:4), followed by the trouble coming upon the nation (Matt. 27:25; 1 Thes. 2:14-16) and the sounding of the seven trumpets.

REV. 8:3, 4: [3] And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. [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.

ACTS 10:4: And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

MATT. 27:25: Then answered all the people, and said, His blood *be* on us, and on our children.

1:10

1 THES. 2:14-16: [14] For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: [15] Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: [16] Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

His return in chapter 10 and the narrative of the 1,260 years' witness of the Old and New Testaments in sackcloth, followed in Rev. 11:11-13 by their revival and exaltation after three days (years) and an half, following the fall of France, the tenth part of the city (vs. 13), bring us to verse 15, with the transfer of the world's kingdom to our Lord and his Christ, the angry nations, the judgment, the rewarding of those who have served and those who will serve the Lord and the destruction of those destroying the earth. vs. 18

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1:10 **REV. 11:11-15, 18:** [11] And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. [12] And they heard a great voice from heaven saying unto them, Come up hither. **2, 3** And they ascended up to heaven in a cloud; and their enemies beheld them. [13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. [14] The second woe is past; *and*, behold, the third woe cometh quickly. [15] And the seventh angel sounded; and there were great voices in heaven, saying, **4, 5** The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . . . [18] And the nations were angry, and thy wrath is come, **6, 7** and the time of the dead, that they should be judged, and that thou shouldest give reward **8:1** unto thy servants the prophets, and to the saints, and them that fear thy name, small and **8:3 - 11:19** great; and shouldest destroy them which destroy the earth. **8:3, 4**

The world shall perceive the Christ in glory (by the eyes of their understanding) (Rev. 11:19; Col. 3:4) and his vengeance upon the nations Cf. Rev. 11:19 with 2 Thes. 1:7, 8.

8:3, 4

REV. 11:19: And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

COL. 3:4: When Christ, *who* is our life, shall appear, then shall ye also appear with him in glory.

2 THES. 1:7, 8: [7] And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, [8] In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Thus we have three series (in the messages to the churches, the seals, and the trumpets visions), and the narration of the 1,260-year testimony of the two witnesses and their exaltation following, in the first eleven chapters. We now pass on to consider what the Lord by his angel reveals in the last eleven chapters, if God permit, as the Apostle says in Hebrews 6:3.

HEB. 6:3: And this will we do, if God permit.

10

11:11-13

11:13, 15

11:18

11:11-15, 18

Revelation

11:19

11:19

11:19

1-11

12-22

(Section II Revelation 12 - 22)

PART 5: Revelation 12 and 13

Regarding the prominent symbols of the twelfth and thirteenth chapters, please see *Volume Four Foreword, pages v-x*.

D, Forward, Pgs. v-x: [Only *page v* is quoted here. The rest is quoted later on.]

Principles, not Individuals, under Discussion

1:1 All Christian people credit the book of Revelation to our Lord, as St. John does. (Rev. 1:1) Therefore we are not responsible for the symbolism used in that book. There are so many ways in which one might be misunderstood, even by good Christian people, that we naturally feel a delicacy about expressing our views. As we proceed to set forth our understanding of the symbols of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians anywhere, at any time, whether in any church or out of any church. We have nothing to say respecting people. We discuss PRINCIPLES, DOCTRINES, ALWAYS; individuals, NEVER! God has not commissioned us to discuss **people**; it is ours to discuss **His Word**.

As we present our interpretations of the symbols of Revelation, we realize that the Word of God conveys a very terrible arraignment of some of the great systems of our day some that we have long revered and esteemed, that we have thought contained many who are godly in word and in deed. Let us, therefore, clearly distinguish between **individuals** and **systems**. We say nothing against the **godly individual**, but in the interpretation of the Word of God what we have to say is merely in respect to these **systems**. Indeed we believe that the saintly people of God are left out of these symbols, probably because the saints of God, as compared with the hundreds of millions of humanity, are merely a small company, as Jesus said: Fear not, Little Flock.

16:13-16 Coming to the interpretation of the symbols of Rev. 16:13-16, we find that there are three agencies connected with the gathering of the hosts to this Battle of Armageddon. We read that out of the mouth of the Beast, out of the mouth of the False Prophet and out of the mouth of the Dragon proceeded three unclean spirits like frogs; and that these three unclean spirits, frog-like, went forth throughout the whole world to gather the whole world into this Battle of Armageddon.

12:1
12:3
17:9, 10
12:4
8:7-12
9:15-18

The familiar symbolism in verse 1 is briefly outlined in *D590, last par.* The dragon would represent the Roman Empire: pagan when it first appears in vs. 3. (Cf. Dan. 7:7; *D-1912 [the longer] forward, pg. vi*) The ten horns or powers (*T42, line 5*) would represent the ten kingdoms under the empire and heads (upon which were the crowns), seven successive phases of the rulership of the empire (Cf. Rev. 17:9, 10). In this, as in the preceding series of visions, the third part seems to stand for the faithful among the Lord's people or those who become his people. (Cf. Rev. 12:4; 8:7-12; 9:15-18) The faithful were at first (after becoming more numerous) persecuted by the empire. However, the dragon's tail might represent those introducing pagan philosophy into the early church and putting those faithful to the truth out of positions of influence or office. (This is just a suggestion, but see the history of this period in *B282, last par.- 287*.)

REV. 12:1: And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

12:1 *D590:* The **sun** as a symbol represents the Gospel light, the truth and thus Christ Jesus. The **moon** as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow or reflection beforehand of the Gospel. The **stars** as symbols represent the inspired teachers of the church the apostles. The **heavens**, as already shown, represent the ecclesiastical powers of Christendom. A combination of these symbols is found in Revelation (12:1) where the woman symbolizing the early Church is represented as clothed with the **sun**, that is, resplendent in the full, clear light of the unclouded Gospel. The **moon** under her feet represents that the

12:1 Law which supports her is nevertheless not the source of her light. The twelve stars about her head as a crown represent her divinely appointed and inspired teachers the twelve apostles.

REV. 12:3: And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

12:3 **DAN. 7:7:** After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

16:13-16 *D Forward, vi:* Coming to the interpretation of the symbols of Rev. 16:13-16, we find that there are three agencies connected with the gathering of the hosts to this Battle of Armageddon. We read that out of the mouth of the Beast, out of the mouth of the False Prophet and out of the mouth of the Dragon proceeded three unclean spirits like frogs; and that these three unclean spirits, frog-like, went forth throughout the whole world to gather the whole world into this Battle of Armageddon.

It is proper, then, for us to inquire what systems are meant by these symbolic words the Dragon, the Beast and the False Prophet. After we shall discover what is meant by these terms, we shall ask what is symbolized by the frogs that came out from their mouths.

Throughout the Bible, a Beast is the symbol used to represent a government. In Daniel's prophecy the great universal empires of the earth are thus symbolized. Babylon was the Lion, Medo-Persia the Bear, Greece the Leopard, and Rome the Dragon. (Dan. 7:1-8) The Roman Empire still persists. Christendom is a part of that great Roman Empire which began in the days of Caesar and which, according to the Scriptures, still is in the world.

Practically all Bible exegetes agree that the Dragon of the Revelation represents the purely civil power, wherever it may be found. We do not understand this to mean that all the powers of the world are evil or of the Devil, but that the Dragon is the symbol which the Lord is pleased to use to represent civil power.

The Beast of Rev. 16:13 is the same that is mentioned in Rev. 13:2, where it is described as resembling a leopard spotted. Protestant interpreters of the Revelation agree that this symbol refers to the Papal system not to the Pope, not to Catholic congregations, not to individual Catholics, but to the **system as a whole**, which has existed for centuries.

16:13 In His Word, God has been pleased to recognize the Papacy as a system, as a government. Papacy claims that the Kingdom of God, Messiah's Kingdom, was established in 799 A.D.; that it lasted a thousand years, just as the Bible declares Christ's Kingdom will last; and that it expired in 1799 A.D. They claim also that since 1799 this Kingdom of Christ (that is, the Papal system, represented in the Revelation as the Beast) has been suffering violence; and that during this time the Devil has been loosed, in fulfillment of Rev. 20:7.

13:2

T42: (horns are symbols of power)

REV. 17:9, 10: [9] And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. [10] And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

20:7

REV. 12:4: And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

17:9, 10 **REV. 8:7-12:** [7] The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. [8] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; [9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. [10] And the third angel sounded, and there fell

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12:4 a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; [11] And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. [12] And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

8:7-12

REV. 9:15-18: [15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. [16] And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. [17] And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

See also **B282:3 - 287.**

9:15-18

That the woman clothed with the sun, with the moon under her feet and a crown of twelve stars represents the early church in verse 1 is evident. In Rev. 17 the apostate church is pictured by a harlot woman; in chapter 21 the faithful church is shown as the bride, the Lamb's wife. The one in Rev. 12:1 is a mixture of the real and the false element. Though having the Gospel sunlight bringing justification by faith as a garment or covering clothed with the sun (Cf. Isa. 61:10) and supported by the Law, or Old Testament the shadow (Heb. 10:1), though above, not under it, and having the light of the twelve apostolic stars (Rev. 21:14), there was an ambitious element within the early church (2 Thes. 2:7; 2 Pet. 2; 1 Cor. 4:8; 1 John 2:18, 19; 4:1-3; Jude 4, 11) that developed into the great anti-Christ system the man child of Rev. 12:5 and 2 Thes. 2:8 the man of sin of verse 3 (B271-298). Well might the dragon pagan Rome seek to destroy this rival (man child); but Rome's invisible ruler, failing to entrap the Head of the church (Matt. 4:8-10), found a more receptive ear among His professed followers. 2 Cor. 11:3.

12:1
17
21
12:1

REV. 12:1: quoted previously.

21:14

ISA. 61:10: I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

12:5

HEB. 10:1: For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

REV. 21:14: And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

2 THES. 2:7: For the mystery of iniquity doth already work: only he who now letteth *will* let, until he be taken out of the way.

See 2 **PET. 2.**

1 COR. 4:8: Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

21:14 **1 JOHN 2:18, 19:** [18] Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. [19] They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

1 JOHN 4:1-3: Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

JUDE 4, 11: For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . . Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

REV. 12:5: And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

2 THES. 2:8, 3: And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: [Verse 3 is quoted below on page 98 of this book.]

See also B271-298.

12:5 **MATT. 4:8-10:** [8] Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; [9] And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. [10] Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

2 COR. 11:3: But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

That this man-child was not Jesus is evident from the fact that this is not a literal woman in verse 1; that he was the forerunner of the church not its child and that when Jesus ascended to sit on the Father's throne (Rev. 3:21), the kingdom for which we pray (Matt. 6:10), in which his bride is promised to share (2 Tim. 2:11, 12; Rev. 20:4), had not come over all the earth, nor will the faithful of the church have to flee into the wilderness for 1,260 days (years Num. 14:34; Ezek. 4:6) to get away from the serpent (who will be bound Rev. 20:1-3) during the ruling of the true kingdom of which that which those rejoicing in Rev. 12:10-12 were members of the counterfeit. It is therefore the false Michael and his messengers (2 Cor. 11:13, 14) there being no real apostolic succession (except in the case of the Apostle Paul's replacing of Judas) a counterfeit Michael casts out and supplants the pagan Roman dragon. The true Michael said, I beheld Satan as lightning fall from heaven. (Luke 10:18) When Satan is bound, he will be in the abyss (Rev. 20:1-3), unable to try to overthrow the church, the faithful of whom will be reigning with Christ over the earth (vs. 4), away from Satan's power to injure.

12:1

3:21

20:4

REV. 12:1: quoted previously on page 93 of this book.

20:1-3

Revelation

12:10-12 **REV. 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.

MATT. 6:10: Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

20:1-3 **2 TIM. 2:11, 12:** [11] *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*. [12] If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

3:21 **REV. 20:4:** And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

NUM. 14:34: After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.

EZEK. 4:6: And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

20:4 **REV. 20:1-3:** [1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. [2] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, [3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

20:1-3 **REV. 12:10-12:** [10] And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. [11] And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. [12] Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

2 COR. 11:13, 14: [11] For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. [14] And no marvel; for Satan himself is transformed into an angel of light.

LUKE 10:18: And he said unto them, I beheld Satan as lightning fall from heaven.

12:10-12 [Thus, restating the above] The woman is the early church (compare 2 Cor. 11:2), in which the man of sin (2 Thes. 2:3) the man-child (Rev. 12:5) was developed and from which it sprang. The sun is the Gospel; the moon supporting her, the Law (compare Col. 2:14, 15), which foreshadowed it as the moon reflects the sun's light (Heb. 10:1); the stars, the apostolic lights, of which there were only twelve (Rev. 21:14).

2 COR. 11:2: For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

2 THES. 2:3: Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

REV. 12:5: quoted previously.

Revelation

12:5 **COL. 2:14, 15:** [14] Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; [15] *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

21:14 **HEB. 10:1:** quoted previously.

REV. 21:14: quoted previously.

The dragon symbolizes pagan, and afterwards nominally Christian Rome in the civil phase. The birth or separation of the man-child, whose very name Michael (Who-as-God) suggests the antichrist the counterfeit left the woman to represent the dissenters. The remnant of her seed (Rev. 12:17) are the faithful Protestants. See Isa. 66:7. That the acclamation of triumph in Rev. 12:10-12 is premature and not that of the true church is shown by the fact that the woman has to flee into the wilderness for 1,260 years, instead of reigning with this counterfeit Michael for a thousand years.

REV. 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 Jesus Christ.

ISA. 66:7: Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

REV. 12:10-12: quoted previously.

12:17
12:10-12 The seven heads and the ten horns of the dragon may be understood by comparing the explanations of these parts of the scarlet colored beast in Revelation 17:9, 10, 12. The seven heads represent seven successive phases of rulership; the ten horns, ten contemporaneous rulers. The dragon corresponds to the fourth beast of Daniel 7:7-11, 19-26.

12:17 **REV. 17:9, 10, 12:** [9] And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. [10] And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. . . . [12] And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

17:9, 10, 12 **DAN. 7:7-11, 19-26:** [7] After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. [8] I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. [9] I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. [10] A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. [11] I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. . . . [19] Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet; [20] And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; *even of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his

fellows. [21] I beheld, and the same horn made war with the saints, and prevailed against them; [22] Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. [23] Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. [24] And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. [25] And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. [26] But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

Satan was cast out of heaven into the earth (Luke 10:18; Job 1:7; 2:2). During the true reign of Christ, the dragon, that old serpent, which **is** the devil, and Satan, is cast into the abyss for a thousand years. After the thousand years, he is loosed out of his prison a little season (*chronoa*). (Rev. 20:1-3) Then he is destroyed in the lake of fire.

LUKE 10:18: And he said unto them, I beheld Satan as lightning fall from heaven.

JOB 1:7: And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

JOB 2:2: And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

REV. 20:1-3: quoted previously.

Similarly Rome the great dragon was cast out, that old serpent, called the devil and Satan (Rev. 12:9) was cast out of the symbolic heaven, into the earth and (at least its body) was in the abyss, as represented by the scarlet colored beast of Rev. 17:8, while Papacy held sway, but comes out of the abyss for a brief period before being destroyed. Being Satan's representative, there is so close a connection that, even aside from this counterfeit reign, etc., what the earthly representative does is regulated by Satan. See his claim in Luke 4:6.

20:1-3

REV. 12:9: And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

REV. 17:8: The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

LUKE 4:6: And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

Revelation 12:15, 16 is convincingly interpreted in *C64-68*.

12:9
17:8

REV. 12:15, 16: [15] And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. [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.

C64-68: [Partly quoted here. For entire quote see *Vol. 3.*]

12:9 The matter of special inquiry was the abomination of desolation, of chapter 11:31-33, which Daniel rightly associated with the terrible character seen in his previous visions, recorded in chapters 7:8-11, 21, 24-26 and 8:10-12, 24-26.

17:8 The time, times and half a time, or three and a half times or years ($360 \times 3 \frac{1}{2} = 1260$ days, symbolic time = 1260 literal years), here mentioned, are elsewhere shown to be the period of Papacy's power. Compare Dan. 7:25; 12:7 and Rev. 12:14 with Rev. 12:6; 13:5. The flood in or during which these 1260 years of Papal power terminated as shown by the angel standing **upon** the flood, declaring the limit of the times symbolized a condition of things during the French revolution already referred to. This is the same flood mentioned in Rev. 12:15, 16, where it is shown more fully, as coming out of the mouth of the serpent or dragon, and where its real object, from Satan's standpoint, is explained to be to overwhelm the woman (the protesting Church of God), as her three and a half times (1260 years) of wilderness-hiding were about closing, and she was coming forward into prominence leaning on [the arm of] her beloved, The Word of God. Songs of Solomon 8:5

12:15, 16

12:15, 16

In symbol, water generally represents truth, and the symbol preserves its meaning even though it be said to issue from the mouth of the dragon or serpent. The thought conveyed by this symbol is that **truth** would issue forth through evil agencies, and with an evil intent. And just this we find: the strength of the French revolution lay in the fact that it was instigated by many stern **truths**, regarding priest-craft and king-craft, and regarding the individual rights and liberties of all. The Rights of Man was indeed the watchword of that revolt against civil and ecclesiastical oppression. Truths regarding human rights were seen and expressed there which cause us surprise when we consider the ignorance, superstition and servility of that day, under which the masses had so long rested. Many of the **truths** which then swept as a flood over France, deluging it with blood, are now very generally accepted among all civilized peoples; but they were too strong, and too suddenly put, for that time.

12:14

12:6

13:5

12:15, 16

Indeed, the prophecy clearly shows that the serpent, Satan, did not intend what under God's providence has resulted, but the reverse. In this he overreached himself, as he has done on other occasions. Satan will never send forth the waters of truth to bless and refresh and release from bondage: on the contrary his effort has all along been to blind and securely bind mankind under ignorance and superstition; and this sudden flood of waters (truth) was designed to act as an emetic, to lead to the casting out of the **food** of liberty already being received by the people from the Bible, as the result of the Reformation, and thus to force rulers and teachers to oppose the truth through fear of anarchy.

Satan's design in instigating the French revolution was to create an alarm throughout Europe, especially among the influential class, unfavorable to liberty and to illustrate in France the theory that, were the superstitions of Rome to be overthrown and liberty to be given full sway, all law and order would speedily end. This was a master-stroke of policy, worthy of its author, and designed, as the prophet shows, to overwhelm the woman (the reformed Church), and to drive all conservatives and peace-lovers rulers and ruled back to union and harmony with Papacy. The failure of the scheme was not due to lack of craftiness in its designer, but to the overruling power of God, whereby he is able to cause all things to work together for good.

In this case God's plan, for the protection of the woman (Church) from Satan's wiles and for causing the intended ill to work out good, may be clearly traced, in exact fulfilment of the prediction made seventeen hundred years before, viz: And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. The earth, in symbol, as already explained, represents society order-loving people; and it is a fact of history that the flood of truth which spread over France arraigning Papacy and its priest-craft, and monarchy and its parasitic aristocracy, as the responsible causes of much of the ignorance, poverty and superstition of the people was swallowed up, or absorbed by the people of Europe generally (the Roman earth). To such an extent was this the case, that though Papacy and royal aristocracy were

thoroughly alarmed, they were also thoroughly separated, by the fall of Papal influence as well as by Napoleon's armies. And when the man of destiny was finally crushed, and the rulers of Europe formed what was called The Holy Alliance, for the suppression of the liberties of the people and the perpetuation of their own thrones, it was too late to fetter the people; for, having drunk up the flood of waters, they would not submit. It was also too late to think of re-establishing Papacy, which had been so terribly humiliated and whose anathemas against liberty and the French had so reacted against itself; so the pope was **not even invited** to join the Holy Alliance, of which before he would have been the recognized head. Thus the woman, the reformed and progressing Church of God, was helped, spared from being overwhelmed, and liberty and truth stepped out to prominence before men; and from that time forward the spirit of liberty and God's Word have led all who were willing to follow, into more and more light and truth.

If we take the one under and around the throne with an eagle's face to represent God's wisdom (Rev. 4:7), the two wings of the great eagle would appropriately represent the Old and New Testaments or their teachings. The remnant of the woman's seed would well represent dissenters or Protestants, of whom the faithful among the truth people (2 Pet. 1:12) are the present representatives. Rev. 12:17

REV. 4:7: And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

2 PET. 1:12: Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

REV. 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 Jesus Christ.

4:7

12:17

4:7

12:17

REVELATION 13

As the dragon represents civil Rome (formerly pagan) so the leopard-like beast pictures Papacy. (*See D, 1912 forward, pp. vi-viii.*) A peculiar distinction between these two are not

prominent, but significance lies in the fact that the dragon's crowns are on its heads but the leopard's are on its horns. The dragon's giving his throne and great authority to the papal beast did not forever end all rivalry. (Rev. 13:2; contrast Rev. 12:3 with 13:1 regarding the position of the crowns on each.) See *D, 1912 foreword, page ix.*

D, 1912 Forward, pp. vi-viii: It is proper, then, for us to inquire what systems are meant by these symbolic words—the Dragon, the Beast and the False Prophet. After we shall discover what is meant by these terms, we shall ask what is symbolized by the frogs that came out from their mouths.

Throughout the Bible, a Beast is the symbol used to represent a government. In Daniel's prophecy the great universal empires of the earth are thus symbolized. Babylon was the Lion, Medo-Persia the Bear, Greece the Leopard, and Rome the Dragon. (Dan. 7:1-8) The Roman Empire still persists. Christendom is a part of that great Roman Empire which began in the days of Caesar and which, according to the Scriptures, still is in the world.

Practically all Bible exegetes agree that the Dragon of the Revelation represents the purely civil power, wherever it may be found. We do not understand this to mean that all the powers of the world are evil or of the Devil, but that the Dragon is the symbol which the Lord is pleased to use to represent civil power.

The Beast of Rev. 16:13 is the same that is mentioned in Rev. 13:2, where it is described as resembling a leopard-spotted. Protestant interpreters of the Revelation agree that this symbol refers to the Papal system—not to the Pope, not to Catholic congregations, not to individual Catholics, but to the **system as a whole**, which has existed for centuries.

In His Word, God has been pleased to recognize the Papacy as a system, as a government. Papacy claims that the Kingdom of God, Messiah's Kingdom, was established in 799 A.D.; that it lasted a thousand years, just as the Bible declares Christ's Kingdom will last; and that it expired in 1799 A.D. They claim also that since 1799 this Kingdom of Christ (that is, the Papal system, represented in the Revelation as the Beast) has been suffering violence; and that during this time the Devil has been loosed, in fulfilment of Rev. 20:7.

13:2
12:3
13:1

History records that the era closing with 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. Napoleon even took the Pope prisoner to France, where he died. This humiliating experience, Roman Catholics claim, marks the time of the loosing of Satan in fulfilment of Rev. 20:7.

We cannot agree with our Catholic brethren's interpretation of prophecy. Our Lord was surely right when He declared that the prince of this world is Satan, and that this is the present evil world or age. The reason why there is so much graft, false doctrine, delusion, ignorance, superstition everywhere is that Satan is the great being who is deceiving the world. According to the Scriptures Satan is to be bound for a thousand years, that he may deceive the nations no more. (Rev. 20:3) After the thousand years shall have been finished, Satan shall be loosed for a little season to test mankind. Then he will be destroyed in the Second Death, together with all who are in harmony with him.

Bible students are only now getting their eyes open to see the lengths, breadths, heights and depths of the Love of God—His wonderful provision made, first, for the Church, who are to share in the Kingdom glory; and second, for the world of mankind, who will receive the blessing of an uplift to human perfection during that thousand years. This glorious Epoch is just approaching, instead of being in the past. So glorious will be the condition of humanity at the close of Messiah's Kingdom that nothing ever dreamed will compare with it. But the great work of God will not be perfected until every human being will have reached perfection, or will have been destroyed in the Second Death, because of refusal to come into harmony with the laws of righteousness. Then every creature in Heaven and on earth, will be heard saying, Blessing and honor and glory and power be unto Him that sitteth upon the Throne and to the Lamb, for ever and ever. Rev. 5:13

16:13
13:2

The Dragon, then, symbolizes the Roman power, represented by the civil power in the world. The Beast is the Papal system of government. The third symbol, the False Prophet, remains to be interpreted. This, we believe, is another name for the system elsewhere called the Image of the Beast. (Rev. 13:14) According to the Scriptures, this Image is a very

20:7

exact representation of the Beast. The False Prophet, or Image of the Beast, we understand to mean the Protestant Federation of Churches.

The Image of the Beast

20:7 In order to see why the Protestant Federation of Churches should be symbolized as the Image of the Beast and as the False Prophet, we must examine other symbolical Scriptures. In Rev. 17:5, our attention is called to a great mystery. The word harlot in Scriptural symbolism does not mean an immoral person. It refers to the Church, which was to be the Kingdom of God, but which lost her virginity and became united to an earthly husband, instead of her Heavenly Husband. To what earthly husband did the Church unite? To the Roman Empire. In the minds of Luther and other reformers there was no doubt that there was a close union between the Church and the world. The Church for a time claimed to be waiting for Christ to set up His Kingdom. Finally she said, I will not wait until the Second Coming of Christ, I will unite with the Roman Empire.

20:3 All know the result. The Roman Catholic Church was exalted, and reigned as a queen for centuries. This union of Church and State is represented in a famous picture found in Italy. On a throne the Pope and the Emperor sit side by side. On one side are cardinals, bishops, the lower clergy and the laity, in order of rank. On the other side are generals, lieutenants, soldiers, etc., down to the common people. Thus the union of Church and State was recognized.

REV. 13:2: And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

5:13 **REV. 12:3:** And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

13:14 **REV. 13:1:** And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

17:5 *D, 1912 Forward, p. ix:* On the basis of this union all earthly governments are called Christian; for they claim unity as part and parcel with the Church. History tells us that for centuries the Church appointed the earthly kings. Whosoever the Pope desired was crowned. In proof of the supremacy of the Church a story is told in regard to Emperor Henry IV of Germany, who had incurred the Papal displeasure and who as a punishment was compelled to stand for three days without the castle gates of Canossa, barefooted, and clad only in the haircloth shirt of a penitent, exposed to the inclemency of mid-winter. Then he was forced to crawl on hands and knees into the presence of the Pontiff, whose silk stocking was removed in order that the emperor might kiss the Pope's great toe, in fulfilment of Psa. 2:12, Kiss the Son, O ye kings of the earth.

To our understanding this is a mistaken application of Scripture. The Son is not the Pope. The holy hill is the Kingdom of God. His agency is symbolized as the holy Mount Zion. The great Messiah will completely overthrow all the things of the present time, and will establish the Kingdom of Righteousness and Truth, which will uplift mankind out of sin and degradation.

13:2 Roman Catholics believe that the Pope is the vicegerent of Christ, reigning in His stead. They believe that the present is the time when Satan is loosed to deceive the nations; that very shortly the Church will again get full power in the world; and that as a result every one who does not obey them will be destroyed. This interpretation points us to Revelation 13th and 20th Chapters. Protestants do not appreciate the situation. Doubtless all thinking people have noticed that overtures for union come from Protestantism, but never from Catholicism.

12:3 The Roman emperors were also religious rulers, bearing the title Pontifex Maximus. Even after Constantine's conversion, they took a hand in church affairs. (B288-294) Finally, in 533,

13:1 Justinian recognized the Bishop of Rome as the head of the church. (669-70) By 539 the Ostrogoths were driven out and Papacy was supreme. From this date we therefore calculate the forty . . . two months (1,260 years) of Rev. 13:5, when the dragon gave the beast his power, and his seat (throne), and great authority. (Verse 2) Note that this beast rose out of the sea, making its appearance in power gradual...in the midst of the unsettled conditions of the invasions of the barbarians. Compare Revelation 8:8; B294-298.

B288-294: The Hindrance Removed

The Apostle Paul foretold that this iniquitous principle would work secretly for a time, while some opposing thing stood in the way, until, the hindrance being removed, it could have a free course, and progress rapidly to the development of the Antichrist. He says,

Only he that now hindereth will hinder, until he be taken out of the way. (2 Thes. 2:7) What does history have to show in fulfilment of this prediction? It shows that the thing which hindered a rapid development of Antichrist was the fact that the place aspired to was already filled by another. The Roman empire had not only conquered the world and given it politics and laws, but, recognizing religious superstitions to be the strongest chains by which to hold and control a people, it had adopted a scheme which had its origin in Babylon, in the time of her greatness as ruler of the world. That plan was, that the emperor should be esteemed the director and ruler in religious as well as in civil affairs. In support of this, it was claimed that the emperor was a demigod, in some sense descended from their heathen deities. As such he was worshiped and his statues adored; and as such he was styled **Pontifex Maximus** i.e., Chief Priest or Greatest Religious Ruler. And this is the very title claimed by and given to the pontiffs or popes of the Roman Hierarchy since this Antichrist obtained the power and seat and great authority of the former ruler of Rome. Rev. 13:2

13
20

But ancient pagan Rome and Babylon had only a mere skeleton of sacerdotal power as compared with the complex and elaborate machinery and contrivances of doctrine and practice of Papal Rome, the triumphant successor to their scheme, who now, after centuries of cunning and skill, has its power so entrenched that even today, when its power is outwardly broken and it is shorn of civil dominion, it rules the world and controls kingdoms secretly, under cover, more thoroughly than the Roman emperors ever ruled the kings subordinate to them.

13:5

To their credit be it recorded that not one of the Roman emperors, as Pontifex Maximus or Chief Religious Ruler, ever exercised the tyranny of some of their successors on the Papal throne. On this point Gibbon says: **Vol. II, page 85*] It must be allowed that the number of Protestants who were executed in a single province and a single reign, **far exceeded** that of the primitive martyrs in the space of three centuries and of the [entire] Roman empire. According to the custom of their day they did favor the most popular gods, but wherever their armies went, the gods and worship of the conquered people were generally respected. This was illustrated in Palestine, in which, though under Roman control, religious liberty and freedom of conscience were generally respected by the imperial **Pontifex Maximus**, who as religious ruler thus showed his clemency toward the people, and his harmony with all the popular gods.

13:2

8:8

So, then, we see that what hindered the early development of Antichrist was the fact that the coveted seat of spiritual supremacy was filled by the representatives of the strongest empire the world had yet known; and that for any to have attempted an open display of ambition in this direction would have exposed them to the wrath of the masters of the world. Hence this iniquitous ambition at first worked secretly, disclaiming any intent to gain power or authority, until a favorable opportunity was presented after the nominal Church had become large and influential and the imperial power was shattered by political dissensions and was beginning to decay.

The power of Rome was rapidly failing, and its strength and unity were divided among six claimants to the imperial honors, when Constantine became emperor. And that, in part at least, he adopted Christianity to strengthen and unify his empire, is a reasonable supposition. On this point history says:

13:2

Whether Constantine embraced it [Christianity] from conviction of its truth, or from policy, is a matter of dispute. Certain it is, that this religion, though receiving from the Roman power only silent obloquy, or active persecution, had extended among the people, so that Constantine strengthened himself in the affection of the soldiers by adopting it. . . . Worldly ambition pointed to the course which the emperor pursued in declaring himself a Christian, and not the spirit of Christ, who said, My kingdom is not of this world. Constantine made it the religion of the empire, and thenceforth we find its influence sullied with earthly things. . . . No particular bishop was regarded as head of the whole Church, but the emperor was such in point of fact. In this capacity he called the **Council of Nice**, having in the controversy between Athanasius and Arius taken sides against the latter. **The council agreed with the emperor.** * [Willard's *Universal History*, page 163]

Whatever advantages might be derived from the acquisition of an imperial proselyte, he was distinguished by the splendor of the purple, rather than the superiority of wisdom or virtue, from the many thousands of his subjects who had embraced the doctrines of Christianity. . . . The same year of his reign in which he convened the Council of Nice was polluted by the execution of his eldest son. The gratitude of the Church has exalted the virtues and excused the failings of a generous patron who seated Christianity on the throne of the Roman world. + [Gibbon, *Vol. II*, page 269]

Here, then, under Constantine's reign, the opposition of the empire to Christianity gave way to favor, and the Imperial Pontifex Maximus became the patron of the **professed** but really apostate Church of Christ; and, taking her by the hand, he assisted her to a place of popularity and splendor from which she was able afterward, as the imperial power grew weak, to put her own representatives upon the religious throne of the world as Chief Religious Ruler **Pontifex Maximus**. [For rest of quote see *B288-294*.]

C69-70: (For full quote see *Vol. 3*.)

. . . These pleas for supremacy were not readily conceded, however. The spirit of rivalry was abroad, and other bishops in other large cities claimed supremacy also, some upon one and some upon another ground. It was not until A.D. 533 that the bishop of Rome was thus recognized by the emperor, Justinian I. This was in connection with a warm religious discussion in which the emperor took sides with the bishop of Rome, recognizing the Virgin Mary's worthiness of adoration, and disputing with the Eutychians and Nestorians regarding distinctions and blendings of natures in our Lord Jesus. The emperor feared that the discussion might divide the church, and thus divide the empire which he was desirous of more firmly uniting; for even at that early day the nominal church and the empire were one and the same Christendom. And desiring to have some authority as a standard to settle the dispute, and to tell the people what to believe and what to disbelieve, and finding the bishop of Rome already the most popular of the claimants to primacy (poppedom or headship), as well as the one most orthodox the one most nearly in harmony with the emperor's views on the questions Justinian, by documents, not only condemned the doctrines of the Eutychians and Nestorians, but, addressing the bishop of Rome as the **Head** of all the holy churches, and of all the holy priests of God, thus acknowledged him, and desired to assist the pope in putting down the heresy and in establishing the unity of the church.

REV. 13:5: And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

REV. 13:2: And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

REV. 8:8: And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

B294-298: [Partly quoted here. For entire quote see *Vol. 2*.]

After the death of Constantine the varied fortunes of the Roman Empire seemed to cooperate for the advancement of the apostate church and the development of Antichrist; for a union under one head or pope, esteemed the representative or vicegerent of Christ, had not yet been effected. The emperors succeeding Constantine, down to Theodosius, continued to regard themselves as the heads of the Church, in whom centered divine authority. Though no one of the eighteen hundred bishops of the empire was yet prepared to **demand recognition** as the head, or pope, several had their eyes on that prize, and the emperors were shown the shallowness of their claims to the title **Pontifex Maximus**, in the argument that since they worshiped dead saints they owed a similar respect to their living representatives—the bishops. Nevertheless, the emperors in their edicts repeatedly referred to the empire as a **divine hierarchy** and to themselves as divine personages.*
[*See *Gibbon, Vol. 2, page 108.*]

The power and headship of the bishop of Rome came on apace: within fifty years from the time Christianity was legally established, his wealth and dignity, as the bishop of the capital and chief city of the world, were very great. Ammianus, a contemporary historian, describing his wealth and ostentation, says He surpassed kings in splendor and magnificence, rode in the stateliest chariots, was arrayed in the finest attire, and was distinguished by his luxury and pride. The removal of the seat of empire to Constantinople, the exposure of the city of Rome to the invasion of the barbarians from the north, the continual changes of generals and governors in the now fast falling empire, left the bishop of the church at Rome the most permanent and most honored official there; and his gradually increasing prestige was heightened as well by the removal of the rival splendors of the imperial court to Constantinople as by the reverence attaching to the very name of Rome, among all the peoples of the world. . . .

13:5

. . . . The veneration for the place and name was actively taken advantage of by the bishop of Rome, who soon claimed a superiority to all other bishops, governors and rulers. Soon he claimed not only ecclesiastical dominion of the world, but also civil dominion: that the right to crown and uncrown, to make and degrade any and all rulers of the old Roman Empire was the right and inheritance of the Church of Rome, which, it was claimed, God had thus invested with the dominion of earth. These claims were made repeatedly, and repeatedly denied by opposing bishops, so that to fix an exact year as the date of its beginning would be impossible. As for itself, Papacy claims that it was organized in the days of the apostles, and that Peter was the first pope; but this is not only without proof, but it is most positively contradicted by all history, which shows that though the **iniquity of ambition** worked secretly for a long time, it was hindered from developing into Antichrist, and from making such open claims, until the Roman Empire began to disintegrate.

13:2

8:8

Henceforth we deal with the Antichrist, whose gradual **development** and **organization** from secretly working ambition are a fitting prelude to the terrible character displayed after the coveted power had been grasped—from 539 A.D. to 1799 A.D., 1260 years. Of this period the first three hundred years mark the rise of this temporal power; the last three mark its waning under the influences of the Reformation and civilization; and the intermediate period of seven centuries embraces Papacy's glory-time and the dark ages of the world, full of frauds and deceptions in the name of Christ and true religion. . . .

. . . . Thus, clearly, on the pages of history, the fact is pointed out that this Man of Sin, Antichrist, was born in Rome; and, though at first opposed, he gradually raised himself up to power; or, as expressed in Daniel's prophecy, as a little horn, it came up out of the head of that old Roman beast, that great and terrible beast, for which Daniel could find no name, which had such power to hurt and to destroy. And, as we proceed, we shall find that Antichrist's history corresponds exactly, not only with Daniel's prophecy, but with all the prophecies recorded concerning him.

The sword of Napoleon, rising out of the political Reformation—or perhaps starting it (*C51*)—wounded the political head or rulership of Papacy that had existed since Charlemagne (*B354*), while the sword of the spirit (Eph. 6:17; Heb. 4:12), which leads to reform, deeply wounded Papacy in the religious Reformation. (Rev. 13:3) Compare Rev. 6:4;

13:10; 18:6. The healing of the deadly wound (by a compromising spirit) (Dan. 11:34, 35; C38 and C110) indicates the latter interpretation to be the correct one.

C51: . . . Though the religious reformation movement throughout Europe had severely shaken Papacy's influence, yet the reformed churches had so closely imitated her policy of statecraft, affiliation with earthly empires, and claims of clerical authority over the people (that the clergy constitute a special and divinely appointed rulership in the world), that the first effect of that reformation became greatly modified, and left the people and the civil rulers largely under superstitious awe and subserviency to every thing called church authority. The reform divided among several sects much of the superstitious and unwholesome veneration formerly concentrated upon Papacy alone. But the political reform witnessed during the Nineteenth Century, dating particularly from 1799, the Time of the End, though very different from the former, is none the less a **reformation**. The revolution and independence of the American colonies—the successful establishment of a prosperous Republic, a government by the people and for the people, without the interference of either royalty or priest-craft—had set a new lesson before the now awaking people, who for so many centuries had slumbered in ignorance of their God-given rights, supposing that God had appointed the church to the supreme rulership of earth, and that they were bound to obey those kings and emperors sanctioned by the church, no matter how unjust their demands, because she had declared them to be **appointed by God**, through her.

B354: And the dates which mark the beginning and the close of Papacy's Millennium of ignorance, superstition and fraud are clearly shown in history. A Roman Catholic writer* [*The Chair of St. Peter*] thus refers to the beginning of this religious empire: The coronation of Charlemagne as Emperor of the West, by Pope Leo, A.D. 800, was really the commencement of the Holy Roman Empire.

Although Papacy was organized, as a religious system, long before, and was even set up in temporal power in A.D. 539, yet it was Charlemagne who first actually bestowed and formally recognized the **temporal dominion** of the pope. As Charlemagne was the first emperor over the Holy Roman Empire, A.D. 800, so Francis II was the last, and he voluntarily surrendered his title in A.D. 1806. As, prior to the year 800, Papacy was rising, supported by the Roman beast (people) and by its horns (powers), so since 1800 it has been cast off from temporal authority over kings and peoples, and has been torn and pillaged by those who formerly gave it support. (Rev. 17:16, 17) Today, though still the recipient of honors, and still possessed of a wide influence over the consciences of the people, Papacy bemoans its loss of everything resembling temporal dominion.

13:3
6:4
13:10
18:6

EPH. 6:17: And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

HEB. 4:12: For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

REV. 13:3: And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

REV. 6:4: And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

REV. 13:10: He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

REV. 18:6: Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

DAN. 11:34, 35: [34] Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. [35] And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

C38: Numbers and power were in the hands of the forsakers of the covenant, who became joined to the empire; and the faithful few were persecuted hunted, imprisoned, racked, tortured, and put to death in hundreds of revolting forms, as the pages of history plainly attest, and as here foretold by the prophet, who said, Yet they shall fall by the sword, and by flame, by captivity and by spoil days, [Here another parenthesis of verse 34 and part of 35 interrupts.] to the time of the end; because it is yet [future] for a time **appointed**. The length of time this persecution was to continue is not stated here, except that it will be concluded as appointed, at the Time of the End. From other scriptures we learn that it was a period of 1260 years, which ended with A.D. 1799, a date prominently noted by Daniel and the Revelator as well as in history.

17:16, 17 [Dan. 11] Verses 34, 35: Now when they shall fall, they shall be holpen with a little help. The full period of the persecutor s (Papacy s) power, 1260 years, would not end until 1799; but before its end God granted a little help through the Reformation movement, which, though at first it rather increased persecution, afterward gave some comfort and protection to those falling because of fidelity to God s Word. The Reformation prevented the complete crushing out of the truth from the world. But, alas! with the little help came the flatterers again. As soon as persecution began to abate the adversary resorted to the same device, by which he had formerly succeeded in corrupting and degrading the church, to now overcome the reform movements. Kings and princes began to give honors and titles to Protestants and to unite with Protestantism; and this led to serious evil results and deflection from the covenant, as we read: But many shall cleave to them with flatteries; and some of them of understanding [leaders, reformers, teachers, who had been able to instruct many concerning Papacy s errors] shall fall; to try them [the faithful few] and to purge and to make them white.

13:3

6:4 Tracing the prophecy further, we find that as the previous verses pointedly describe the leading characters prominently connected with the transfer of dominion to Greece and then to Rome, and then craftily, gradually, stealthily to Papacy as a power which grew up out of civil Rome, so also when it comes to the very important point of noting where Papal dominion was broken,* [*See Vol 3 for footnote on the point.] it is but reasonable to expect that Napoleon, the leading character associated with this change, should be marked out; and that, too, not by a description of his personal appearance, but by a description of his peculiar characteristics, just as Augustus and Tiberius Caesar were indicated. Such a description we do find; and Napoleon Bonaparte s career corresponds exactly with that description. Verses 31-35 describe Papacy, its errors and abominations, and the Reformation and its little help yet partial failure through flatteries; and these verses bring us down to the Time of the End, and show us that, notwithstanding the little help afforded, some would *fall* by persecution *until* the Time of the End. And so it was: in all the countries subject to Papacy Spain, France, etc. persecution through the terrible Inquisition continued, until broken effectually by Napoleon.

13:10

18:6

C110: But, alas! the cleansing work so nobly and courageously commenced was too radical to be popular, and the friends and admirers of Luther and his associates conquered in a measure, overpowering them with *policy*, prudence, flatteries, and promises of help and success, provided their course were shaped according to the dictates of the wisdom of this world. (See Dan. 11:34, 35.) Several of the German princes became ardent admirers of the bold reformers, who had both the understanding and the courage to attack the system before which kings had for centuries trembled. These princes aided the reformers,

and their aid seemed to them to be indispensable to the success of the movement. And in return for the aid they received from the reformers recognition of their kingly rights(?).

We should remember also that the reform movement was a revolt not only against religious tyranny, but against political tyranny as well. And the two classes of reformers were brought into more or less sympathy and cooperation. Concerning this era of the Reformation, Professor Fisher* [**Fisher's Universal History, pp. 402-412*] says:

Of Switzerland Zwingli's exertions as a church reformer were mingled with the patriotic zeal for the moral and political regeneration of Switzerland.

Of John Calvin's time and the Genevan government The civil was followed by an ecclesiastical revolution. Protestantism was legally established (1535). Calvin became the virtual law-giver of the city. It was an ecclesiastical state.

Of Scandinavia In Scandinavian countries monarchical power was built up by means of the reformation.

Of Denmark The new [Protestant] doctrine had come into the land and was spreading. The nobles who coveted the possessions of the church [Roman Catholic] espoused it.

Of Sweden A great political revolution occurred, which involved also a religious revolution.

A leopard is spotted. *Reprints 2538, last par.* likens to this the varying manifestations according to conditions in different localities: In one place it is liberal, almost white. . . . in another, . . . black, corrupt, degrading, brutal; and in still other places it has various neutral or tawny shades of correspondence to the natural depravity of the people it rules with its rod of eternal torment and its staff of purgatory. Gradually (*B279*) and rapidly (*B293-298* [Partly quoted previously on page 107 of this book.]) like the swift conquest by Greece, pictured in Dan. 7:6 by a leopard it came into power, though covering more years in its rise. Perhaps the feet like a bear's (Rev. 13:2), differing from those of prancing horses, may in some respect resemble how it projected itself without too much ostentation into power, as the army of the second empire, symbolized by a bear, (Dan. 7:5) entered and conquered Babylon. Its lion-like mouth may express its use of great words even surpassing those of ancient Babylon (Dan. 7:4; 3:15; 4:30), the lion empire! *B305-317*

B279: And thus it actually transpired: the nominal church began to fall away as it increased in numbers under the teaching and example of ambitious men whose ideas grew more and more favorable to the power and worldly influence which numbers and wealth brought with them. Gradually the spirit of the Church became worldly, and the things of the world were coveted. The suggestion of ambition was If the great Roman Empire, with all its power and influence, its armies and wealth, were only to support the Church, how honorable and noble it would then be to be a Christian! How speedily then would heathen persecutions cease! Then it would be in our power not only to overawe them, but to compel their adherence to the Church and cross and name of Christ. It evidently is not God's design that the Church should forever be subject to the world and persecuted by it: the Apostle's words, Know ye not that the saints shall judge the world? as well as our Lord's promises that we shall reign with him, and the many prophecies which refer to the reign of the Church, indicate clearly that such is God's plan. True, the Apostle wrote that our Lord would first return and exalt the Church, and exhorted that we should **wait** for the Lord; but several centuries are now past, and we see no sign of the Lord's coming. We must understand that the apostles were to some extent in error. To us it seems clear that we can and should use every means to obtain a hold upon civil government and conquer the world for the Lord. It must be, too, that the Church should have a **head** one to represent the absent Lord and to represent the Church before the world one who would receive the homage of the world, exercise the authority of Christ, and rule the world with a rod of iron, as the Prophet David predicted. Thus gradually by a slow process of reasoning covering centuries, the real hope of the Church for exaltation to rule and bless the world namely, the second coming of the Lord was lost sight of, and a new hope

took its place: the hope of success without the Lord, under the headship and lead of a line of popes. And thus, by collusion, intriguing and exchange of favors with the world, the hope of the Church became a false hope, a delusive snare by which Satan led from one evil and error to another, both of doctrine and of practice.

DAN. 7:6: After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

REV. 13:2: And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

DAN. 7:5: After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

13:2

DAN. 7:4: The first *was* like a lion, and had eagle s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man s heart was given to it.

DAN. 3:15: Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *welk*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

DAN. 4:30: The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

See also B305-317.

Ancient Manuscripts read, And he stood on the sand of the sea, which is therefore added to the last verse of Chapter 12.

REV. 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 Jesus Christ.

The sea condition from which this beast rose is well described in *B289:2-290:1* and *B297-298* [partly quoted previously on pages 105 and 107 of this book], as the seat of empire having been removed, the power or influence of the Roman bishop grew. Compare the burning mountain of the second trumpet period. Rev. 8:8

REV. 8:8: And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.

Revelation

13:2

12:17

12:17

8:8

8:8

Revelation

13:3 The head wounded by the sword of the spirit in the Reformation (Rev. 13:3; Eph. 6:17) has been healed and the spirit of co-operation and friendship between Roman Catholicism and Eastern Orthodoxy and Protestantism has grown up. A suggestion has even been made that the hero of the Reformation, Martin Luther, should be canonized.

13:3 **REV. 13:3:** And I saw one of his heads as it were wounded to death; and his deadly wound as healed: and all the world wondered after the beast.

EPH. 6:17: And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

13:4, 8
13:5, 6
13:10 The veneration of church and state is aptly characterized in Whittier's poem (middle verse in *A36*). (Rev. 13:4, 8) Attention has already been called to the blasphemy in verse 5, 6. How the man of sin wore out the saints is described in *B328:5-353*. Compare Rev.13:10 with Matt. 26:52.

A36: Check Bau or Kaiser with a barricade
Of Olive leaves and resolutions made;
Spike guns with pointed Scripture texts, and hope
To capsize navies with a windy trope;
Still shall the glory and the pomp of war
Along their train the shouting millions draw;
Still dusky labor to the parting brave
His cap shall doff and beauty's kerchief wave;
Still shall the bard to valor tune his song;
Still hero-worship kneel before the strong;
Rosy and sleek, the sable-gowned divine,
O'er his third bottle of suggestive wine,
To plumed and sworded auditors shall prove
Their trade accordant with the law of love;
And Church for State, and State for Church shall fight,
And both agree that might alone is right.

Whittier

13:4, 8 **REV. 13:4, 8:** [4] And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? . . . [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.

13:5, 6 **REV. 13:5, 6:** [5] And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. [6] And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

See *B328:4-353*.

13:10 **REV. 13:10:** He that leadeth into captivity shall go into captivity: he that killeth the sword must be killed with the sword. Here is the patience and the faith of the saints.

MATT. 26:52: Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

The two-horned beast represents the church-state combination of Great Britain and Ireland, whose bishops have seats in the House of Lords and Bishops in the government, even though the Irish horn may now be cast off. See *Volume 4, Foreword, p. ix*.

D, Foreword, p. ix: quoted previously on page 104 of this book.

13:11 The two-horned beast (Rev. 13:11) is identified in *D:1912 Forward, pg. x, par. 3*, as the Church of England, or England and Ireland, as it is called in *R3531, col. 1, last par.*, even after disestablishment of the Irish branch. (Note that the Grecian goat of Dan. 8 does not pass from the picture when the great horn is broken.) (Vs.8) Rev.13:11 says it comes up out of the earth a stabilized condition of society, in contrast to the unsettled sea condition in Rome around the time of Papacy's rise to power. *C75, par. above footnote.*

13:11 **REV. 13:11:** And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

13:11 *D1912 Forward, pg. x, par. 3:* The Bible says, however, that before the Image can do any particular harm it must receive life from the two-horned Beast. (Rev. 13:15) This two-horned Beast with horns like a lamb, but a voice like a dragon, we believe represents the Church of England, which is not a party to the Evangelical Alliance. The Church of England makes the claim which the Church of Rome makes that she is the true Church; that all others are wrong; that she has the original apostolic succession; and that no one is commissioned to preach unless he has had divine, apostolic hands laid upon him. This has been the contention of the Church of England for centuries, and constitutes the difference between that Church and all other Protestant denominations.

13:15 *R3531:3:* We have already pointed out a general organization of the image of the beast effected in 1846, and are waiting for what in the symbol is referred to as the giving of life to the image. This life, or vital energy, which the image is to receive shortly, comes from what is described as the two-horned beast, which in our understanding is the Church of England and Ireland. Our expectations, as heretofore set forth in these columns, are that after the federative influences already begun in Protestantism shall have knit the joints and members the more closely the one to the other, the entire federation of Protestants will receive some kind of Episcopal sanction, recognition, or ordination through the Episcopal system, and that thenceforth Protestantism the world over will assume a more active and dogmatic influence in the civil and political affairs of Christendom, cooperating with Roman Catholicism as a sister institution.

DAN. 8:8: Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

C75: But even after being recognized as a ruler, a sacerdotal emperor, for the time it was of no special advantage to Papacy, beyond the empty name; for Justinian was far from Rome, with his capital at Constantinople. Rome, and Italy in general, was under the sway of another kingdom the Ostrogoths who did not recognize the bishop of Rome as supreme pontiff; for they were mainly Arians in faith. Papacy, therefore, was exalted and advantaged in name only, by the emperor's recognition, until the fall of the Ostrogothic Monarchy, when its exaltation became an actual fact. Indeed, as if by a preconcerted arrangement, the emperor at once (A.D. 534) sent Belisarius and an army into Italy, and in six years after the pope's recognition by the emperor, the Ostrogothic power was vanquished, and their king Vitiges and the flower of his army were taken with other trophies to Justinian's feet. This was in A.D. 539, which is therefore the point of time from which we should reckon the Desolating Abomination **set up**. Papacy there had its small beginning. There the little, peculiar horn noted in Daniel's prophecy (Dan. 7:8, 11, 20-22, 25), just began to push itself up, upon the Roman beast. It began to form or take root two centuries before, and in two centuries after its small appearance its look was more stout than its fellows the other horns, authorities or powers, in the territory of the old empire

and its eyes, and its mouth speaking great swelling words, began to develop; and it lorded it over the other horns, claiming divine right to do so.

Being a bridge between Protestantism and Catholicism and claiming apostolic succession for its bishops, it incites veneration for the Roman system. (Vs. 12) High Church Episcopalians even believe in the mass. Indeed representatives from the two churches have been studying the subject together. The persecution by the Church of England from the ecclesiastical heaven against dissenters is in fulfilment of verse 13. By example came the suggestion for Protestantism to seek power in uniting. The formation of the World Council of Churches was promoted by the Church of England and the Archbishop of Canterbury. See also *Vol. 4, 1912 Foreward, page viii, par. 2 to page xi, par. 3; also page xviii.*

13:12

REV. 13:12, 13: [12] And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. [13] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

13:13

D. 1912 Forward, pg. viii:2-xi:3; pg. xviii: [Part of this is quoted previously. *Pages x and xi* are quoted here.]

13:12, 13

The question now arises, Why should the Scriptures picture Protestantism as an Image of the Beast? When and how did this come about? From the time of the Reformation, Protestants had been striving individually to get out of the darkness of the past and thus had formulated many creeds and had organized many denominations. But about the middle of the last century the leaders began to see that if every one continued to study the Bible individually the time would come when each one would have an individual creed. To prevent what seemed to them a loss of power, they planned a union of Protestants in a system called the Evangelical Alliance.

The Evangelical Alliance, an organization of the different Protestant denominations, was formed in 1846 for the very purpose of doing in their own way the same thing that Catholicism would do in its own way. Seeing the great power that Roman Catholics would exercise because of a united system, Protestants said, We are divided. We have no power. We will organize. Then and there, according to the Scriptures, they made an Image of the Beast.

The Bible says, however, that before the Image can do any particular harm it must receive life from the two-horned Beast. (Rev. 13:15) This two-horned Beast with horns like a lamb, but a voice like a dragon, we believe represents the Church of England, which is not a party to the Evangelical Alliance. The Church of England makes the claim which the Church of Rome makes that she is the true Church; that all others are wrong; that she has the original apostolic succession; and that no one is commissioned to preach unless he has had divine, apostolic hands laid upon him. This has been the contention of the Church of England for centuries, and constitutes the difference between that Church and all other Protestant denominations.

13:15

Although the Evangelical Alliance was organized in 1846, it has not been able to accomplish its purpose, because it did not know how to operate. The denominations in the Alliance were united only in name, and hence have worked against each other. Denominations outside of the Alliance were declared to be unauthorized; and they, in turn, challenged the Evangelical Churches to show where they got authority to preach. As a result the Image had no power to act; it was trodden upon; and to get vitality life it would need apostolic succession; it must have something as a basis for operation.

The Scriptures indicate that the Church of England will become intimate with the Evangelical Alliance and will give it apostolic authority to preach. Because of this union the Alliance will be able to say, We have apostolic authority to preach. Let no one speak unless he has our sanction. This action on their part is described in Rev. 13:17. None will be allowed to buy or sell spiritual things in the spiritual market unless he has either the mark of the Beast or the mark of the Image.

In Rev. 16:13 we find mention of the False Prophet, another representation of the Image the vitalized product of the Evangelical Alliance, which has taken the form of Church Federation, and has today a great deal of vitality. Whether we can expect it to have more remains to be seen. The Scriptures clearly indicate that the Image of the Beast is to get so great power that it will do the same thing that the Roman Catholic Church did in the past; and that the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power the Dragon.

13:17

Dxviii: Not Yet, but Soon: For forty years the Armageddon forces have been mustering for both sides of the conflict. Strikes, lockouts and riots, great and small, have been merely incidental skirmishes as the belligerents cross each other's paths. Court and army scandals in Europe, insurance, trust and court scandals in America, have shaken public confidence. Dynamite plots, charged by turns on employees and on employers, have tended to make each distrustful of the other. Bitter and angry feelings on both sides are more and more manifested. The lines of battle are daily becoming more distinctly marked. Nevertheless Armageddon cannot yet be fought.

16:13

Gentile Times have still two years to run. The Image of the Beast must yet receive life power. It must be transformed from a mere mechanism to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates, will come from the two-horned Beast, which we believe symbolically represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it, but must follow perhaps a year after, according to our view of the Prophetic Word.

Still another thing intervenes. Although the Jews are gradually flowing into Palestine, gradually obtaining control of the land of Canaan, and although reports say that already nineteen millionaires are there, nevertheless, prophecy requires an evidently larger number of wealthy Hebrews to be there before the Armageddon crisis be reached. Indeed, we understand that Jacob's trouble in the Holy Land will come at the very close of Armageddon. Then Messiah's Kingdom will begin to be manifested. Thenceforth Israel in the Land of Promise will gradually rise from the ashes of the past to the grandeur of prophecy. Through its Divinely appointed princes, Messiah's Kingdom, all-powerful, but invisible, will begin to roll away the curse and to lift up mankind, and to give beauty for ashes.

The image (*pages vii-x*) represents Protestant federation. This began to be manifested in the Evangelical Alliance and has now culminated in the World Council of Churches, which was promoted by the late Archbishop Temple of Canterbury, ecclesiastical head of the Church of England, and has, as one of its six contemporarily elected presidents, his successor Archbishop Fisher. The newly-formed National Council of Churches (Protestant) in America has, as its first president, Presiding Bishop Henry Knox Sherril of the Episcopal, the American counterpart of the Church of England.

D, Foreward, pgs.vii-x: quoted previously.

Perhaps this is as much life as the image will ever receive from the two-horned beast. Perhaps re-ordination with supposed apostolic authority will be required. So far no attempt has been made to exclude others from buying and selling - being taught and teaching. (Compare Isa. 55:1; John 7:37-39.) Nor do they seem to be successful in suppressing the truth till it has all been proclaimed; for Rev. 14:1-5; Rev. 15:2-5 show some victorious, still singing the new song the song of Moses the servant of God, and the song of the Lamb. These are the high praises of God, and the song of the lamb. These are the high

praises of God in Psa. 149:6 associated with the two-edged sword, the Word of God sung by the faithful upon their beds of faith. (Compare and contrast Isa. 28:20.)

ISA. 55:1: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

14:1-5
15:2-5

JOHN 7:37-39: [37] In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. [38] He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. [39] (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

REV. 14:1-5: [1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. [2] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: [3] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. [4] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. [5] And in their mouth was found no guile: for they are without fault before the throne of God.

14:1-5

REV. 15:2-5: [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest. [5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

PSA. 149:6: *Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand;

15:2-5

ISA. 28:20: For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*.

Though Mount Sion (Rev. 14:1) is a symbol of the heavenly kingdom (Micah 4:1-4; Obadiah 21; Romans 11:26), this does not necessarily mean that these 144,000 are all on the other side of the veil else how would their song be heard before the medium of the earthly phase of the kingdom is established? Moreover, the sea of glass mingled with fire (Rev. 15:2) might be understood to represent the permanent cleansing of the time of trouble. (Heb. 12:27; compare comment on Rev. 4:6 on page 9 of this book.) It does seem certain, however, that these 144,000 will all have been sealed with, not only the intellectual appreciation, but with the Holy Spirit (permanently) of the Father (and the Son, according to the *Sinaitic Manuscript*). (Rev. 7:1-3; 14:1; 1 Cor. 2:9-12, 16; E246-248) None but they can really learn this song. (Rev. 14:3; 1 Cor. 2:7, 8)

REV. 14:1: quoted previously.

14:1

MICAH 4:1-4: [1] But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. [2] And many nations shall come, and say,

15:2 Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. [3] And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. [4] But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

4:6

7:1-3

14:1

14:3

OBADIAH 21: And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD S.

ROMANS 11:26: And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

REV. 15:2: quoted previously.

HEB. 12:27: And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

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

REV. 7:1-3: [1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

1 COR. 2:9-12, 16: [9] But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. [10] But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. [11] For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. [12] Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. . . . [16] For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

4:6

E246-248: [For full quote see *Vol. 5*.]
 This seal of covenant relationship, of sonship and heirship, is not an outward sign upon our foreheads; nor is it a mark or manifestation of God's favor in earthly affairs, in worldly prosperity; nor is it now, nor was it ever, the gifts of healing, or of speaking with tongues, etc., for many who possessed those miraculous gifts lacked the seal and witness of the Spirit. Acts 8:13-23; 1 Cor. 13:1-3

7:1-3 The seal or pledge of the holy Spirit is in the heart of the sealed, and hence it is that no man knoweth it save he that receiveth it (Rev. 2:17), except as others may see the fruits of it in his daily life. He who establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us and given the earnest of the Spirit in our hearts. 2 Cor. 1:21, 22

This earnest or seal of sonship is the Spirit of love which is at-one with the Father and all his holy arrangements, crying out, Abba, Father; I delight to do thy will, O my God. He who has this seal or mark of sonship is he who not only seeks to do the will of the Father, but doing it finds it not grievous, but delightsome. 1 John 5:3

The Spirit of adoption or sealing as sons, the possession of the first-fruits or earnest of the coming inheritance, is, then, one of the most advanced witnesses of the Spirit the

very cream of Christian experiences in the present life. Before attaining this stage of experience we must receive our share of the **anointing** by coming into the anointed body of Christ, the Church, by being **begotten** of the Spirit of Truth unto sanctification of our spirits to know and do the Lord's will. This experience comes after we have been **quickened** of the Spirit to the service of righteousness: it is an evidence, so to speak, that we have passed from the embryo condition to one in which God can consider us sons and seal us as such.

2:17

As all believers should seek to come under the anointing and begetting influence of the holy Spirit of God, the Spirit of the Truth — so all who have been thus begotten of the Spirit to sonship should seek to attain that position of fulness of harmony with the Father that he can acknowledge and seal. And having attained this position, let all be careful not to mar or blur the seal — not to quench or extinguish this precious treasure — not to turn this spirit of love and joy in the holy Spirit of fellowship and communion into a spirit of heaviness, darkness, grief. Not to spoil this seal, but to keep it ever bright and fresh, should be the constant effort of all who receive it.

REV. 14:3: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

1 COR. 2:7, 8: [7] But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: [8] Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

The attempt at suppression in Rev. 13:15-17 must yet be fulfilled. See notes on *A Few Observations on Prophecy* to follow and B258-264; D580:4, also D, 1916 *Forward*, p. iii, noting different kinds of kings. While the increase in executive power has not yet interfered with religious freedom in America, nor resulted in the attempt to suppress the truth, who can tell what might come before the end of another decade?

14:3

REV. 13:15-17: [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

See also B258-264.

13:15-17

D580: For a large period and to a greater or less extent these systems of men have so counterfeited the genuine Messiah (head and body) as to partially deceive many. But now for a century past these deceptions are failing. Few Presbyterians, if any, now believe theirs **the** one true Church; neither do Methodists, Baptists, Lutherans and others so think of their systems; and even Anglican, Greek and Roman Catholics are getting free from the delusion that theirs is the only Church, outside of which are none of the elect. But in the prophecy under consideration our Lord warns us of danger from false Christs — then that is **now**. In harmony with this we find in Revelation (13:14-18) a prophecy of a special combination of influence by which Protestant denominations will be unified and, though separate, yet be brought into cooperation with Papacy, in a manner that will give both increased powers, and deceive many into supposing that the new combination will be God's instrumentality for doing the work predicted of Messiah — and that it is thus his representative.

13:15-17

D, 1916 *Forward*, p. iii: The Bible points out that about this time the Nominal Church systems of the world will rise to great prominence again in connection with the Civil powers. We can readily see the grounds for this. All the kingdoms, financially weakened,

will realize the necessity for keeping a dominating grip upon the public and preventing anything akin to Socialism and Anarchy. They will naturally look to the great religious institutions called Churches to support them, to threaten the people with future torments, and in general to help keep the Ship of State from being overturned. The churches also will be ready and glad for such an opportunity. Already, they are rolling together as a scroll the one side, Catholic, the other, Protestant, opposed and yet connected each side united and federated to the best of its ability.

But the Bible declares that this reign as a queen will be a short one, and that the fall of Babylon will be tremendous like a great millstone cast into the sea. It will be during the power of this so-called queen for a little season, that the world will be under a great strain as respects any presentation of the Truth. And those found loyal to God and to principle will doubtless suffer therefor.

13:14-18

At the time of Babylon's fall, the mighty ones of the earth, financial and political princes and kings, will stand far off, keeping clear of too close an affiliation with her, although they will greatly lament her destruction, realizing that it forebodes their own. Then very shortly will come the complete overthrow and destruction of the present Gentile governments, symbolically represented in the Bible as a great conflagration which will consume the whole earth all institutions religious, social, political, and financial.

The killing in Rev. 13:15 should not be any more literal than that in Rev. 9:5, 18; even as the Protestant image of the leopard-like beast is not a literal statue of a literal animal or the mark a literal stamp on a literal hand or forehead. Note the *Diaglott* translation in Rev. 13:16: that they should give themselves a mark. . .

REV. 13:15, 16: quoted previously.

REV. 9:5, 18: [5] And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. . . . [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

D 1912 (longer) foreword, page x. Quoted previously.

The thought seems to be that the non-conformists would be cut off and forbidden to teach or be taught what is not sanctioned or without the authority of the mark indicating mental assent note the difference between this mark and ours (Rev. 14:1; Gal. 6:17) or mental agreement forehead or support hand or we might say the mark in the forehead indicates what can be plainly seen, as in the comment on Rev. 17:5 in *D23*. See also *B169 top*. (Rev. 7:1, 2 intellectual appreciation) See also *B259:1*.

REV. 14:1: And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty **and** four thousand, having his Father's name written in their foreheads.

13:15
19:5, 18

GAL. 6:17: From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

13:16

REV. 17:5: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

9:5, 18

D23: But let us examine some of the wonderful correspondencies of Christendom to Babylon, its type, including the direct testimony of the Word of God on the subject. Then we will note the present attitude of Christendom, and the present indications of her foretold doom.

The Revelator intimated that it would not be difficult to discover this great mystical city, because her name is **in her forehead**; that is, she is prominently marked, so that we cannot

fail to see her unless we shut our eyes and refuse to look And **upon her forehead** was a name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth. (Rev. 17:5) But before looking for this Mystical Babylon, let us first observe the typical Babylon, and then, with its prominent features in mind, look for the antitype.

14:1

The name Babylon was applied, not only to the capital city of the Babylonian empire, but also to the empire itself. Babylon, the capital, was the most magnificent, and probably the largest, city of the ancient world. It was built in the form of a square on both sides of the Euphrates river; and, for protection against invaders, it was surrounded by a deep moat filled with water and inclosed within a vast system of double walls, from thirty-two to eighty-five feet thick, and from seventy-five to three hundred feet high. On the summit were low towers, said to have been two hundred and fifty in number, placed along the outer and inner edges of the wall, tower facing tower; and in these walls were a hundred brazen gates, twenty-five on each side, corresponding to the number of streets which intersected each other at right angles. The city was adorned with splendid palaces and temples and the spoils of conquest.

17:5

7:1, 2

14:1

B169 Top: Hence, though we are already **in** the day of the Lord's **presence**, and in the beginning of the great fire of trouble, we see that it is even as shown us in symbol (Rev. 7:1, 2) the storm is held in check until the faithful servants of God are sealed in their foreheads: i.e., until such are given an intellectual appreciation of the **time, presence**, etc., which will not only comfort them, and shield them, but also be a **mark**, seal or evidence of their sonship, as indicated by our Lord when he promised that the holy Spirit should show to the faithful things to **come**. John 16:1

17:5

REV. 7:1, 2: quoted previously.

B259: Just before the words we have here cited, the Apostle refers directly to the perilous times of the last days of this age (2 Tim. 3:1-13), pointing out its high-minded, pleasure-loving and good-despising characteristics, with its formalism, covetousness, pride and unthankfulness; and he declares that (**in the Church**) evil men and leaders astray (from the truth) shall grow worse and worse, deceiving others, and being deceived themselves by their sophistries. And since the Apostle was thinking and writing specially about the last days, and not about the middle ages, we are surely justified in querying whether a time may not be but a short distance before us, in these last days, when sound doctrine will not be **endured** or permitted to any degree.

17:5

In the three languages used in the inscription on the cross (John 19:20), the numerical value of these names total 666:

JOHN 19:20: This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

7:1, 2

Those having the name (mind and character of God and Christ) are victorious over the number of the name of the beast. This number (Rev. 13:18), computed in the Roman numerals found in the Latin title of the head of that organization, which carries the thought of earthly headship constituting that system an anti-christ in the sense set forth in *B281*, may be computed as follows:

V I C A R I U (or V) A S F I L I I D E I
 5 1 100 1 5 1 50 1 1 500 1 = 666.

REV. 13:18: Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.

Hebrew (read right to left)		Latin: VICARIVAS FILII DEI	
Th l l m o r (Romuth)	S n a m o r (Roman[u]s)	Vicegerent of the Son of God	L a t e i n o s (a) Latin; q (man)
th = 400	s = 300	V = 5	L = 3
l = 10	n = 50	I = 1	A = 1
l = 10	a = 70	C = 100	T = 300
m = 40	m = 40	A = 0	E = 5
o = 6	o = 6	R = 0	I = 10
r = 200	r = 200	I = 1	N = 50
_____	_____	V(U) = 5	0 = 70
666	666	A = 0	S = 70
		S = 0	
		F = 0	_____
		I = 1	666
		L = 50	
		I = 1	
		I = 1	
		D = 500	
		E = 0	
		I = 1	

		666	

It seems evident from this mystic code number, as well as from the prophetic and chronological fulfilments, that Romanism is here referred to.

13:18

A Few Observations on Prophecy

He is an organization man and we therefore may expect more Protestant organization with power.

13:18

And so events march on and we watch with thrilled hearts and minds and see the connections between the signs of the times and prophecy. It is taking a long time for the Evangelical Alliance to fully mature into something big and powerful; and the signs are quite compelling that the Two-horned Beast is in a mood favorable to recognition and cooperation with large Protestant church combinations. The restless elements of society are in an angry mood, and the conservative elements must muster their most efficient weapons and powers to try to stay in control.

[Following are quotes apropos to the subject.]

The first quote is from *D, 1916 Foreword, page iii, par. 1:*

The Bible points out that. . . the Nominal Church systems of the world will rise to great prominence again in connection with the civil powers. . . They will naturally look to the. . . Churches to support them. . . and. . . to help keep the ship of State from being overturned. The Churches also will, be ready and glad for such an opportunity. . . the one side, Catholic, the other, Protestant. . . each. . . united and federated to the best of its ability.

Again from *Volume 4 (1897), page 37:*

Upon the prophetic page we may clearly read the doom of Babylon, Christendom; and it is none the less clearly expressed in the signs of the times. That her destruction will be sudden, violent and complete is thus forcibly stated: And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon be thrown down and shall be found no more at all. (Rev. 18:8, 21; Jer. 51:63, 64, 42, 24-26). . . tho the. . . consumption has been slow, and there have been occasional signs of apparent recovery. . . its death-struggle will be violent. First. . . she must attain more of her old-time prestige, which will be shared with a federated association of her daughters. Together they will be lifted up, that together they may be violently thrown down.

REV. 18:8, 21: [8] Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her. . . [21] And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

JER. 51:63, 64, 42, 24-26: [63] And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates: [64] And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah. . . [42] The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. . . [24] And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. [25] Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. [26] And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

Regarding the churches and the civil power, note the following from the *Associated Press*, 1971:

President Nixon has turned to the nation's religious leaders for help in combatting the spread of drug abuse, "If there's an answer to it, you have it," he told them . . . in an unusual . . . gathering of most of America's top denominational officials, . . . It was the first time the Nixon administration had called in a full cross-section of religious leadership Protestant, Roman Catholic, Orthodox and Jewish . . . to enlist co-operation on a major national problem. It is a basic implementation of the President's recognition of the spiritual character of the crisis of our times, said the . . . chief executive of the Christian Church (Disciples). . . The approximately 80 church leaders spent all day hearing reports from government officers in addition to the President. . . Nixon called it basically a spiritual problem and told the churchmen "we have to get at the cause of the frustration, anxiety or whatever it is that is leading the young to give up on the system. The spiritual needs of the individual have to be filled one way or another," he said. Nixon added that aside from government and educational efforts the churchmen bear a chief responsibility in dealing with the heart of the problem. . . . The President's deputy assistant for domestic affairs, said concern shown by the religious leaders indicated the value of another possible similar gathering . . . with fuller chance for mutual discussion. The White House is sending them a questionnaire on their views about reconvening.

Regarding the drawing together of Protestant and Catholic segments of the nominal church, note the following from an October 16, 1971, news item *Lutheran World Federation Press Service*:

German Catholics Stir Reform Group Pursues Ecumenical Goal, By Lutheran World Education Press Service, Worms, W. Germany . . . Catholics who tried unsuccessfully to encourage the Vatican to lift the ban of excommunication imposed centuries ago on Martin Luther are continuing to press for ecumenical advances.

18:8, 21

The group . . . including laymen and clergy on the Worms Catholic Church Council which sent its ban-lift to Rome in connection with last Spring's 450th anniversary of Luther's famous trial here, has now appointed a committee which is charged with pursuing ecumenical possibilities.

Efforts by the Worms group to have the Luther ban lifted received a negative response from Jan Cardinal Willobrands, president of the Vatican Secretariat for Christian Unity. At the same time, he recalled the now Catholic appreciation of the Protestant Reformer and his own expression of this situation at the 1970 Fifth Assembly of the Lutheran World Federation.

18:8, 21

Considerable public discussion of the Worms initiative, mainly in Germany recently also has included a suggestion by a pastor in Lauterbach, the Rev. Hanns Deerger, that instead of lifting the ban on Luther, the Pope should canonize the Reformer. The pastor maintained that Luther would qualify for canonization, inasmuch as most Catholics agree that he was a man through whom God spoke.

March 14, 1970, *Associated Press*:

Plan approved to Unite Nine Protestant Groups

St. Louis, Mo. (AP) . . . Representatives of nine Protestant denominations Friday approved a plan to unite before the end of this decade and create the biggest Protestant church in the world.

The vote was unanimous and the plan now goes to the individual denominations for reaction. The new Church would be called "The Church of Christ Uniting."

After the vote, Church delegates broke spontaneously into the ancient doxology of thanksgiving, "praise God from whom all blessings flow. . . ."

"The united Church will include all that is indispensable to each of us and yet be unlike the churches any of us has known in our...separateness," declares the 145-page plan of union.

After completing a week of revision, the Consultation on Church Union now forwards the plan to the participating groups, totaling 25 million Christians.

Their reaction will be considered in final revision before the plan is submitted for ratification, expected by the mid-1970 s. Final implementation of the union would create the biggest Protestant church in the world.

Envisaged as a church truly catholic, truly evangelical and truly reformed, the plan calls for the new church to press on toward ultimate reunion of all Christians, asserting:

Our Lord Jesus Christ prayed: That they may all be one... John 17:21. . . . This oneness in the church is required for the credibility and effectiveness of Christ's mission.

Denominations involved include three Negro Methodist bodies and six mainly white communions, the Episcopal, United Methodist, United Presbyterian, Presbyterian U. S. Southern, Disciples, and United Church of Christ. [The Episcopal is the American branch of the Church of England.]

Regarding the method of passing on the claimed apostolic succession to the other eight denominations by the latter, the following item dated the same week (published by *Chicago Tribune*) (March 11, 1970) says in part:

Clergy Role Explored Nine Churches Discuss Merger

By Richard Philbrick (Religious Editor)(*Chicago Tribune Press Service*)

St. Louis, March 10 Means of creating a clerical corps for a new church which may be formed by uniting nine Protestant denominations were discussed today at a meeting here of the Consultation on Church Union.

The question of how clerics shall take their place in the proposed church has been one of the most complex and emotion-laden issues the consultation faced. The C.O.C.U. is an agency of nine denominations and has met annually since 1962.

This year the church representatives meeting here have before them the draft plan of union containing an answer to the ministry question. Preliminary discussions of the answer indicate that it will be accepted, at least in principle.

(The Article then names the nine denominations already listed.)

At the core of the ministry issue, said Bishop Paul A. Washburn of the Methodist Minnesota area, is the fear of clerics. . . . that at some point in the uniting process the validity of their ordinations will be questioned.

The fear is akin to the emotion a physician might experience if his right or competence to practice medicine were doubted. Bishop Washburn, who presented the suggested answer to the delegates, said the plan proposes to eliminate the fear by establishing the ministry without a service of reordination or conditional ordination.

March 13, 1970, *Chicago Tribune*, Religion Editor:

The plan is to be submitted this spring to members of the nine churches for their study and evaluation. Their responses are to be sent to the agency's headquarters by Jan. 15, 1972.

March 10, 1970, *Chicago Tribune*, Editor on Religion:

Bishop James K. Matthews . . . chairman of the Consultation on Church Union, suggested the decision might well be reached in 1975 or 1976.

1971

For Nine Denominations More Union Talks Urged.

(from *Wilmington (Delaware) Evening Journal*)

Representatives from nine Protestant denominations have been meeting regularly to seek a plan of union following a catalytic sermon by the Rev. Eugene Carson Blake in Grace Cathedral in San Francisco in 1960

A plan of union for the Church of Christ Uniting came out of C.O.C.U. sessions in St. Louis nearly two years ago and have been discussed at parish level across the country since.

Out of Denver meetings last week have come a request for further work on the part of members of the consultation . . . :

To move in the near future to an interim eucharistic (Holy Communion) fellowship on some regular basis. This is to understand the Lord's supper as both cause and sign of unity.

We believe that the chapters on the sacraments and ministry in *A Plan of Union* suggest the kind of theological agreement which could be shared in the table of the Lord even as we share in witness and service. (See list, including Episcopal, the American branch of the Church of England in March 14, 1970, *Associated Press* dispatch already quoted in part.)

May 1973 The following, from *United Press International*, announces the rejoining of the other eight by the General Assembly of the United Presbyterian Church, which had withdrawn in 1972.

Presbyterians Will Rejoin Merger Talks

Omaha, Nebr. (*UPI*) The United Presbyterian Church's 185th General Assembly voted last night to rejoin talks with eight other Protestant churches on eventual union. (The article then names the other eight churches.)

October 12, 1973 Louisville, Ky. (*AP*)

In its final hours, the convention reaffirmed the (Episcopal) Church's participation in unification talks among nine major denominations, and encouraged developing links between Episcopal and Catholic parishes.

The following quotations are taken from the longer foreword of *Volume Four*, published in 1912, *page x*:

The Evangelical Alliance, an organization of . . . different Protestant denominations, was formed in 1846. . . .

Dx: The Bible says, however, that before the image can do any particular harm it must receive life from the two-horned Beast. (Rev. 13:15) This two-horned Beast..., we believe represents the Church of England, which is not a party to the Evangelical Alliance. The Church of England makes the claim which the Church of Rome makes that she is the true Church. . . . that she has the original apostolic succession; and that no one is commissioned to preach unless he has had divine, apostolic hands laid upon him. . . .

REV. 13:15: quoted below.

D:xviii: . . . The Image of the Beast must yet receive life power. . . . This, the prophecy indicates, will come from the two-horned Beast, which we believe represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it. . . .

R5601, par. 5 (Jan. 1, 1915): . . . The kings and the captains of industry, of finance and of politics will in self-defense greatly exalt the power of religious leaders. Then we may expect that the Federation of Churches will exercise a power in the world such as has not been since the days of Papal supremacy. In the symbolic language of Revelation, that will be the time in which the image of the beast will have life and work great wonders, threatening, commanding, in the name of heaven. Rev. 13:11-18.

REV. 13:11-18: [11] And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. [12] And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. [13] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, [14] And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their

right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. [18] Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

13:15

13:11-18

13:11-18

PART 6: Revelation 14

Revelation

14:1

See *Reprints, page 5924, column 2*, for an interpretation of these 144,000 in Rev. 14:1 as finally victorious.

14:1

REV. 14:1: And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father s name written in their foreheads.

R5924:4-6: CARELESS ONES UNFIT FOR THE KINGDOM

Those who get spots upon their robes and leave them there will not be fit for the Kingdom of God; for the Bride of Christ will be composed of only those who will be without spot or wrinkle or any such thing. Jesus is to present this class blameless and unprovable before the Father. They did not walk perfectly, without a blemish; but they were careful to keep their garments unspotted by going often to the Lord. They let nothing keep them away. This is the spirit of the Bride class. We each wish to be of that class, dear friends. If any of us are not sure just now as to our standing with the Lord, let us make haste to go to Him and see that the record is cleared by our dear Redeemer and Advocate. Let us not wait, but go at once.

7:3, 4
14:1-5

The faithful class is pictured to us in Revelation 7:3, 4 and 14:1-5. These are the 144,000 who have the Father s name in their foreheads. They sing the new song, which none can sing but these 144,000. Oh, we long to be among them! We cannot afford to be anywhere else. The outcome is all in **our own hands** whether we succeed or fail, after God has given us His Holy Spirit. It will be **our own fault** if we miss the Kingdom. There will be no blame to attach to the Lord; for He has arranged for our continual cleansing day by day. His grace is provided for us at every step of the way; and His loving, protecting providences are continually about us if we are trustful and obedient to the best of our ability.

7:9

The other class who allow spots to accumulate upon their robes, is a great multitude, whose number no man knoweth. (Revelation 7:9); that is, they are not of an ordained or **fixed number** as is the Bride class. These must through great tribulation wash their robes, all spotted and soiled, in the blood of the Lamb. These will then stand before the Throne, will serve God day and night in His Temple. The Bride class will be The Temple; or, in another figure, they will be seated upon the Messianic Throne with their Lord and Bridegroom. These different figures give different phases of the honored position and work of the Body of Christ in glory. These are spoken of as wearing crowns, the others as merely carrying palm branches, indicating final victory.

How glad we are that our dear Heavenly Father has mercifully provided for those who through lack of sufficient zeal and faithfulness lose the Prize of the High Calling ! We rejoice that even the foolish virgins do not lose all, but will through tears and travail of soul yet come wholly back to the Lord. They will finish their course in death. Theirs is an enforced destruction of the flesh. Although they covenanted to sacrifice it willingly yet they failed to do so. They love the Lord and love righteousness, but not sufficiently to be thoroughly loyal and faithful; and so they must be severely scourged, that their spirits may be saved in the Day of the Lord Jesus.

EARNEST EXHORTATION TO FAITHFULNESS

No one has been called of God to the Great Company class. We are all called in one hope of our calling. Let us then walk with the Lord in white every day, dear brethren and sisters. Let us keep our robes spotless. It is easier to get spots on them than to get the spots off, and each spot will be more difficult than the previous one. We understand spots to be the result of a measure of carelessness. It is impossible for me to keep my robe from ever getting spotted, you say, but I am very thankful that the Lord has provided a way whereby the spots may be removed when I earnestly apply for the cleansing.

Each experience of this kind should make us more humble, more careful, more alive to our weaknesses and more watchful to avoid getting spots on our white robes. Otherwise the Lord will chastise us by withholding for a time His peace, lest we think that we may be careless, and then may have the spot removed without any trouble. The Lord wishes us to realize that this is no light matter. Then let us each be very faithful, that we may soon hear the Master s sweet Well done!

The first five verses of this chapter [Rev. 14:1-5] appear to apply to the time when the work of sealing the last number of the 144,000 has been completed (Rev. 7:1-4) though some might be still on this side of the veil, as indicated by the similarity of verses 2, 3 to Rev. 15:2-4; Psa. 149:5-9; *Reprint 5451*, end of article beginning on *page 5450*. The fact that the remainder of the chapter (Rev. 14:6-20) has to do with the harvest indicates that the 144,000 cannot all have been sealed yet in these later verses (which indicates a return in point of time) until verse 16 announces that the faithful have all been reaped.

14:1-5

7:1-4

7:2, 3

15:2-4

14:6-20

14:16

14:1-5

REV. 14:1-5: [1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father s name written in their foreheads. [2] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: [3] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. [4] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. [5] And in their mouth was found no guile: for they are without fault before the throne of God.

7:1-4

REV. 7:1-4: [1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. [4] And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

15:2-4

REV. 15:2-4: [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for *thou only art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

PSA. 149:5-9: [5] Let the saints be joyful in glory: let them sing aloud upon their beds.[6] *Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand; [7] To execute vengeance upon the heathen, *and* punishments upon the people; [8] To bind their kings with chains, and their nobles with fetters of iron; [9] To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

R5451:1: A SCRIPTURE TO BE FULFILLED

The Lord declares through the Prophet David (Psalm 149:5-9): Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written. This honor have all His saints. Heretofore we had not questioned that this description of the glory of the saints applied to them beyond the veil beyond the completion of the First Resurrection. But a more careful investigation of the words forewarns us that we may not be too sure in such a supposition. We suggest as a bare possibility that a time may come when a part of the saints will be in glory beyond the veil, and when those on this side the veil in the flesh will enter very fully into the joys of their Lord and into participation in His work.

If we interpret the statement, let them sing aloud upon their beds, in harmony with the significance of similar statements elsewhere in the Scriptures, the expression would signify

that the saints in glory will be telling the good tidings of great joy — singing, presenting in melodious cadences the messages which none can learn except the one hundred and forty-four thousand. But the word **beds** here, in harmony with usage elsewhere in the Bible, would signify a rest of faith — that these saints were at rest in the midst of conditions to the contrary. This could hardly be the case if the reference be to those who have experienced the First Resurrection — change. Theirs will not be a rest of **faith**, but an absolute **entering into rest**.

Again, while the high praises of God are in their mouth they have the two-edged sword in their hand, according to the prophecy. This two-edged sword is evidently, as elsewhere, the Word of God. We can scarcely imagine the saints beyond the veil as handling the Word of God. On the contrary, this would seem to imply that the saints described are on this side of the veil, using the Sword of the Spirit, which is the Word of God, in connection with the showing of high praise to God — clearing His name from the dishonor attached to it through the ignorance, superstition and creeds of the Dark Ages.

The next statement, that these saints will use the sword to execute vengeance upon the Gentiles and punishments upon the people [of Israel], seems to imply that these saints, whatever their condition, will be in authority; for the Scriptural injunction to them elsewhere is that they should judge nothing before the time. This Psalm, therefore, describes the time when they are to do a judging work in respect to the world in general, as well as in respect to Israel, God's people.

A SOMEWHAT SIMILAR SCRIPTURE

A somewhat similar description of The Christ in glory is given us in Revelation 19:11, where He that is called Faithful and True goes forth in righteousness to judge and make war. The heavenly armies follow Him (V.14), and out of His mouth goes a sharp sword, that with it He should smite the nations. V.15.

We know not why this prophecy speaks of heavenly **armies** — in the plural. We merely suggest that the heavenly army may possibly be in two divisions — one on this side of the veil, the other on the other side of the veil. We are waiting to see, and merely watching while we wait, and noting with possibly still greater care our Father's Word. We may be sure that if any commission be given to the Lord's people to execute judgment this side of the veil it would be so explicit as to leave no room for doubt, remembering that the Divine requirement throughout the Age has been that the saints of God shall be subject to the powers that be. Any change from this order to the effect that we should execute judgments upon them will need to be very positively and very clearly understood before being executed.

Just how the kings and nobles — financial, political and social — will be bound, and just what kinds of fetters of strength will be used, we may not know until qualified; but the outworking of all these will be, as expressed in Psalm 149:9, to execute upon them the vengeance written; this honor have all of God's saints. Whether we participate in this work on this side of the veil or on the other side makes no difference to us. In any event, whatever we shall do at any time under the guidance of the Lord's Holy Spirit will be in harmony with justice and all the time intermingled with sympathetic love. None except those possessing and controlled by this, the Holy Spirit of God, will ever be permitted participation in the Kingdom glories and power.

REV. 14:16: And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Taking verses 1-5 [Rev. 14], then, as the conclusion of the narrative of chapter 13, we find the 144,000 (vs. 1) having the name of our Lord Jesus (Cf. *Diaglott*) and the name of his Father written in their foreheads (Cf. Rev. 7:1-3; Ezek. 9:4) on Mt. Zion (Cf. Ps. 48:2) indicating that the establishment of the kingdom does not wait until all are beyond the veil, if this is the same song as that in Rev. 15:3, 4. (Cf. Ps. 149:5-9, above; *D621:2-624:3; B forward, pg. ix, par.3.*)

REV. 14:1-5: quoted previously.

14:16 **REV. 14:1, *Diag.*:** And I saw, and behold, the LAMB standing on the MOUNT Zion, and with him a Hundred and Forty-four Thousand [persons,] having his NAME and the NAME of his FATHER written on their FOREHEADS.

14:1-5
13 **REV. 7:1-3:** quoted previously.

14:1
7:1-3 **REV. 15:3, 4:** quoted previously.

15:3, 4 **PSA. 149:5-9:** quoted previously.

EZEK. 9:4: And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

14:1 **PSA. 48:2:** Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

D621-624: But now we are in the end of this Gospel age, and the Kingdom is being established or set up. Our Lord, the appointed King, is now present, since October 1874, A.D., according to the testimony of the prophets, to those who have ears to hear it: and the formal inauguration of his kingly office dates from April 1878, A.D.: and the first work of the Kingdom, as shown by our Lord, in his parables and prophecy (the gathering of his elect), is now in progress. The dead in Christ shall rise **first**, explained the Lord through the Apostle: and the resurrection of the Church shall be in a moment.* Consequently the Kingdom, as represented in our Lord, and the sleeping saints already fitted and prepared and found worthy to be members of his body, the bride, was **set up** in 1878; and all that remains to be done for its completion is the gathering together [**Vol. III, Chap. 6.*] unto the Lord of those of the elect who are alive and remain whose trial is not yet complete.

However, instead of the Kingdom waiting for the living members to finish their course, the Kingdom work began at once; and the living ones on this side the veil, are privileged to know the mysteries of the Kingdom and to engage in Kingdom work before their change ; and as they die (will not fall asleep, but) will be changed in the moment of death, resurrected as part of the blessed and holy first resurrection: as it is written

Blessed are the dead who die in the Lord **from henceforth**: yea, saith the Spirit, they shall **rest from their labors**, while their **works will continue**. Rev. 14:13

All this is in harmony with the Scriptural declaration that the Kingdom of God must first be set up before its influence and work will result in the complete destruction of the powers that be of this present evil world political, financial, ecclesiastical about the close of the Times of the Gentiles, October A.D. 1914. Let us note some scriptures to this effect.

In describing the events under the Seventh Trumpet, this order is observed: (1) the power is taken by the Lord as King of Earth, and his reign begun; (2) as a consequence the great judgment-trouble comes upon the world. We are told, prophetically, that the reign begins before the time of trouble, and before the resurrection of the saints and prophets; but that it will continue long after these (for a thousand years), until it shall have judged all mankind, rewarding those who reverence the Lord, and destroying those whose influence is corrupting. Note these points in the following quotation:

14:13 We give thee thanks, O Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power, and hast reigned. [Represented in Christ All things are **of** the Father, and all things are **by** the Son, his honored representative.] And [as a consequence of the reign begun] the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that reverence thy name, small and great; and shouldst destroy them which corrupt the earth. Rev. 11:17, 18

We read similarly that the Kingdom reign will begin before Babylon falls; and that Babylon will fall as a result of Kingdom judgments discerned later by some in her who are represented as getting light and liberty through Christ after her fall. They say:

True and righteous are his judgments: for he hath judged the great harlot which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. Rev. 18; 19:2-7 The Prophet Daniel was divinely inspired to rehearse and explain to King Nebuchadnezzar his vision of Gentile power, represented by a great image. The vision showed a stone smiting the image on the feet, and as a result the utter wreck of Gentile power, and that stone then expanding until it filled the whole earth. The explanation given shows that God's Kingdom will be set up and fully empowered, and that the wreck of earthly governments will be the direct result of the energy of that Kingdom. Daniel's inspired testimony is as follows:

11:17, 18 In the days of these kings [the last of Gentile power represented in the toes of the image] the God of heaven shall **set up** a Kingdom [present representatively throughout the Gospel age, but not recognized by the world as a kingdom]; it [unlike the changing Gentile kingdoms represented in the image] shall never be destroyed: and the Kingdom shall not be left to other people [as the power of the image shifted from one people to another], but **it shall break in pieces and consume** all these Kingdoms, and it shall stand forever. Dan. 2:44, 45

18 Our Lord assured his faithful, that at the time of the establishment of his Kingdom and the overthrow of Gentile power, the overcoming Church would be with him, and **have a share** in that work. His own words are:

19:2-7 He that overcometh and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. (Rev. 2:26, 27) Compare Psa. 149:8, 9.

We may not be able to judge accurately as to what features of the great work are now being carried on by the Lord and his glorified saints beyond the veil; but we may be sure that they are active participants in the work assigned the members of the same Kingdom class, whose course and service are not yet ended on this side the veil the harvest work (1) of gathering the living elect; (2) of saying unto Zion Thy God **reigneth** the Kingdom is being set up; and (3) declaring the Day of Vengeance of our God.

2:26, 27 **B Foreword, p. ix:** We are not able to see behind the veil; we are not able to know the things progressing under the direction of our glorious Lord and the members of His Church already glorified. Our thought is that somehow the Lord is taking a hand in the affairs of the world now as He did not do in times past. We do know that the great Time of Trouble, which has begun, very closely corresponds to the Divine declaration respecting the time and conditions of the establishment of Messiah's Kingdom. The Lord Himself informs us that, at the time He shall take to Himself His great power and reign, the nations will be mad and the Divine wrath will come. A little later on the time will come for the judging of the dead, and the giving of the reward to God's servants, small and great, leading on finally to the destruction of the incorrigible, who would exercise a corrupt influence upon the earth. Revelation 21:8

The harps would be the Old and New Testaments. (Cf. Rev. 15:2; *F233*) Waters are explained in Rev. 17:15 as peoples, and crowds, and nations, and languages. *C237:2*, in discussing Rev. 15:3, 4, also seems to identify this with the new song of Rev. 14:3, with that of the 144,000. See *R2569:3, 4*. Only these can learn and fully appreciate and steadfastly hold and proclaim this message in its spirit and entirety. These are redeemed from the earth (Cf. Rom. 12:2) not only from sin and the death sentence, but from the present evil world, these who were once under the Law, from its additional curse (Gal. 3:13), but from the earth (Cf. 1 John 2:15-17) from (among) men. (Rev. 14:4) a firstfruit (Cf. James 1:18) unto God and to the Lamb.

REV. 15:2: And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

21:8

15:2

17:15

15:3, 4

14:3

F233: It was right, therefore, for the Bereans to search the Scriptures to see whether the testimony of the apostles agreed with that of the Law and the prophets, and to compare them also with the teachings of the Lord. Our Lord also invited a similar proving of his testimony by the Law and the prophets, saying, Search the Scriptures, . . . for they are they that testify of me. The whole divine testimony must be in harmony, whether it be communicated by the Law, the prophets, the Lord or the apostles. Their entire harmony is the proof of their divine inspiration. And, thank God! we find that harmony existing, so that the Scriptures of the Old and New Testaments constitute what the Lord himself designates the harp of God. (Rev. 15:2) And the various testimonies of the Law and the prophets are the several chords of that harp, which, when tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of the devoted servants and searchers after divine truth, yields the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed song of Moses and the Lamb, which we learn through the testimony of his holy apostles and prophets, of whom the Lord Jesus is chief!

14:4

15:2

But although the testimony of the Lord and the apostles must harmonize with that of the Law and the prophets, we should expect them to testify of things **new** as well as **old**; for so the prophets have led us to expect. (Matt. 13:35; Psa. 78:2; Deut. 18:15, 18; Dan. 12:9) And so we find them not only expounding the hidden truths of ancient prophecy but also disclosing new revelations of truth.

REV. 17:15: And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

15:2

C237: And let it not be forgotten that all who are of the feet will be thus engaged in publishing these **good** tidings and in saying to Zion, Thy God **reigneth!** The Kingdom of Christ is begun! And all who are true watchmen can at this time see clearly, as one man, and can together harmoniously sing the new song of Moses and the Lamb the song of Restitution, so clearly taught, not only in the law of Moses, which was a shadow of the good things to come, but also in the clearer revelations of the Lamb of God contained in the writings of the New Testament saying, Just and true are thy ways. All nations shall come and worship before thee. Rev. 15:3, 4

REV. 15:3, 4: [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

17:15

REV. 14:3: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

R2569:6: THE NEW SONG OF MOSES AND THE LAMB

15:3, 4

Our Lord in symbol pointed out to us the fact that the message of his grace in the closing days of this Gospel Age would be so different from the commonly accepted message, misnamed the Gospel, that it would properly be termed a **new song**, altho it would be the old song of Moses the message of blessing typified by the writings of Moses and by all the ceremonies of the Law, and the message of the Lamb, the good tidings announced in connection with our Lord's birth, and throughout his own ministry, when all the people bare him record, and wondered at the gracious words that proceeded out of his mouth (not threats of eternal torment to nine-tenths of the human family); and the testimony of all the apostles respecting the Lamb of God and the great work to be accomplished by him

15:3, 4

in taking away **the sin of the world**. It is merely this same song that is now being sung by those whom God has blessed with a knowledge of present truth it is the joyful sound which only the people thus blessed **know** or can sing.

14:3

It is a worldly proverb that truth is stranger than fiction, yet this proverb is illustrated throughout Christendom today the vast, vast majority of professed followers of Christ are strangers to the truth, but thoroughly familiar with the fictions of human invention traditions of the elders, which make void the Word of God. It is in full accord with this that the angel declares to the Revelator that no man can learn to sing this song except the elect the 144,000, the little flock. (Rev. 14:3.) Indeed, nothing is more manifest than that it is necessary to be somewhat of an overcomer of the world and its spirit which pervades nominal Christendom, ere any would have the courage to sing this song to declare before men the lengths and breadths and heights and depths of the goodness and grace of the divine plan, of which Jesus and his sacrifice are the center. To all others the fear of man bringeth a snare, and stoppeth their mouths from speaking forth the praise of him who called us out of darkness into his marvelous light. But the people that **do know** their God [his character and plan] shall be valiant and do exploits, and like the apostles of old will feel and say, Whether it be right to obey God or men, judge ye; but we cannot but speak the things which we have seen and heard. Dan. 11:32; Acts 4:19, 20.

Nor need we suppose that the fact that only the 144,000 can sing this song implies that those able to sing the song could not fall from their steadfastness and become castaways, and lose the privilege of singing it. On the contrary, the Scriptures most distinctly assure us that only by **unceasing** faithfulness will any be permitted to continue to be reckoned as members of that elect company, foreknown and prearranged of God. Our Lord clearly intimates that he will blot out the names of those who are unfaithful, that other names may be written in their stead. He clearly intimates that unfaithfulness will cause that the crown set apart for the faithful will, if he prove unfaithful, be given to another. Rev. 3:5, 11.

ROM. 12:2: And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

14:3

GAL. 3:13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

1 JOHN 2:15-17: [15] Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. [16] For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. [17] And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

REV. 14:4: These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

JAMES 1:18: Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

3:5, 11

These are. . . not defiled with unfaithful churches pictured by women. (Rev. 17:5) They are wise virgins, though some lived before the time-setting of the parable. (Matt. 25:1-13) . . . Their. . . fleeing out as soon as they see Babylon's real condition will prove that they were never in real accord with her sins. . . . (*Manna: Feb. 4*) They follow the Lamb whithersoever he may go even to Calvary. See *Manna, July 9*; John 10:4.

REV. 17:5: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

MATT. 25:1-13: [1] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.[2] And five of them were wise, and five *were* foolish. [3] They that *were* foolish took their lamps, and took no oil with them: [4] But the wise took oil in their vessels with their lamps. [5] While the bridegroom tarried, they all slumbered and slept. [6] And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [9] But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. [10] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [11] Afterward came also the other virgins, saying, Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you, I know you not. [13] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14:4

17:5 **MANNA, FEB. 4: Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. Revelation 18:4**

WHOEVER are worthy the name, My people, will hear and obey the Lord's voice and come out of Babylon and receive not of her plagues; because their obedience in fleeing out as soon as they see Babylon's real condition will prove that they were never in real accord with her sins. Those who **remain** after seeing Babylon and her blasphemous doctrines in the light now shining are reckoned as endorsing the blasphemies and deserving the plagues most thoroughly as much or more than the bare class of Babylonians, because they have greater light. *Z. 00-3 R2553:3*

17:5

MANNA, JULY 9: When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. John 10:4

THE voice of the Good Shepherd is a blending of various sounds in a manner in which they are blended by no other voice. His voice sounds forth the chord of justice commingled with the chord of love, and the whole intoned with wisdom and with power. Other theories, plans and schemes of men and devils have no such harmony of sound as has the message which the Great Shepherd has sent us through His Son. Moreover when the true sheep hear the voice of the Good Shepherd, it satisfies their longings as nothing else could do. They will no longer be in danger of being attracted by other sounds, or voices, theories or schemes, but will reply to all, Jesus has satisfied; Jesus is mine. *Z. 00-230 R2672:5*

The sound, like that of harpers harping with their harps, indicates the scriptural background and support of this message, which none others can sing. It is sung before, or in the presence of, in harmony with, or with the sanction of the throne—the divine government (compare Matt. 23:22)—the four living ones—the divine attributes—and the twenty-four elders—the divine authority of the royal priesthood. (Rev. 14:3) (The tribe of Levi, through the law-giver, Moses, and the types they and their priesthood enacted, enable us to identify the great multitude as does one of these elders in Rev. 7:13-17.)

18:4

MATT. 23:22: And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

REV. 14:3: quoted previously.

REV. 7:13-17: [13] And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? [14] And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. [15] Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. [16] They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. [17] For the Lamb which is in the

midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Their fleeing out of Babylon as soon as they see her real condition (*Manna, February 4*) keeps them virgins, undefiled with these women as in Rev. 17:2. (Rev. 14:4; 2 Cor. 11:2) They follow the Lamb, whithersoever he goeth, not only without the camp (Heb. 13:11-13), but also to Mount Zion. They are members of the first-fruits class. (Heb. 12:23; 1 Cor. 15:23; Rom. 8:23; James 1:18) Their mouth is free from error (falsehood). As new creatures they are without fault (*Sinaitic* rendering). Their fleshly imperfections are covered. Isa. 61:10

14:3 **MANNA, FEB. 4:** quoted previously.

7:13-17 **REV. 17:2:** 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.

REV. 14:4: quoted previously.

2 COR. 11:2: For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

7:13-17 **HEB. 13:11-13:** [11] For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. [12] Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. [13] Let us go forth therefore unto him without the camp, bearing his reproach.

HEB. 12:23: To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

1 COR. 15:23: But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

17:2
14:4 **ROM. 8:23:** And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

JAMES 1:18: quoted previously.

ISA. 61:10: I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

17:2 They are not teachers of false doctrine. (Cf. Rev. 14:5) They are not blemished Cf. Eph. 5:25-27.

REV. 14:5: And in their mouth was found no guile: for they are without fault before the throne of God.

EPH. 5:25-27: [25] Husbands, love your wives, even as Christ also loved the church, and gave himself for it; [26] That he might sanctify and cleanse it with the washing of water by the word, [27] That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

The words before the throne of God in verse 5 [Rev. 14:5] do not appear in ancient reliable manuscripts.

In our Revelation discussion we now come to one of the most interesting parts of the book because it deals in part with fulfilments we see approaching.

The three harvest messages of Rev. 14:6-10 or 6-12 are discussed in *R474, col.2-475, col. 1*. See, however, *R5950, col. 2*, for correction of the time of the harvest. The word hour in Revelation is not used to describe a thousand-year period. See Rev. 18:10, 17, 19; 11:13; and pages 4-6 of the paper entitled *Thy Word is a Lamp unto My Feet*.

REV. 14:6-12: [6] And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, [7] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. [8] And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. [9] And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, [10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11] And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. [12] Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

R474:5: We look backward at the context to ascertain if possible when this blessing is due. The seven preceding verses give, we think, very clear testimony on the subject. They mention three specific messages which must be proclaimed in the church (symbol, **heaven**) which, we believe, have been in process during the first seven years of harvest just ended, from 1874 to 1881. The first message embodies not only the age lasting good news (Gospel) but also the time element. **The HOUR of his judgment is come.** This is precisely what was preached by quite a goodly number of us, viz.: that the glad tidings of great joy should yet be unto **all people**, and that the **harvest, or time** of trial, (judgment) commenced with 1874, and would last for forty years the first seven years being specially devoted to the church for the harvesting of the firstfruits.

You will recall that up to 1878, though Restitution was the key note, and entire consecration was always urged, yet the **time** element was one of the most prominent features always. Since 1878, however, though the same time element is recognized in all our preaching and teaching, and is repeatedly referred to as a proof of our position, yet the direct teaching of **time** has almost stopped among all the preaching brethren and this, too, without any preconcerted arrangement, and without any other reason than that other elements of truth came into greater prominence.

It was in the spring of 1879 that, seeing clearly the parallelism between the nominal Jewish church and the nominal Gospel church, we were enabled to know just where the latter was finally rejected of the Lord and spued out of his mouth (Rev. 3:16), no longer to be his mouthpiece. We saw that this was due in 1878, as the parallel of the rejection of the Jewish church when Jesus, just prior to his crucifixion, wept over them and said: Your house is left unto you desolate. The Jewish church was there likewise cast off, or spued from his mouth.

We were led to see very clearly that the nominal church of the Gospel Age is Babylon, (the confused, mixed condition of worldly-mindedness and lukewarm Christianity), described in Rev. 18:2-4.

This spuing out, or casting off, of the nominal church as an organization in 1878, we then understood, and still proclaim, to be the date of the commencement of Babylon's fall, as recorded there. And since then we feel ourselves led of the Spirit, through the unfolding of this portion of the word of truth, to say, in the name of the Lord, to all God's true children in Babylon: Come out of her, my people, that ye be not partakers of her sins and

receive not of her plagues (verse 4). This seems to accord wonderfully with the second message, **Babylon is fallen** (Rev. 14:8).

The third message (Rev. 14:9-11), was that concerning the **worshippers of the Beast and his Image** showing the nominal church in the colors in which the Word of God paints it, pointing out how all who remain in her, either in spirit or name, in opposition to the Word of God, saying Come out of her, will be subject to torment and vexation so long as they are worshiping creeds and doctrines and organizations of men, the remembrance of which distress (smoke of torment) will never be forgotten.

As with the preceding two, so with this third message it could not have been more accurately fulfilled than it was. [And here we would remark, that the resemblance of the teachings of our company, to the messages here given, was only noticed after they had been proclaimed]. All three of these messages continue and will doubtless continue to be **repeated** by others so long as they contain truth due to the Lord's children; but, as special messages in the sense referred to in the prediction of the Revelator, they had all been given before the fall of 1881, and this was the time which corresponded with the end of the seventieth week of Daniel's prophecy. Since then we are in the time of patient waiting for our **change** described in verse 12 [Rev. 14]. And here it was in the fall of 1881 that, for the first time, we were able to read understandingly the words, Blessed are the **dead** who die in the Lord from **henceforth**. Evidently the blessing is to the members of **the Christ** now living.

R5950:3: [Part is quoted here and part on page 66 of this book. For remainder see *Reprint.*]

OUR MISTAKE RESPECTING THE HARVEST

Our readers will remember that the basis of our expectations respecting the Harvest time was the parallelism between the closing of the Jewish Age and the closing of this Gospel Age. We found the beginning of the Harvest time clearly marked by the 1335 Days of prophecy, and by the fulfilment amongst God's people of the declaration: Oh, the blessedness of him that waiteth and cometh to the end of the 1335 days! (Daniel 12:12.) Surely great blessedness, great enlightenment of the eyes of understanding, great appreciation of our God and His glorious purposes came to the Lord's people at that time in full agreement with that prophecy! Ever since then a new song has been in the mouths of the Lord's people, as they have learned of His goodness through the Divine Plan of the Ages. We see no reason to question the date, October, 1874, as the beginning of the Harvest time and the parallel to the time when Jesus began His ministry in the Harvest time of the Jewish Age.

Our mistake was along the very line that we pointed out. Time and again, we reminded our readers that the parallelism between the Jewish Age and the Gospel Age could not include anything belonging to the New Dispensation. The parallels affected merely the nominal Jewish House **there** and the nominal Christian House **here**. Both were rejected because of failure to be in the right condition of heart for the truths that were due to them both rejected for destruction. The Jewish System was a Church-State affair, paralleled here by the great Church-State systems of Europe, whose destruction began in 1914. . . . [see page 66 of this book.]

No parallels as between the Pentecostal Church and the true Church now are to be looked for. But the resurrection of Jesus before the Church harvesting began may well be considered to have its parallel here in the resurrection of the sleeping members of the church 1878 A.D.

We should not have looked for parallelisms between the starting of the Gospel Church and its experiences, and the starting in the Harvest time of the Heavenly Church and its experiences. These are no part to the parallel. The parallel belongs to the nominal Jewish System, which went to destruction, and to the nominal Gospel Church, which is now going to destruction.

REV. 18:10, 17, 19; 11:13: [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . [17]

For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, . . . [19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, 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. . . . [11:13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

THY WORD IS A LAMP UNTO MY FEET: See pgs. 4-6 of the article.

The harvest messages immediately follow the recognition of the Lord's presence even before 1878. See *Reprints page 474 (column 2) 475 (column 1)*; Rev. 14:6-10. In one of those early publications, the restitution gospel and the time features were combined; namely, *The Three Worlds. (Reprints, page 3822, middle col. 2)*

R474-475: quoted previously.

REV. 14:6-10: quoted previously.

See also **R3822.**

Rev. 14:9-11 is discussed in the next to last paragraph of *Reprint 2609.*

REV. 14:9-11: quoted previously.

R2609:6: Of Rev. 14:9-11 we remark, incidentally, that all will at once concede that if a **literal** worshiping of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the **torments** and **smoke** and **fire** and **brimstone.**

18:10, 17, 19 The three messages of verse 6 (note that the angel was flying in mid-heaven) (Cf. Rev. 19:17 neither the spirit nature nor nominal church heaven) through verse 10 or 12 are discussed in *Reprint 474, col. 2, middle to end of article; R5950, column 2* the paragraph in the middle and the parallels following seem to start the Jewish harvest at Pentecost, parallel to 1878. The last paragraph on this page removes a time limit from both harvests.

REV. 14:6, 10, 12 and R474 and R5950 quoted previously.

11:13 **REV. 19:17:** And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

14:6-10 Rev. 14:10 recalls Rev. 18:6-8. The **smoke** (evidence or memory of fire) will continue. Having in mind the root or primary meaning of *basanos* (or *basanismos*) and the application of what we call the **third degree** in the examination of prisoners, and recalling Isa. 66:24, where the worshipers in verse 23 look upon the **carcasses** of the transgressors (compare verse 24 with Mark 9:48), even though these verses represent people in second death, we cannot say this concerning all those in Rev. 14:10. It is the smoke, not the **torment**, that ascends for ages of ages here; the evidence lingers in memory.

REV. 18:6-8: [6] Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. [7] How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. [8]

Revelation

- 14:9-11** Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.
- ISA. 66:24:** And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.
- 14:9-11**
14:9
14:11 **ISA. 66:23:** And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.
- MARK 9:48:** Where their worm dieth not, and the fire is not quenched.
- 14:6**
19:17
14:10, 12 The time of the proclamation of verse 13 is 1878 - parallel to our Lord's resurrection (*Reprint 5950*). Thenceforth, the dead in sacrifice (Rom. 12:1) need not sleep when they die in the Lord, fulfilling their covenant in sacrificial death, as in Rom. 6:3-5, but receive their resurrection change into the likeness of their risen Lord immediately. (1 Cor. 15:51, 52 [quoted on page 88 of this book]; 1 John 3:2; Heb. 1:3; 1 Tim. 6:16 [all quoted on page 84 of this book])
- 19:17** **REV. 14:13:** And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.
- 14:10**
18:6-8 **ROM. 12:1, 3-5:** [1] I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. . . . [3] For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. [4] For as we have many members in one body, and all members have not the same office; [5] So we, *being* many, are one body in Christ, and every one members one of another.
- 14:10**
18:6-8 The meaning of *basanismos*, *basanos*, and *basanizo*, given in *Young's Concordance* (showing them to refer to trials, testing, inquisition, torment); of *Strong's Concordance* definition of *basanos* as perhaps remotely from the same as 939 (*basis*. . . . foot) (through the notion of going to the bottom); a touch-stone, i.e. (by analogy) torture; *basis* (full definition being) from *baino* (to walk); a pace (*base*), i.e. (by implication) the foot. . . ., and *Liddell and Scott's Lexicon*: *basanizo*. . . . to rub upon the touchstone: hence to try the genuineness of a thing. . . . in general to make proof of, convict, esp. to elicit truth by applying the torture, to rack, torment. . . . also in general to test, examine give the idea of a trial. It will be a continuing trial upon their worshippers when the beast and false prophet are cast into the lake of fire burning with brimstone, who still remain. The smoke evidence or memory of this will continue forever; and the worshippers of these evil systems will find no rest as long as they continue so. Rev. 19:20; Cf. Isa. 66:24 (Cf. Mark 9:48); Rev. 16:19; 18:6; 14:20.
- REV. 19:20:** And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.
- 14:13** **ISA. 66:24; MARK 9:48; REV. 18:6:** quoted previously.
- REV. 16:19:** And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

14:13 **REV. 14:20:** And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

The harvest messages immediately follow the recognition of the Lord's presence - even before 1878. See *Reprints, page 474 (column 2) 475 (column 1)*; Rev. 14:6-10. In one of those early publications, the restitution gospel and the time features were combined; namely, *The Three Worlds. (Reprints, page 3822, middle col. 2)*

REV. 14:6-10; R474-475: quoted previously.

See also R3822.

The Chief Reaper like unto a son of Man (vs. 14) has a golden crown divine royal authority as King. He has returned, having received the kingdom (Luke 19:15). His assuming the office of King in A.D. 33 parallels his doing so in 1878, when Babylon was cast off. (*C150-152*) This date also marks (the Spring of 1878) the beginning of the resurrection and change of the faithful. (Cf. Rev. 14:13; *C233-234*)

REV. 14:14: And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

LUKE 19:15: And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

19:20

16:19

18:6

14:20

19:20

C150-152: All the time-features connected with the Jewish harvest (though they sometimes indirectly related to the faithful), had their direct bearing upon the great nominal mass, and marked periods of its trial, rejection, overthrow and destruction as a system or church-nation. Thus the Lord, as the Bridegroom and reaper, came (A.D. 29) not to the **true** Israelites only, but to the entire mass. (John 1:11) The progress of the harvest work there disclosed the fact that the grains of ripe wheat fit for the garner (the Gospel dispensation) were few, and that the great mass was wheat merely in appearance in reality only chaff, devoid of the real wheat principle within. When, three and a half years later (A.D. 33), our Lord assumed the office of King, and permitted (what before he had refused John 6:15) that the people should mount him upon an ass and hail him King, it marked a point in this antitypical, Gospel harvest more important far than that of the type. The parallel to this, as we have seen, points to 1874 as the time of our Lord's second presence as Bridegroom and Reaper, and to April 1878 as the time when he began to exercise his office of King of kings and Lord of lords in very deed this time a spiritual King, present with all power, though invisible to men.

16:19

14:20

The doings of our Lord, while there for a few hours typically acting as King of Israel, are deeply significant to us, as unquestionably indicating, and shadowing forth, what must be expected here. What men **saw** him do at that time, such as riding on an ass into Jerusalem as king, and scourging the money-changers out of the temple, we recognize as typical as done **here** on a larger scale, though the King, and the scourge of cords, and the proclamation of kingly authority, are now manifested in a very different way, and to the eye of faith only. But the Jewish type serves to call attention to this fulfilment, which otherwise we would not be able to appreciate. The first work of the typical King was to reject the entire church-nation of Israel as unworthy to be his Kingdom, or longer to be treated as his special heritage. This was expressed thus: O Jerusalem, Jerusalem, thou that killest thy prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

14:6-10

Behold, your house is left unto you desolate! Matt. 23:37-39

14:14

This, when applied to the present harvest, teaches that as in A.D. 33 typical Israel, after being recognized as God's people for 1845 years by favors, chastisements, etc., was cast off, rejected by the King, because found unworthy, after a trial and inspection of three and a

14:13

half years, so in the present harvest, after a similar three and a half years of inspection, and at the close of a similar period of 1845 years of favor and chastisement, nominal Christendom would be rejected by the King as unworthy longer to receive any favors from him, or to be recognized in any manner by him.

14:14

But, as the rejection of nominal Fleshly Israel did not imply the rejection, individually, of any Israelite indeed, in whom was no guile, but rather a still greater favor to such (who were set free from the blind guides, and taught more directly and perfectly through new spiritual channels—the apostles), so here we must expect the same. The spiritual favors, formerly bestowed upon the nominal mass, belong henceforth only to the faithful and obedient. Henceforth the light, as it becomes due, and the meat in due season for the household of faith, must be expected, not through former channels, in any degree, but through faithful individuals outside of the fallen, rejected systems.

During his ministry, and up to the time when, as King, he cast off the Jewish system, our Lord recognized the scribes and Pharisees as the legitimate instructors of the people, even though he often upbraided them as hypocrites who deceived the people. This is evident from the Lord's words (Matt. 23:2) "The scribes and the Pharisees sit in Moses' seat; whatsoever therefore they bid you do, that observe and do." So, likewise, for a time the great religious rulers of nominal Christendom in Synods, Conferences, Councils, etc., measurably sat in Christ's seat as instructors of the people, as the Jewish Sanhedrin once occupied Moses' seat. But as, after A.D. 33, the scribes and Pharisees were no longer recognized by the Lord in any sense, and the true Israelites were no longer instructed by these, but by God himself, through other, humbler, untitled and more worthy instruments, who were raised up among the people and specially taught of God, so we must expect and do find it here, in this parallel harvest.

The taking of the kingly office by our Lord in A.D. 33, and his first official act in rejecting the national church of fleshly Israel, taken in connection with all the striking parallels of the two ages, indicate very clearly that at the parallel point of time in the present harvest, i.e., 1878, mystic Babylon, otherwise called Christendom, the antitype of Judaism, was cut off; and there went forth the message, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2

REV. 14:13: quoted previously.

C233-234: Furthermore, order will be observed: some will be glorified or changed first, and others afterward. Precious in the sight of the Lord has been the death of his saints (Psa. 116:15): and though most of them have slept long, none have been forgotten. Their names are written in heaven as acceptable members of the Church of the Firstborn. And the Apostle declares that the living, who are left over to the presence of the Lord, will by no means precede those who fell asleep. (1 Thes. 4:15) Those who sleep in Jesus are not required to wait in sleep for the living members to finish their course, but are resurrected at once, as one of the first acts of the Lord when he takes his great power. And thus those members of the Christ who have slept will take precedence in entering into glory.

The exact date of the awakening of the sleeping saints is not directly stated, but may be clearly inferred from our Lord's parable of the young nobleman. After having received the kingdom and returned, the first work of the nobleman (who represented our Lord Jesus) was the reckoning with the servants (his Church) to whom his vineyard had been entrusted during his absence, and the rewarding of the faithful. And since the Apostle tells us that the dead in Christ will be reckoned with first, we may reasonably conclude that the rewarding of these took place as soon as our Lord, after his return, took unto himself his great power.

To learn the date at which our Lord began the exercise of his power would therefore be to discover the time when his sleeping saints were awakened to life and glory. And to do this we have but to recall the parallelism of the Jewish and Gospel dispensations. Looking back to the type, we see that in the spring of A.D. 33, three and a half years after the beginning of the Jewish harvest (A.D. 29), our Lord typically took unto himself his power and exercised kingly authority. (See Matt. 21:5-15.) And evidently the only object of that

action was to mark a parallel point of time in this harvest, when he would in reality assume the kingly office, power, etc.; viz., in the spring of 1878, three and a half years after his second advent at the beginning of the harvest period, in the fall of 1874. The year 1878 being thus indicated as the date when the Lord began to take unto himself his great power, it is reasonable to conclude that there the setting up of his Kingdom began, the first step of which would be the deliverance of his body, the Church, among whom the sleeping members are to take precedence.

18:2

And since the resurrection of the Church must occur some time during this end or harvest period (Rev. 11:18), we hold that it is a most reasonable inference, and one in perfect harmony with all the Lord's plan, that in the spring of 1878 all the holy apostles and other overcomers of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master. And while we, therefore, conclude that their resurrection is now an accomplished fact, and hence that they as well as the Lord are present in the earth, the fact that we do not see them is no obstacle to faith when we remember that, like their Lord, they are now spirit beings, and, like him, invisible to men. The facts that they are invisible, that tombs were not found opened and empty, and that none were seen going from the cemeteries, are not objections to such as have learned what to expect to such as realize that our risen Lord left no hole in the walls of the room which he entered and left while the doors were shut; who remember that none saw the risen Redeemer except the few, to whom he specially and miraculously **showed** himself, that they might be witnesses of his resurrection; who remember that he appeared in various forms of flesh to prevent these witnesses supposing that he still was flesh or that any of the forms they saw was his glorious, spirit body. Such as remember that only Saul of Tarsus saw Christ's spirit body, and that by a miracle, while others around saw it not, and then at the expense of his sight, will readily see that their not having seen the risen saints with their natural eyes is no more of an objection to the fact of their resurrection than that they have not seen the Lord during this harvest, and have never seen angels, who, all through the Gospel age, have been ministering spirits, sent forth to minister for those who shall be heirs of salvation. [*See Vol 2, Chapter v.]

Our Lord, the chief reaper, is shown at the same time (Rev. 14:14) ready to begin his harvest work. The golden crown denotes divine authority as King of kings and Lord of lords (Rev. 19:16; 1 Tim. 6:15); the white cloud recalls Matt. 24:30. What to the world is a cloud of trouble is to us a cloud of glory. (Luke 21:28; Psa. 97:2; Rev. 1:7; Dan. 7:13)

REV. 14:14: quoted previously.

REV. 19:16: And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

1 TIM. 6:15: Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

MATT. 24:30: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

LUKE 21:28: And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

PSA. 97:2: Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

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

11:18

DAN. 7:13: I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

The harvest is in two parts. The gathering of the faithful must be completed before the winepress feature begins. (Rev. 14:16-20) The recognition of the time to begin reaping (vs. 15) was discussed in *R475*, already referred to, as associated with the casting off of Babylon, the angel in verse 15 being probably Bro. Russell (and perhaps those with him at that time)

note that this messenger was not said to come out of the temple in heaven, so this temple might represent his leaving the nominal church or as representing his being of the true church. Parallel passages indicate the latter. Compare Rev. 20:1; 21:2; 22:1; 15:6; 16:12; 19:5, where source not separation is indicated.

REV. 14:16-20: [16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. [17] And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

14:14

REV. 14:15: And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

19:16

1:7

REV. 20:1: And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

19:16

REV. 21:2: And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

REV. 22:1: And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

REV. 15:6: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

REV. 16:12: And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

REV. 19:5: And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

This harvest of the earth corresponds to the gathering of the wheat in our Lord's parable of Matt.13:24-30, 36-43. The burning of the tares corresponds closely to the treading of the winepress; but before the gathering of the clusters of the vine of the earth, the statement is made that the earth was reaped, as though to make a clear-cut separation between the time of gathering the wheat and that of gathering the vine of the earth the counterfeit of the true vine of John 15:1. See Rev. 14:16.

1:7

MATT. 13:24-30, 36-43: [24] Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: [25] But while men slept, his enemy came and sowed tares among the wheat, and went his way. [26] But when the blade was sprung up, and brought forth fruit, then appeared the tares also. [27] So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? [28] He said unto them, An enemy

14:16-20

14:15

Revelation

14:15 hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
 20:1 [29] But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
 21:2 [30] Let both grow together until the harvest: and in the time of harvest I will say to the
 22:1 reapers, Gather ye together first the tares, and bind them in bundles to burn them: but
 15:6 gather the wheat into my barn. . . . [36] Then Jesus sent the multitude away, and went into
 16:12 the house: and his disciples came unto him, saying, Declare unto us the parable of the tares
 19:5 of the field. [37] He answered and said unto them, He that soweth the good seed is the Son
 14:16-20 of man; [38] The field is the world; the good seed are the children of the kingdom; but the
 tares are the children of the wicked *one*; [39] The enemy that sowed them is the devil; the
 harvest is the end of the world; and the reapers are the angels. [40] As therefore the tares
 are gathered and burned in the fire; so shall it be in the end of this world. [41] The Son of
 man shall send forth his angels, and they shall gather out of his kingdom all things that
 offend, and them which do iniquity; [42] And shall cast them into a furnace of fire: there
 shall be wailing and gnashing of teeth. [43] Then shall the righteous shine forth as the sun
 in the kingdom of their Father. Who hath ears to hear, let him hear.

JOHN 15:1: I am the true vine, and my Father is the husbandman.

14:15 **REV. 14:16:** quoted previously.

The break between the two phases of the harvest is also indicated by the words of the man with the inkhorn in Ezekiel 9:11; I have done as Thou hast commanded me, after finishing the work of putting the mark in the foreheads. (vs. 4; Cf. Rev. 7:1-4) Note that he did not go into the Most Holy to report this work completed (Ezek. 9:11-10:3), nor is God shown as being in the Most Holy in Ezekiel, chapters 9 or 10. So far from saying that the sealing was finished, he wrote the article *The Harvest Is Not Ended*. (R5950, September 1, 1916, last par.; compare page 5964, last two paragraphs; also *Ci, ii.*)

20:1
 21:2
 22:1 **EZEK. 9:4:** And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.
 15:6

REV. 7:1-4: quoted previously.

16:12 **EZEK. 9:11-10:3:** [9:11] And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me. [10:1] Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. [2] And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight. [3] Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.
 19:5

See entire chapters of EZEK. 9 and 10.

14:16 **R5951:4:** Our present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful Truth which He has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that Truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, should enable us to see the glorious outcome Messiah's Kingdom. Furthermore, we can be fully content not to know how long the Harvest Work will last content that the great Captain, who by Divine appointment has the entire matter in charge, is too wise to err, and has promised us that all of our

experiences shall work together for our good if we love Him and are of the called ones according to His purpose, seeking to make our calling and election sure.

R5964:1, 4: Some friends seem to have been in doubt as to whether it is proper to practice water baptism since October 1st, 1914, and if so, as to what words should be used by the administrator in immersing the candidate, especially if he has but lately made a consecration.

To this we reply; firstly, Just when the membership of the Body of Christ will be consummated is not a matter that we are capable of determining with positiveness. Up to that time we may be sure that any one presenting himself in the proper way was eligible. Secondly, Some of those who now present themselves for immersion have made a complete consecration previously; they may be symbolizing a consecration made five, ten or twenty years ago.

Thirdly, Even if we were sure that the Body of Christ is now completed, we see no reason why consecration to God should not be symbolized by water baptism; for this rite represents the surrender and burial of the individual will into the will of the Lord, and this is the proper course for every one to take. We could not imagine a different course for all to take during the Millennial Age. The difference will be that the Lord will not accept them then to a change of nature, but to His favor under the Restitution privileges of that Dispensation — an uplift to perfect human nature on the earth.

7:1-4

For all these reasons we see that it is proper that we should make no change at this time either in the symbolic baptism or in the language used in connection with the same. We think it a fitting picture of consecration to God and His service on whatever plane of life one may spend eternity, whether spiritual or earthly.

Ci, ii: The Time of the End has emphasized this more and more as the years have gone by, especially since we entered chronologically the great Seventh Day. The work of Harvest has progressed and is still progressing — even though at one time we supposed that the Harvest work would have been fully accomplished with the ending of the Times of the Gentiles. That was merely a supposition, which proved to be without warrant, for the thrusting in of the sickle of Truth and the gathering in of the ripe grain has been progressing since October, 1914, as never before. Indeed, the great World War has awakened humanity in a remarkable degree, and more independent thinking is being done than ever before. All this contributes to the breaking of the shackles of ignorance, superstition, and prejudice, and the freeing of those who desire to know and to do the Lord's will and to walk in the footsteps of Jesus.

We are glad for further opportunities of service to our great King in the gathering of the Elect to Himself, to the Truth. We are glad to see others coming into the Truth and preparing for the Wedding. Evidently the door is not yet shut, although we anticipate that before a very long time — perhaps a year or two or three — the full number of the Elect will be completed, and all will have gone beyond the Veil and the door will be shut.

This break may similarly be noted in Ezek. 9:11, where the man with the inkhorn reports the completion of the marking of the foreheads, to permit the completion of which, the four winds are restrained in Rev. 7:1-3. Similarly, the prohibition from buying or selling without the mark, name, or number evidently divides the gathering of the 144,000, who appear complete in Rev. 14:1; 15:2-4, and the pouring out of the plagues in Rev. 16. (Compare after that in Rev. 15:5.)

EZEK. 9:11: quoted previously.

REV. 7:1-3: [1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was

given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

REV. 14:1: And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father s name written in their foreheads.

REV. 15:2-4: [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

See **REV. 16.**

REV. 15:5: And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Like Abel (Heb. 11:4), he, having died and still more, being risen with Christ, as Abel is not (Gen. 4:10), yet speaketh through his writings and faithful harvest workers. When the condition the third named in *Volume III, page 207, par. 2 page 208, par. 1* is fulfilled, we may know the harvest is ended and the door closed, and that the earth was reaped. Rev. 14:16; Isa. 21:12

HEB. 11:4: By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

GEN. 4:10: And he said, What hast thou done? the voice of thy brother s blood crieth unto me from the ground.

C207, 208: There are three ways in which the closing of this door might be indicated: first, by a definite Bible statement of the exact date; second, by such a reversal of public sentiment with reference to the truth, that fidelity and zeal in its service would no longer meet with opposition, and when suffering with Christ for the truth s sake (Rom. 8:17) would be no longer possible; or third, by such a condition of affairs obtaining in the world that all opportunity for such service would be effectually obstructed, thus leaving no opportunities for candidates to enter into the work and to develop and prove their love and faithfulness by their activity and endurance.

Though we are definitely informed that the door will be shut sometime within this harvest period or end of the age, the Bible does not give the exact date; and, although after the great time of trouble there will be a grand reversal of public sentiment in favor of truth and justice, we have no intimation whatever that such a condition of affairs will obtain until after the harvest period is fully ended. But we have a clear intimation that **the door will be shut** in the manner last named; for, before the Millennial day breaks, we are forewarned of a dark night wherein no man can labor The morning cometh, and also the night. Isa. 21:12. See also *Vol. II, chap. viii.*

REV. 14:16: And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

ISA. 21:12: The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

7:1-3
14:1
15:2-4
16
15:5

7:1-3

Then come the scattering of coals of fire. . . . over the city (Ezek. 10:2) and the gathering of the clusters of the vine of the earth and treading of the winepress the last feature of harvest work *Vol. IV, pp. 14-19*; Isa. 63:1-6; Rev. 14:17; (cf. Rev. 19:11-15; especially vss. 13 and 15); Rev. 14:18-20.

14:1

EZEK. 10:2: And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

15:2-4

D14-19: The main object of this volume is not, therefore, to enlighten the world, which can appreciate only the logic of events and will have no other; but to forewarn, forearm, comfort, encourage and strengthen the household of faith, so that they may not be dismayed, but may be in full harmony and sympathy with even the severest measures of divine discipline in the chastening of the world, seeing by faith the glorious outcome in the precious fruits of righteousness and enduring peace.

The day of vengeance stands naturally related to the benevolent object of its divine permission, which is the overthrow of the entire present order of things, preparatory to the permanent establishment of the Kingdom of God on earth, under Christ, the Prince of Peace.

15:5

The Prophet Isaiah (63:1-6), taking his standpoint down at the end of the harvest of the Gospel age, beholds a mighty Conqueror, glorious in his apparel (clothed with authority and power), and riding forth victoriously over all his enemies, with whose blood all his garments are stained. He inquires who the wonderful stranger is, saying, Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?

14:16

Edom, it will be remembered, was the name given to Esau, the twin brother of Jacob, after he sold his birthright. (Gen. 25:30-34) The name was also subsequently applied both to the people descended from him and to the country in which they settled. (See Gen. 25:30; 36:1; Num. 20:18, 20, 21; Jer. 49:17.) Consequently, the name Edom is an appropriate symbol of a class who, in this age, have similarly sold their birthright; and that, too, for a consideration as trifling as the mess of pottage which influenced Esau. The name is frequently so used by the prophets in reference to that great company of professed Christians which is sometimes called the Christian World, and Christendom (i.e., Christ's Kingdom), which names the thoughtful should readily recognize as misnomers, betraying a great lack of understanding of the true object and character of Christ's Kingdom, and also of the appointed time and manner of its establishment. They are simply boastful appellations which misrepresent the truth. Is the world indeed yet Christian? or is even that part of it that claims the name? the nations of Europe and America? Hear the thunder of cannon, the tread of marshalled hosts, the scream of bursting shells, the groans of the oppressed and the mutterings of the angry nations with deafening emphasis answer, No! Do these constitute Christ's Kingdom a true Christendom? Who indeed will take upon himself the burden of **proof** of such a monstrous proposition? The fallacy of the boastful claim is so palpable that any attempt at proof would so thoroughly dissolve the delusion that none who wish to perpetuate it would presume to undertake it.

The fitness of the symbolic name Edom in its application to Christendom is very marked. The nations of so-called Christendom have had privileges above all the other nations, in that, to them, as to the Israelites of the previous age, have been committed the oracles of God. As a result of the enlightening influences of the Word of God, both directly and indirectly, have come to these nations all the blessings of civilization; and the presence in their midst of a few saints (a little flock), developed under its influence, has been as the salt of the earth, preserving it to some extent from utter moral corruption. And these, by their godly examples, and by their energy in holding forth the Word of life, have been the light of the world, showing men the way back to God and righteousness. But only a few in all these favored nations have made proper use of their advantages, which have come to them as an inheritance by reason of their birth in the lands so blessed with the influences of the Word of God, direct and indirect.

14:16

Like Esau, the masses of Christendom have sold their birthright of special and peculiar advantage. By the masses, we mean not only the agnostic portion of it, but also the great majority of worldly professors of the religion of Christ, who are Christians only in name, but who lack the life of Christ in them. These have preferred the mean morsels of present earthly advantage to all the blessings of communion and fellowship with God and Christ, and to the glorious inheritance with Christ promised to those who faithfully follow in his footsteps of sacrifice. These, though they are **nominally** God's people—the nominal spiritual Israel of the Gospel age, of which Israel after the flesh in the Jewish age was a type—really have little or no respect for the promises of God. These, although they are indeed a mighty host, bearing the name of Christ, and posing before the world as the Church of Christ; although they have built up great organizations representing various schisms in the professed body of Christ; although they have written massive volumes of **un-** systematic theology, and founded numerous colleges and seminaries for the teaching of these; and although they have done many wonderful works in the name of Christ, which were often, nevertheless, contrary to the teachings of his Word; these constitute the Edom class who have sold their birthright. The class includes almost all Christendom

14:17

19:11-15

19:13

19:15

14:18-20

all reared in the so-called Christian lands, who have not availed themselves of the privileges and blessings of the gospel of Christ and conformed their lives thereto. The remainder are the few justified, consecrated and faithful individuals who are joined to Christ by a living faith, and who, as branches, abide in Christ, the True Vine. These constitute the true Israel of God—Israelites indeed, in whom is no guile.

The symbolic Edom of Isaiah's prophecy corresponds to the symbolic Babylon of Revelation, and of the prophecies of Isaiah, Jeremiah and Ezekiel. Thus the Lord designates and describes that great system to which men ascribe the misleading name, Christendom—Christ's Kingdom. As all of the land of Edom symbolizes all of Christendom, so its capital city, Bozrah, represented Ecclesiasticism, the chief citadel of Christendom. The prophet represents the Lord as a victorious warrior who makes a great slaughter in Edom, and specially in Bozrah. The name Bozrah signifies sheepfold. Bozrah is even yet noted for its goats, and the slaughter of this day of vengeance is said to be of the lambs and goats. (Isa. 34:6) The goats would correspond to the tares, while the lambs would represent the tribulation saints (Rev. 7:14; 1 Cor. 3:1) who neglected to use the opportunities granted them, and did not so run as to obtain the prize of their high calling; and who therefore, although not rejected of the Lord, were not accounted worthy to escape the trouble as matured sheep—called, chosen and faithful.

The reply to the Prophet's inquiry—Who is this that cometh from Edom, with dyed garments from Bozrah?—is, I that speak in righteousness, mighty to save. It is the same mighty one described by the Revelator (Rev. 19:11-16), the King of kings and Lord of lords, Jehovah's Anointed, our blessed Redeemer and Lord Jesus.

For our information the Prophet inquires further, saying, Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress? Hear the reply: I have trodden the winepress alone; and of the nations there was none with me: and I trod them down in mine anger, and I trampled on them in my fury; and their blood was sprinkled on my garments, and all my raiment have I stained; for the day of vengeance was in my heart, and the year of my redeemed was come. And I looked, and there was no one to help, and I was astonished; and there was no one to support; and then my own arm [power] aided me; and my fury, this it was that upheld me. And I stamped down nations in my anger, . . . brought down to the earth their victorious strength. And the Revelator adds, He treadeth the winepress of the fierceness and wrath of Almighty God. Rev. 19:15

The treading of the winepress is the last feature of harvest work. The reaping and gathering is all done first. So this treading of the winepress of the wrath of God into which the vine of the **earth** (the false vine which has misappropriated the name Christian and Christ's Kingdom) is cast when its iniquitous clusters are fully ripe (Rev. 14:18-20), represents the last work of this eventful harvest period.* [*Vol. III, Chapter 6.] It pictures to our minds the last features of the great time of trouble which shall involve all nations, and of which we are so abundantly forewarned in the Scriptures.

The fact that the King of kings is represented as treading the winepress **alone** indicates that the power exerted for the overthrow of the nations will be divine power, and not mere

human energy. It will be God's power that will punish the nations, and that will eventually bring forth judgment [justice, righteousness, truth] unto victory. He shall smite the earth with the rod of his mouth; and with the breath of his lips [the force and spirit of his truth] shall he slay the wicked. (Isa. 11:4; Rev. 19:15; Psa. 98:1) To no human generalship can the honors of the coming victory for truth and righteousness be ascribed. Wild will be the conflict of the angry nations, and world-wide will be the battlefield and the distress of nations; and no human Alexander, Caesar or Napoleon will be found to bring order out of the dreadful confusion. But in the end it will be known that the grand victory of justice and truth, and the punishment of iniquity with its just deserts, was brought about by the mighty power of the King of kings and Lord of lords.

All of these things are to be accomplished in the closing days of the Gospel age, because, as the Lord states through the Prophet (Psa. 63:4; 34:8), 'The year of my redeemed is come, and it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. All through the Gospel age the Lord has taken cognizance of the controversy, the strife and contention, in nominal Zion. He has observed how his faithful saints have had to contend for truth and righteousness, and even to suffer persecution for righteousness sake at the hands of those who opposed them in the name of the Lord; and for wise purposes the Lord has hitherto refrained from interfering; but now the day of recompenses has come, and the Lord hath a controversy with them, as it is written, 'For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying and killing and stealing and committing adultery they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish. (Hos. 4:1-3) This prophecy, so true in its fulfilment upon fleshly Israel, is doubly so in its fuller application to nominal spiritual Israel — Christendom.

ISA. 63:1-6: [1] Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. [2] Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? [3] I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. [4] For the day of vengeance *is* in mine heart, and the year of my redeemed is come. [5] And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. [6] And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

REV. 14:17: And another angel came out of the temple which is in heaven, he also having a sharp sickle.

7:14

REV. 19:11-15: [11] And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. [12] His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. [13] And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. [14] And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

19:11-16

REV. 14:18-20: [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, 'Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

19:15 The winepress vision is discussed in *Vol. 4, pages 14-20*. Compare also Isa. 63:1-6; Rev. 19:13, 15. The latter passage evidently refers to a conflict following the pouring out of the sixth plague. Compare Rev. 16:12-16; 19:19-21. 1,600 furlongs would be the length of Palestine, from Dan to Beer-sheba. (The *Sinaitic* reading, 1,200 furlongs, is rendered doubtful by the deterioration of the manuscript in this place. See Latin note on Rev. 14:20 in Greek version.

14:18-20 **D14-20:** quoted previously.

ISA. 63:1-6: quoted previously.

REV. 19:13, 15: quoted previously.

19:15 **REV. 16:12-16:** [12] And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [13] And I saw three unclean spirits like 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. [14] For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. [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. [16] And he gathered them together into a place called in the Hebrew tongue Armageddon.

REV. 19:19-21: [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. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

REV. 14:20: quoted previously.

The treading of the winepress corresponds to the treading of Jezebel (Compare Rev. 2:20) under the horses' hoofs in 2 Kings 9:33. As a horse carries forward its rider, enabling him to ride prosperously (Psa. 45:4), so doctrines carry us forward and enable us to surmount obstacles and to refute errors and convince gainsayers. (2 Cor. 10:4-6; 2 Tim. 2:25) The horses' bridles, by which they are controlled, would seem to indicate those agents or means by which the doctrines are used or set forth. (Compare 1 Cor. 14:32.)

REV. 2:20: Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

2 KINGS 9:33: And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

PSA. 45:4: And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

2 COR. 10:4-6: [4] (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) [5] Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; [6] And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

14:17

19:11-15 **2 TIM. 2:25:** In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

1 COR. 14:32: And the spirits of the prophets are subject to the prophets.

14:18-20 The angel coming out of the temple. . . . in heaven (Rev. 14:17) who harvests the vine of the earth is evidently our Lord (Rev. 19:13-15), though verse 14 shows the armies in heaven whose identity is suggested in *R5451, top of page* (compare Revelation 17:14; *What Pastor Russell Said, page 387* answering *question 1, page 386*). Compare also Psalm 2; Isaiah 63:1-6; *D14, par. 3 to end of chapter*. (In the *Question Book What Pastor Russell Said page 386, question 1*, should read Psalm 149 instead of 49)

REV. 14:17; REV. 19:13-15: quoted previously.

R5451:2: quoted on page 131 of this book.

REV. 17:14: These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

19:13, 15
16:12-16
19:19-21

Q:386:1: *Question: (1916) The 8th verse of Psa. 149 reads To bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written. This honor hath all His saints. Does this apply to the present time? If so, how is it being fulfilled?*

14:20

Answer. We have already had something to say on this very subject in The . . . Tower (*Z1914, pg.135, par. 3; col. 1*). It would be better, perhaps, to read this article. We pointed out that this Psalm evidently pictured a time when the Lord's people on this side the veil would in some way be prominent before the world. It says, Let the saints be joyful in glory. Once we thought that this meant joyful in Heaven; but now we see that to be joyful in glory need not be on the other side, but on this side of the veil. The Psalmist proceeds to say, Let them sing aloud upon their beds. He declares that the saints upon their beds will have a two-edged sword in their hands. The bed signifies a condition of ease, so far as the faith is concerned. We shall, of course, be at ease on the other side; but this evidently means an ease of faith on this side of the veil. The two-edged sword means the Word of God. That must mean here; for no one will be smiting anything with a two-edged sword over there. It will surely be here. This two-edged sword in the hands of the saints means that, while they are resting in their faith, they have the Word of God, sharp and powerful, and with it are able to oppose everything opposed to the Truth. All this belongs to this side of the veil. These are the saints who are to execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of His people a share.

16:12-16

We shall see what this judging may mean a little later on. The river Jordan means a judgment, and the smiting of this Jordan may mean to put the Truth in such a way as to do the judging. The Elijah will handle this sword. The details are not given; but it is left to us to watch the leadings of the Lord. The Lord has kindly veiled our eyes to this matter. Until now we have never thought much about Elijah's going down to the Jordan and the important work he did there as having any significance. But now we see that we went to the Jordan in 1914; and that Elijah and Elisha stood there, talking as we are doing now. After they had talked awhile, Elijah wrapped up his mantle, evidently referring to some special power given to the Elijah class; and he then smote the waters. We are watching daily to see what this may mean. Everything led up to that smiting. Everything went ahead to prepare for this. Now we see that what has preceded has only been preparing the way for this. I am daily looking for what the folding up of the mantle may signify. It looks as if it may mean a great deal of money. We are trying to wrap up whatever mantle comes. This smiting will probably affect the whole civilized world. They are going to feel the influence of this smiting. Let us be ready.

19:19-21

2:20

2:20 **PSA. 2:** [1] Why do the heathen rage, and the people imagine a vain thing? [2] The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, [3] Let us break their bands asunder, and cast away their cords from us. [4] He that sitteth in the heavens shall laugh: the Lord shall have them in derision. [5] Then shall he speak unto them in his wrath, and vex them in his sore displeasure. [6] Yet have I set my king upon my holy hill of Zion. [7] I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. [8] Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. [9] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter s vessel. [10] Be wise now therefore, O ye kings: be instructed, ye judges of the earth. [11] Serve the LORD with fear, and rejoice with trembling. [12] Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *art* all they that put their trust in him.

ISA. 63:1-6: quoted previously.

D14-19: quoted previously.

The angel from the altar having power over fire (compare Rev. 16:7) might represent, in Rev. 14:18, the Lord s faithful who will recognize, from the fulfilment of Rev. 14:15 and *C208:1*, that the time for the second phase the harvest of the vine of the earth has come. They are represented as judging (Ezek. 23:36, 45-47), but not to be the ones destroying the unfaithful church. (Ezek. 23:22 this verse referring to the Protestant system. Compare Rev. 17:16, *Diaglott; B354*, sentence above footnotes; *D37* giving a later thought on the time of overthrow.)

REV. 16:7: And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

14:17
19:13-15
19:14
17:14

REV. 14:18: And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

REV. 14:15: And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

C208: quoted previously.

17:14

EZEK. 23:36, 45-47: [36] The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; . . . [45] And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands. [46] For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled. [47] And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

EZEK. 23:22: Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

REV. 17:16, *Diag.:* And the TEN HORNS which thou sawest, and the BEAST, these will hate the HARLOT, and will make her desolate and naked and will eat her FLESH, and burn Her with Fire.

B354: As, prior to the year 800, Papacy was rising, supported by the Roman beast (people) and by its horns (powers), so since 1800 it has been cast off from temporal authority over kings and peoples, and has been torn and pillaged by those who formerly gave it support. (Rev. 17:16, 17) Today, though still the recipient of honors, and still possessed of a wide influence over the consciences of the people, Papacy bemoans its loss of everything resembling temporal dominion.

D37: Babylon s Doom Upon the prophetic page we may clearly read the doom of Babylon, Christendom; and it is none the less clearly expressed in the signs of the times. That her destruction will be sudden, violent and complete is thus forcibly stated: And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all. (Rev. 18:8, 21; Jer. 51:63, 64, 42, 24-26) And yet that it was to undergo a gradual consuming process is shown by Daniel (7:26) But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. The Papal **dominion** (and much of the abject reverence of the people for ecclesiasticism in general), as already shown,*[**Vol. III, p. 40.*] was broken down at the beginning of the Time of the End 1799; and, though the subsequent process of consumption has been slow, and there have been occasional signs of apparent recovery, which never seemed more flattering than at present, the assurance of Papacy s final destruction is positive, and its death-struggle will be violent. First, however, she must attain more of her old-time prestige, which will be shared with a confederated association of her daughters. Together they will be lifted up, that together they may be violently thrown down.

That the punishment of Babylon will be great is assured. It is written prophetically that, Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And he hath avenged the blood of his servants at her hand. Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her, even as she rewarded you, and double unto her double according to her works. In the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. (Rev. 16:19; 19:2; 18:5-7) While the broadest application of this language is, of course, to Papacy, it also involves all who are in any degree in confederation or sympathy with her. All such will be sharers in her plagues. (Rev. 18:4) Although the kings of the earth have hated the harlot and cast her off (Rev. 17:16), still she says, I sit a queen, and am no widow, loudly boasts of her right to rule the nations, and claims that her former power will soon be regained.

D17 [quoted previously] identifies Bozrah. 1600 furlongs see *Diaglott Appendix* under furlong and mile from Bozrah takes in the land of Palestine here no doubt representing Christendom, though the final, destructive conflict results when Palestine shall be invaded by all nations. (Zech. 14:2, Ezek., chapters 38 and 39; *D552:2 558.*)

Diag. Appendix: furlong : the eighth part of a mile, Luke 24:13; John 6:19; 11:18.

ZECH. 14:2: For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

See **EZEK: 38 and 39.**

See **D552-558:** [only partially quoted here.] **The Time of Jacob s Trouble**

While the trouble and distress of this day of the Lord will be first and specially upon Christendom, and eventually upon all nations, the final blast, we are informed by the Prophet Ezekiel (38:8-12), will be upon the people of Israel regathered in Palestine. The prophet seems to indicate a much larger gathering of Israel to Palestine within this harvest period than has yet taken place. He represents them as gathered there out of the nations in great numbers, and, with considerable wealth, inhabiting the formerly desolate places;

16:7
14:18
14:15

17:16

Revelation

16:7 and all of them dwelling safely at the time when the rest of the world is in its wildest commotion. Ezek. 38:11, 12 All men are witnesses to the fact that such a gathering of Israel to Palestine is begun, but it is quite manifest that their exodus from other lands will have to receive some great and sudden impulse in order to accomplish this prophecy within the appointed time. Just what that impulse will be remains yet to be seen; but, that it will surely come is further indicated by the words of the Prophet Jeremiah 16:14-17, 21. . .

14:15 This enterprising race, once re-established in the land of promise, and thus separated, for a time at least, from the distress of nations so prevalent everywhere else, will quickly adapt itself to the new situation, and the hitherto desolate places will again be inhabited.

But yet one more wave of anguish must pass over that chastened people; for, according to the prophet, the final conflict of the battle of the great day will be in the land of Palestine. The comparative quiet and prosperity of regathered Israel near the end of this day of trouble, as well as their apparent defenseless condition, will by and by stimulate the jealousies of and invite their plunder by other peoples. And when law and order are swept away Israel will finally be besieged by hosts of merciless plunderers, designated by the prophet as the hosts of Gog and Magog (Ezek. 38), and great will be the distress of defenseless Israel. Alas! says the prophet Jeremiah, for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. Jer. 30:7. . . .

If we take horses to represent doctrines and their bridles the Scriptures or their teachings, we can see how the blood from the vine of the earth will fulfil the prophecies, as well as avenging the blood shed literally or the truth persecuted which gives spiritual life to those who are excommunicated or cut off by Babylon. (Compare Rev. 13:15-17; 20:4; 18:24.)

17:16 **REV. 13:15-17:** [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

17:16, 17 **REV. 20:4:** And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

18:8, 21 **REV. 18:24:** And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

The blood coming up to the horse bridles would seem, therefore, to indicate that the predictions taught would be vindicated by being fulfilled by the destruction pictured by the shed blood (life, as in Gen. 9:4), throughout the extent of the antitype of the land of Israel Christendom the destruction of the vine of the earth or its clusters.

GEN. 9:4: But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Revelation

16:19

19:2

18:5-7

18:4

17:16

Revelation

13:15-17

20:4

18:24

13:15-17

20:4

18:24

PART 7: Revelation 15 and 16

Revelation

REVELATION 15

13:18
15:2-4
14:2, 3

Rev. 15 connects up with the end of Chapter 13 [verse 18], though the song of Moses, the servant of God, and the song of the Lamb (Rev. 15:2-4), epitomizing the teachings of the Old and New Testaments, is doubtless the one in Rev. 14:2, 3, which none but the 144,000 could learn.

13:18

REV. 13:18: Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

15:2-4

REV. 15:2-4: [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

14:2, 3

REV. 14:2, 3: [2] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: [3] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

Note that in Rev. 15:1 these seven angels are spoken of as having the last plagues in which God's anger is consummated was finished (*Diag. Marshall's and Wilson's Interlineary*).

15:1

REV. 15:1: And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

15:1

In Rev. 15:1, the seven angels **having** the seven last plagues are seen in heaven. This might, therefore, be understood to follow the approximate half-hour's silence in Rev. 8:1, when the seven angels were not recognized in the heaven of the old order, which, for want of a message, was thus silent. This was during the earlier part of the hour of temptation, or hour of His judgment (Rev. 3:10; 14:7). The fulfillment of their predictions in the opening of the World War in 1914 brought recognition. See *1916 Foreword of Vol. 2, p. x*.

8:1
3:10
14:7

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

8:1

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

3:10

REV. 14:7: Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

14:7

Bx: All over the world people knew of the expectations of Bible Students in respect to the year A.D. 1914; and when so stupendous a war as the present one broke loose, when the winds of strife began to blow with such fury and destruction, thousands remembered what they had heard and read respecting the end of the Gentile Times. Thousands today have come to fully appreciate the times in which we are living. The influence is very helpful and inspiring. A realization that we are in the Day of the Lord, and that very soon all of His saints will be gathered to Him by the resurrection change, has a stimulating and

encouraging influence upon Bible students, separating them from the world and its fears and ambitions and fixing their eyes upon the Crown of Life, which the Lord has in reservation for them that love Him most.

The author acknowledges that in this book he presents the thought that the Lord's saints might expect to be with Him in glory at the ending of the Gentile Times. This was a natural mistake to fall into, but the Lord overruled it for the blessing of His people. The thought that the Church would all be gathered to glory before October, 1914, certainly did have a very stimulating and sanctifying effect upon thousands, all of whom accordingly can praise the Lord--even for the mistake. Many, indeed, can express themselves as being thankful to the Lord that the culmination of the Church's hopes was not reached at the time we expected; and that we, as the Lord's people, have further opportunities of perfecting holiness and of being participators with our Master in the further presentation of His Message to His people.

15:2
4:6
Rev. 15:2 locates the pouring out of the plagues which follow after the vitalization of the image; for the singers on the sea of glass (compare Rev. 4:6; 1 Kings 7:23; [page 9 of this book]) mingled with fire (destructive judgments bringing about permanent cleansing) are said to have gotten the victory over the beast and his image and over the number of his name. (Rev. 15:2 *Sinaitic Manuscript* omits mention of the mark. Compare Rev. 13:15-18. Regarding the fire, please see 1 Cor. 3:13.)

REV. 15:2: quoted previously.

15:2
13:15-18
REV. 4:6: And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

4:6
1 KINGS 7:23: And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

13:15-18
REV. 13:15-18: [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [18] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

1 COR. 3:13: Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

15:2
14:3
15:3
15:5-7
15:1, 6
Notice particularly in vs. 2 that it is the conquerors of the beast, the image and the number of the name that are standing on the glassy sea having been mingled with fire (*Diag. Interlineary*) indicating the time when they are singing the Song of Moses and the Song of the Lamb (cf. Rev. 14:3) (See also Rev. 15:3) and that it is afterward (verses 5-7) that vials (or bowls) are given to the seven angels having the plagues. (verses 1, 6) This seems to indicate that these angels already had the plagues before being given the bowls to pour out.

REV. 15:2; REV. 14:3; REV. 15:3; REV. 15:1, 6: quoted previously.

REV. 15:5-7: [5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: [6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. [7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

15:5-7

The sea is used to represent restless, unsettled classes. (Psa. 46:2, 3, 6; Luke 21:25, 26; Isa. 57:20; 17:12) Fire symbolizes destruction. (Rev. 20:14) Glass mingled with fire might be understood to be molten. The singers in Rev. 15:2, however, are above it. This has been understood to mean that they escape the trouble on the world or are raised above it. By faith they see its justice and look beyond to the glorious outcome. Contrast Luke 21:25, 26 with verses 34-36. Rev. 8:8, 9; 13:1; 16:3; 18:17-21; 20:13; 21:1 seem to favor this interpretation of the symbol sea.

20:14

15:2

8:8, 9

13:1

16:3

18:17-21

20:13

21:1

PSA. 46:2, 3, 6: [2] Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; [3] *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah. . . . [6] The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

LUKE 21:25, 26: [25] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; [26] Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

ISA. 57:20: But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

ISA. 17:12: Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

REV. 20:14: And death and hell were cast into the lake of fire. This is the second death.

REV. 15:2: quoted previously.

20:14

LUKE 21:34-36: [34] And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. [25] For as a snare shall it come on all them that dwell on the face of the whole earth. [36] Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

REV. 8:8, 9: [8] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; [9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

REV. 13:1: And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

8:8, 9

REV. 16:3: And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*; and every living soul died in the sea.

13:1

REV. 18:17-21: [17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, [18] And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city! [19] And they cast dust on their heads, and cried, weeping and wailing,

Revelation

16:3 saying, Alas, 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. [20] Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. [21] And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

18:17-21

REV. 20:13: And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

REV. 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.

20:13

However, there is another use of this symbol which may give a better solution to its use in Rev. 15:2. 1 Kings 7:23 speaks of the molten sea, made for the temple of Solomon. In Rev. 4:6 the glassy sea, in this picture of the Divine majesty and government, would doubtless have a similar significance, representing not a restless, rebellious element but, like the molten sea, the purity in the case of Rev. 4:6 a changeless purity, like solid glass, being a sea composed of glass. (The molten sea corresponded in a larger way to the Laver of the Tabernacle, probably supplying the water to the ten Lavers of the Temple court.) In Rev. 15:2, its being mingled with fire probably represents the cleansing by the time of trouble, destroying evil; compare also 1 Cor. 3:10-15. The adjective *bualinen* (glassy) here and in Rev. 4:6 (*bualine*) is given the explanation transparent, as well as glassy in *Strong's Concordance*. Even so this purifying trouble is seen or understood by the eye of faith of the singers above it, victorious over beast, image, and number.

21:1

15:2

4:6

4:6

REV. 15:2: quoted previously.

15:2

4:6

1 KINGS 7:23: And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

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

1 COR. 3:10-15: [10] According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. [11] For other foundation can no man lay than that is laid, which is Jesus Christ. [12] Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; [13] Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. [14] If any man's work abide which he hath built thereupon, he shall receive a reward. [15] If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

4:6

Their song has been the message of present truth, and they will not have permitted the ban in Rev. 13:17 to silence them. (In the end of verse 3 the word saints should be nations, according to recensionists though a manuscript in the fifth century, and originally the *Sinaitic*, but later changed (corrected?), and a third said to be still older, read ages, and could be true, either being right.

REV. 13:17; 15:3: quoted previously.

13:17
15:3

Their song (Revelation 15:3, 4) identifies them with those having a knowledge of present truth; for who else in this time of evolutionary teaching and infidelity so appreciated the greatness of the Creator's work and, at the same time, the justice of his ways, denied by the eternal torment theory? Who but they can so appreciate the Lord as King of the worlds, as the *Sinaitic Manuscript* renders part of verse 3 (compare 2 Peter 3:5-13; Hebrews 11:3), or ages or nations or saints? (The last two are the *Diaglott* and *King James* readings, respectively.) Who but these know that all nations shall come and worship before the Lord; for, as says the *Sinaitic MS*, judgments are made manifest before Thee? (Revelation 15:4) Compare Isaiah 26:9; Micah 4:1-3. Surely the wrath of man shall praise Thee, says the Psalmist (76:10; compare verse 8) the remainder of wrath shall thou restrain.

15:3, 4

REV. 15:3, 4: quoted previously.

15:3

15:4

2 PET. 3:5-13: [5] For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: [6] Whereby the world that then was, being overflowed with water, perished: [7] But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. [8] But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day. [9] The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. [10] But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. [11] *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, [12] Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? [13] Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

HEB. 11:3: Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

ISA. 26:9: With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

MICAH 4:1-3: [1] But in the last days it shall come to pass, [that] the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. [2] And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. [3] And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

PSA. 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

PSA. 76:8: Thou didst cause judgment to be heard from heaven; the earth feared, and was still,"

We now come to one of the most interesting, and to us important, parts of this book — the giving and pouring out of the bowls (*phialas*) of wrath. The identification of these and of the time of their pouring out, and (Rev. 17:1) one of the seven angels having these seven last plagues, upon whose identification depends our recognition of the time setting of his explanation in Rev. 17:8-18, these depend upon a correct understanding of things in this chapter, if we would avoid some of the misunderstandings into which we might easily be led.

REV. 17:1: And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

17:1 **REV. 17:8-18:** [8] The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. [9] And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. [10] And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. [11] And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. [12] And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. [13] These have one mind, and shall give their power and strength unto the beast. [14] These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *art* called, and chosen, and faithful. [15] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. [16] And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. [17] For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. [18] And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

In verse one [Rev. 15] we saw seven angels having the seven last plagues. In verses 2 to 4 we see (and hear their words) those conquering beast, image, and number, on the glassy sea, singing their song. After those, John sees the temple (*naos* dwelling place) inner shrine (*Young s Concordance*) the word used in Acts 19:24; from *nais* (to dwell) a fane, shrine, temple (*Strong s Concordance*) of the tabernacle (the same word in the Greek being used in Rev. 21:3) opened in heaven and the seven angels having the seven plagues came forth out of the temple (inner shrine *Young s Concordance*). . . Rev. 15:6.

REV. 15:1, 2-4, 6: quoted previously.

ACTS 19:24: For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

15:1 **15:2-4** **REV. 21:3:** And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

21:3 **15:6** Certainly this indicates Divine authority in support of the plagues. Compare Rev. 14:17. It synchronizes well these two visions — the harvest of the vine of the earth, following the harvest of the earth (Rev. 14:16), and the pouring out of the vials of wrath following the victory of the faithful over the beast, image and number (Rev. 15:2, 5), which were involved in the move to stop the harvest — and who would join a movement under the ban? — and

likewise we have the completion of the marking of the foreheads in Ezek. 9:4, 11 before the scattering of the coals of fire over the city Ezek. 10:1, 2, 7.

- 21:3** **REV. 14:17:** And another angel came out of the temple which is in heaven, he also having a sharp sickle.
- REV. 14:16:** And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.
- 14:17**
14:16 **REV. 15:2, 5:** [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. . . . [3] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:
- 15:2, 5**
- 14:17** **EZEK. 9:4, 11:** [4] And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. . . . [11] And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.
- 14:16** **EZEK. 10:1, 2, 7:** [1] Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. [2] And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight. . . . [7] And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.
- 15:2, 5**

As in Ezekiel 10:7 coals of fire are given by one of the four cherubim to the man with the inkhorn to scatter over the city, so in Revelation 15:7 one of the four living ones gives to the seven angels **having** the seven plagues (verses 1, 6) seven golden vials full of the wrath of God. (Compare Ezek. 10:14 and Rev. 4:7.)

EZEK. 10:7; REV. 15:7; 15:1, 6: quoted previously.

EZEK. 10:14: And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

REV. 4:7: And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

- 15:7**
15:1, 6
4:7 The smoke in Rev. 15:8 is a similar figure to the cloud in Ezek. 10:2-4. In Rev. 15:2-4 we see the overcomers of the beast, image, and number on the glassy sea mingled with fire singing the song of Moses. . . and. . . the Lamb. This recalls Psa. 149:5-9, where the saints joyful in glory sing aloud. (Compare *R5451 top*, already referred to, and *What Pastor Russell Said*, page 387, already referred to also, answering *question 1*, page 386.)

REV. 15:8: And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

4:7 **EZEK. 10:2-4:** [Verse 2 quoted previously.] . . . [3] Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. [4] Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD S glory.

15:8

15:2-4

15:8

REV. 15:2-4: [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

PSA. 149:5-9: [5] Let the saints be joyful in glory: let them sing aloud upon their beds. [6] *Let* the high *praises* of God *be* in their mouth, and a two-edged sword in their hand; [7] To execute vengeance upon the heathen, *and* punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; [8] To execute upon them the judgment written: this honour have all his saints. [9] Praise ye the LORD.

15:2-4

Thus, as the prophecy of Ezek.10:3 shows, when the man with the inkhorn was called upon to receive the coals of fire to scatter over the city (vs. 2), The cloud filled the inner court. Then (verse 3) it filled the house the temple upon whose threshold the glory of the Lord took its position, and the court was full of the brightness of the Lord s glory.

EZEK. 10:2, 3: quoted previously.

Similarly, when the seven angels having the seven last plagues were given the vials (bowls) of wrath as the man with the inkhorn was given the coals of fire the temple is full of smoke from the glory of God and from His power; and no one was able to enter the temple, till the seven plagues of the seven angels were completed. (Rev. 15:8, *Diag.*) The great multitude (Rev. 7:9, 15), the Ancient Worthies (Heb. 11:39, 40) and the dead world (Rev. 20:12) must wait.

REV. 15:8, *Diag.*: And the TEMPLE was full of Smoke from the GLORY of GOD, and from his POWER; and no one was able to enter the TEMPLE, till the SEVEN Plagues of the SEVEN Angels were completed.

REV. 7:9, 15: [9] After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; . . . [15] Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

HEB. 11:39, 40: [39] And these all, having obtained a good report through faith, received not the promise: [40] God having provided some better thing for us, that they without us should not be made perfect.

15:8

7:9, 15

20:12

REV. 20:12: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

15:8

Obviously the smoke in Rev. 15:8, as in Isa. 6:4; 1 Kings 8:6, 10-12 the cloud do not refer to confusion in Babylon either, but all are associated with the glory of God.

7:9, 15 **REV. 15:8:** And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

ISA. 6:4: And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

20:12 **1 KINGS 8:6, 10-12:** [6] And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims. . . . [10] And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, [11] So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. [12] Then spake Solomon, The LORD said that he would dwell in the thick darkness.

15:8 Coming out of a place does not necessarily mean forsaking a condition as in the case of Rev. 18:4 where the Lord's people are called upon to leave Babylon. In Rev. 15:6 source is evidently the meaning of coming out of the temple (compare out of in Rev. 16:13). Just so in Rev. 14:18 the angel is not forsaking the altar by his coming out. So these angels with the plagues are not to be understood as coming out of the nominal church temple, but rather their source is the temple of the tabernacle of the testimony in heaven (Rev. 15:5; Cf. Rev. 11:19). The meaning of the smoke filling it is expressed on the inside cover page of every Tower from 1895 onward in second sentence under heading:

To us the Scriptures Clearly Teach,

which cites Rev. 15:5-8 [See Appendix L]. The true not the nominal temple will be the meeting place between God and men throughout the Millennium. (Cf. *Reprint, p.172, par. 4* note, however, that the date has to be extended later.) Yet some probably go back to *R511, par. 3*, in the effort to understand the plagues.

REV. 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.

REV. 15:6: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

18:4 **REV. 16:13:** And I saw three unclean spirits like 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.

15:6 **REV. 14:18:** And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

16:13 **15:5** **11:19** **REV. 15:5:** And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

15:5-8 **REV. 11:19:** And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

18:4 **REV. 15:5-8:** [5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: [6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. [7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. [8] And the temple was filled with

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15:6 smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

16:13 **R172:2:** Really, we, as living stones, are now being taken out of the quarry of humanity, fitted, shaped, trimmed and polished for our positions in the glorious temple of God, and this is the work of this gospel age. Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit. Eph 2:20-22. Solomon, the peaceful and wise king, built the pattern, so a wiser and a greater than Solomon, called the Prince of Peace, is to build the antitypical temple. As the building of the temple required seven years (1 Kings 6:38), and much or nearly all of the materials used were made ready before the work of construction began, so with the building of this antitypical temple. We believe that the seven years (harvest) from the autumn of 1874 to 1881, is the time for the construction of this temple, **i.e.**, the bringing of all the members fruit-bearing branches of the Vine into the perfect spiritual condition. And the living stones for this temple selected and prepared during this gospel age, were nearly all ready before the construction commenced (1874), and must **all** be ready before the temple is completed, and it must be **completed** before the glory of the Lord fills it. 2 Chron. 5:1-13 and Rev. 15:8.

R511:3: Seven is often used as the symbol of **completeness**; so this seventh plague completes the trouble coming, and will result in the complete unveiling of Satan's deceptions and the binding or destruction of his power and influence. The result of this trouble brings conviction to some. This is shown by the great voice from the Temple saying, **It HAS been done!** (Literal translation.) When last we saw the temple, or the nominal church, it was filling with **smoke** and casting out the faithful messengers of truth, saying, Go your ways; pour out the plagues; do all you can (Rev. 15:8; 16:1), boastfully relying on internal strength. But now, when the seventh has been poured out, we hear this nominal temple saying, **It has been done;** we are now convinced of the truths uttered by the faithful messengers whom, in our ignorance and pride, we cast out from us: Who told us that we were in darkness and great distress was coming upon us, and that our **systems**, which we so fondly cherished, were to crumble into dust. It has been done even as they declared; Babylon is utterly destroyed; as a great millstone cast into the sea, she shall rise no more.

Who or what are represented by these seven angels? Their bright raiment and golden girdles indicate that they are not of the nominal Christians nor nominal Christian world. Golden girdles would no doubt, if these angels represented the true church, correspond to the curious girdle of the ephod (Exod. 39:5; 28:2, 8, T33) which was worn after the blood of the Lord's goat has been sprinkled. (Lev. 16:15, 23, 24; T72:3; T73:3; T74:1, 2) These angels would therefore not represent the saints in the flesh. When the sixth pours out his bowl (Gr. *phialen*), the Euphrates is dried up in order that the way of the kings from the east (Gr. rising of sun) might be prepared. (Rev. 16:12) Compare Rev. 7:2, *Diag.* evidently referring to our Lord (Cf. Rev. 14:1, *Diag.*; Mal 4:2; Matt. 13:43 including his church). If the angels in Rev.16 represent the saints in glory, who are the kings from the sunrising whose way the sixth angel would be preparing?

15:8

EXOD. 39:5: And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

15:8
16:1

EXOD. 28:2, 8: [2] And thou shalt make holy garments for Aaron thy brother for glory and for beauty. . . . [8] And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

T33: This Curious Girdle seems to say, This is a **servant**, and as this is the girdle of the Ephod it tells us that this one is The Messenger [servant] of the Covenant whom ye delight in. Mal. 3:1

One part of the Ephod which represents the New Covenant was guaranteed at Calvary: for was not our Lord's death the blood of the New Covenant in which his members share? Matt. 26:28; 1 Cor. 10:16

The other part is incomplete as yet except as the heavenly Father sees its fulfilment in the future: for the Abrahamic Covenant promised the development of the Seed of Abraham, through whom the New Covenant will bless all the people, and this Seed is not yet complete. True, our Lord Jesus is **the** Seed, yet God foresaw and has foretold the larger seed, spiritual, which will include the Body, the Church with the Head. (Gal. 3:16, 29) And the Apostle points out that an earthly seed of Abraham will also share the work of blessing the world, yet spiritual Israel is the true seed: as it is written, The son of the bond woman shall not be heir with the son of the free woman. Gal. 4:22-31

16:12

7:2

14:1

16

Concerning the natural seed of Abraham, and as proving that they will not be members of the Priest who will do the blessing, the Apostle says: As concerning the Gospel [the spiritual part of the Covenant] they [the literal seed] are enemies for your sakes; but as touching the election they are [still] beloved for the fathers' sakes. For the gifts and callings of God are not things he will repent of. For this is **my Covenant TO THEM** There shall come out of Zion [the spiritual Church] the Deliverer [this great High Priest, the Servant of the Covenant Jesus, the Head, and the little flock, his Body], and shall turn away ungodliness from Jacob. They are to be **first** blessed by the spiritual or true Seed and may later become associate laborers. Rom. 11:26-29

LEV. 16:15, 23, 24: [15] Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: . . . [23] And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there: [24] And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

T72: The Atonement Day Burnt-Offerings

And Aaron shall come into the Tabernacle of the congregation [the Holy] and shall put off the linen garments which he put on when he went into the Holy *place* [the Most Holy] and he shall leave them there; and he shall wash his flesh with water in the holy place [the Court] and put on his [usual] garments [the garments of glory and beauty] and come forth and offer his burnt-offering and the burnt-offering of the people, and make an atonement for himself [the Body the Church the little flock] and for the people (Lev. 16:23, 24), the same atonement illustrated or typified from another standpoint.

T73: As the sin-offerings illustrated the sacrificial death of the Redeemer, so the burnt-offering following illustrated God's manifested acceptance of the **same** sacrifice. Let us not forget that God thus indicates that he will not **manifest his acceptance** of the better sacrifices than bulls and goats, until the sacrifices for sins are complete, and the true High Priest is robed in the honor and glory of his office, represented in the change of garments. During the time of making the sin-offering he wore only the white linen garments. Afterward (and usually) he wore the glorious garments illustrative of the honor and glory conferred upon him. During the Gospel age the sin-offerings progress and no honor is bestowed upon the priests, but at its close comes the outward manifestation of God's approval and acceptance of them in the putting of glory and honor upon the priests who made the sacrifices, and in the blessing of the **people** for whose sins they atoned.

T74: The burnt-offering was burned on the altar in the Court, thus teaching that God will manifest his acceptance of the sacrifice of the whole Body (Head and pieces, or members) in the sight of all in the Court condition, namely, to **all believers**. But before this **manifestation** to believers of God's acceptance of the work, the scape-goat company is sent away, and the robes of the Priest changed.

As the white robes worn throughout the work of sacrifice **covered the Body** and represented the justification of **the Body**, their purity in God's sight through Christ, so the garments of glory and beauty, put on subsequently, represent the glories of the Church's position and work in the future, after the new creatures shall have been perfected, after they shall have gone beyond the Veil. The washing with water at this time signifies that, though the white garments (imputed righteousness of the Body) are now removed, it does not signify the reimputation of sin, but the completion of the cleansing, making the Body **perfect** in resurrection completeness the garments of glory and beauty representing the glory, honor and immortality of the First Resurrection to the divine nature. The washing further shows that the sins of the people for which atonement had been made do not attach to or contaminate the purity of the priest.

REV. 16:12: And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

REV. 7:2, Diag.: And I saw Another Angel ascending from the Sun-rising, having the Seal of the living God; and he cried with a loud Voice to the FOUR Angels, to whom it was given to injure the EARTH and the SEA,

REV. 14:1, Diag.: And I saw, and behold, the LAMB standing on the MOUNT Zion, and with him a Hundred and Forty-four Thousand [persons,] having his NAME and the NAME of his FATHER written on their FOREHEADS.

MAL. 4:2: But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

MATT. 13:43: Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

See **REV. 16.**

Evidently the scattering of coals of fire . . . over the city (Ezek. 10:2) corresponds to the pouring out of the bowls (*phiales*) of wrath, given by the one of the four beasts (Gr. *zēa*, living) whose faces correspond to those of each of the cherubim (Ezek. 10:14, 15; 1:3, 4, 10; Cf. Rev. 4:7, *Diag.*), one of whom gives the coals of fire in Ezekiel. If this is not sufficient to identify the seven angels with the work of the man with the inkhorn, including perhaps what can be seen with the help of his six volumes, etc., we see one of these angels, probably *Volume 2*, showing Babylon to the Apostle John, representing those having tarried (John 21:20-24) till our Lord's return, being in Spirit on the Lord's (Millennial) day, in Revelation 17. Who more humbly than Brother Russell refused our worship as the angel did John's in Rev. 19:10; 22:8, 9 (Cf. Rev. 17:1; 21:9)? Cf. Rev. 1:1; 22:16.

16:12

EZEK. 10:2: And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

7:2

EZEK. 10: 14, 15; 1:3, 4, 10: [10:14] And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle. [15] And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar. . . . [1:3] The word of the LORD came expressly

14:1

unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him. [4] And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. . . . [10] As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

REV. 4:7, *Diag.*: And the FIRST LIVING ONE resembled a Lion, and the SECOND Living one resembled a Steer, and the THIRD Living one having the FACE of a Man, and the FOURTH Living one was like to a flying Eagle.

JOHN 21:20-24: [20] Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? [21] Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? [22] Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. [23] Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? [24] This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

4:7

17

19:10

22:8, 9

17:1

21:9

1:1

22:16

See **REV. 17.**

REV. 19:10; 22:8, 9: [10] And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. . . . [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. [9] Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

REV. 17:1; 21:9: [17:1] And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: . . . [21:9] And there came unto me 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.

REV. 1:1; 22:16: [1:1] The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: . . . [22:16] I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

4:7

For quotes from newspaper articles from the 1970 s and the developments toward fulfilment of prophecy, see pages 124 to 127 of this book.

The following quotations are from the 1912 foreword of *Volume Four*, already cited:

The Image of the Beast

D:iii: [For full quote see page 103, 104 of this book.]

In order to see why the Protestant Federation of Churches should be symbolized as the Image of the Beast and as the False Prophet, we must examine other symbolical Scriptures.

. . .

Dx, xi: [For full quote see page 115 of this book.]

Revelation

- 19:10** The Evangelical Alliance, an organization of the different Protestant denominations, was formed in 1846 for the very purpose of doing in their own way the same thing that Catholicism would do in its own way. . . .
- 22:8, 9** The Bible says, however, that before the Image can do any particular harm it must receive life from the two-horned Beast. (Rev. 13:15) This two-horned Beast with horns like a lamb, but a voice like a dragon, we believe represents the Church of England, which is not a party to the Evangelical Alliance. The Church of England makes the claim which the Church of Rome makes that she is the true Church; . . . that she has the original apostolic succession; and that no one is commissioned to preach unless he has had divine, apostolic hands laid upon him. This has been the contention of the Church of England for centuries, and constitutes the difference between that Church and all other Protestant denominations.
- 17:1**
- 21:9**
- The Scriptures indicate that the Church of England will become intimate with the Evangelical Alliance and will give it apostolic authority to preach. Because of this union the Alliance will be able to say, We have apostolic authority to preach. Let no one speak unless he has our sanction. This action on their part is described in Rev. 13:17. None will be allowed to buy or sell spiritual things in the spiritual market unless he has either the mark of the Beast or the mark of the Image.
- 1:1**
- 22:16** In Rev. 16:13 we find mention of the False Prophet, another representation of the Image the vitalized product of the Evangelical Alliance, which has taken the form of Church Federation, and has today a great deal of vitality. Whether we can expect it to have more remains to be seen. The Scriptures clearly indicate that the Image of the Beast is to get so great power that it will do the same thing that the Roman Catholic Church did in the past; and that the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power the Dragon.

Regarding the churches and the civil power, see pages 125 and 126 of this book for Newspaper quotes on this subject.

Let us now consider the prophetic outline in the Scriptures themselves to see why, in the *1912 foreword of Volume Four*, after saying on *page xi, par. 3* that In Rev. 16:13 we find mention of the False Prophet, another representation of the Image the vitalized product of the Evangelical Alliance, which has taken the form of Church Federation, and had today a great deal of vitality and that whether we can expect it to have more remains to be seen, he adds, on *Dxviii, last sentence in par. 1 and par. 2*.

- 13:15** **REV. 16:13:** And I saw three unclean spirits like 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.

Dxviii: Not yet, But Soon:

. . . . Nevertheless Armageddon cannot yet be fought.

Gentile times have but few (written or published in 1912, the original reading, as I [Ludlow Loomis] recall was two years) years to run. The Image of the Beast must yet receive life power. It must be transformed from a mere mechanism to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates, will come from the two-horned Beast, which we believe symbolically represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it, but must follow perhaps a year after, according to our view of the Prophetic Word.

13:17

16:13

Revelation

16:13

16:13

Time Sequences

Let us now take up the time order of fulfilments as indicated in the Bible itself.

- 13:15** (1) Life is to be given to the Image of the Beast Rev. 13:15, *Diag. (Pneuma)*
- 13:15** **REV. 13:15, Diag:** And it was given him to give Breath to the IMAGE of the BEAST, that the IMAGE of the BEAST should both speak, and cause that as many as would not worship the IMAGE of the BEAST should be killed.
- 9:18, 20** (2) The killing is not to be taken literally (Cf. Rev. 9:18, 20, during the sixth, or
9:13 reformation trumpet period. Cf. Rev. 9:13; Rom. 6:7; Col. 3:3; Luke 16:22, 23, regarding
13:17 symbolic death cessation to a former condition) in this case by an attempt to silence or suppress. (Rev. 13:17)
- 9:18, 20** **REV. 9:18, 20:** [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. . . . [20] And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:
- 9:13** **REV. 9:13:** And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,
- ROM. 6:7:** For he that is dead is freed from sin.
- COL. 3:3:** For ye are dead, and your life is hid with Christ in God.
- LUKE 16:22, 23:** [22] And it came to pass, that the beggar died, and was carried by the angels into Abraham s bosom: the rich man also died, and was buried; [23] And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- REV. 13:17:** And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
- 13:17** (3) The victory gained by the overcomers, who will not be silenced. Rev. 15:2-4; Cf. Rev. 14:1-5; Psa. 149:5-9; *What Pastor Russell Said, pg. 386, Ques. 1; R5451, top of page.* [All references previously quoted.]
- 15:2-4** (4) After (*meta tanta*) these (things) seven bowls of wrath given to seven angels
14:1-5 having the seven last plagues, Rev. 15:1, 5, 7, by one of the four living ones. (Compare description in Rev. 4:7 [*Diag.*] with the faces of the cherubim in Ezek. 1:1, 10; 10:14, one of whom gives the man with the inkhorn coals of fire to scatter over the city [Ezek. 10:2, 7] when his work of marking foreheads of the Lord s servants shall be completed.) Ezek. 9:2-4, 11; Rev. 7:1-4. See again Psa. 149:5-9 and what follows it. [All references previously quoted.]
- 15:1, 5, 7**
4:7
- 7:1-4** (5) Drying up of the Euphrates Cf. smiting of Jordan (2 Kings 2:8); *What Pastor Russell Said, pg. 626 in answer to Question 2, pg. 625)*
- 2 KINGS 2:8:** And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.
- Q625, 626: Ques: 2: How is Satan to be loosed at the close of the Millennial Age?**
Answer: This binding process must go on to a considerable extent before the great Time of Trouble shall come. The Strong Man of the House must be bound before his goods can be spoiled. All the present institutions of the world are Satan s goods and arrangements. These will be spoiled in the great time of anarchy which will make ready for the establishment of

the Kingdom of Messiah. Before anarchy comes Satan must be bound. How will it come then, if he be bound? The collapse of Babylon will indicate that Satan has been quite fully bound. He is working very hard with ecclesiastical systems and false doctrines. Their collapse will mean his binding.

When will this be? Not right away. It is identified with the smiting of the river Jordan; but before the river will be smitten the war will come to an end. After the war, the church systems will have a great deal of prosperity for a while. The depleted kingdoms of the earth will feel the need of these denominational supports, and they will get it. The preachers are now working to get men to go to the front. In Great Britain and Australia, ministers of the Gospel of Christ, go out and do recruiting. They are doing what they can to encourage and aid the war. Sometimes they even preach in their pulpits with their uniforms on. The governments like this.

The church and the state are getting pretty well welded together. They depend upon each other, and will get pretty closely united in the time of need. Then these nominal churches will become quite prominent and churchianity will be given great power. At that time one who does not go in with them will be considered an anarchist. They will inquire, 'Why do you not get into the ranks as others do?' and their conclusion will be, 'Oh, you are an anarchist!' Then they will be disposed to look with disfavor upon every one who will not go in with the general run, and will be inclined to regard him as an enemy. As the education of the people along the lines of Truth increases, the people will see the Truth more and more. Consequently, and eventually, there will come a division of the people and the fall of Great Babylon. The people will come to see that it represents mere morality, not real Christianity. One can see this going on now in the world, to some extent.

Real Christianity is not being rightly appreciated except by a few. But through the spread of the Truth and the consequent division of the waters, churchianity will collapse. A little later on we may expect a separation of the two classes in the church. This will mean persecution. Then the Great Company, not willing to share the persecution, will, because of it, fall away; but the Little Flock Class will not be ashamed of persecution. After the Church has thus been separated by persecution, then the Little Flock will, by and by, be taken away entirely by the whirlwind. They will thus be taken into Heaven. It might be through anarchy about the time when Great Babylon will collapse. The division of the people will come first, followed by the persecution of the Church. Then comes the fall of Babylon, after which the great anarchy and trouble will come on the world. Babylon will fall before the kingdoms will fall; for in the Book of Revelation we read that the kings of the earth will stand afar off when they behold Babylon fall, and see the smoke of her burning. That means that they will not come in to help her. They will perceive that the masses of the people have turned against churchianity. At that time, no doubt, the people will be in such a humor they will be glad to get rid of us also. Shortly after Babylon goes down, the great conflagration will reach the whole world. Rev. 18:1-20.

- 18:1-20
- 16:12-14, 16
19:13, 15, 19
14:17-20
14:14-20
19:17, 18
19:19-21
16:17-21
- 16:12-14, 16
- (6) The gathering to Armageddon, following the pouring out of the sixth bowl of wrath (Rev. 16:12-14, 16; Cf. 19:13, 15, 19) Note that the harvest of the vine of the earth (Rev. 14:17-20) follows the completion of the reaping of the wheat and the earth was reaped. Rev. 14:14-20; *D14:3 to D20*. Compare also Psa. 149:5-9 with Psa. 2. Compare also Ezekiel 39:17-20; Rev. 19:17, 18, 19-21 The Battle of Armageddon, the earthquake, and hail Rev. 16:17-21; compare Ezek. 38:18-22.

REV. 16:12-14, 16: [12] And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [13] And I saw three unclean spirits like 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. [14] For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . [16] And he gathered them together into a place called in the Hebrew tongue Armageddon.

REV. 19:13, 15, 19: [13] And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. . . . [15] And out of his mouth goeth a sharp sword, that with it

he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. . . . [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.

19:13, 15, 19

REV. 14:14-20: [14] And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. [15] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. [16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. [17] And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

14:14-20

D14:3-D20: [For quote p. 14-19 see page 151-154 of this book. Page 20 is quoted here.]

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Hear ye now what the Lord saith, . . . Hear ye, O mountains [kingdoms], the Lord s controversy, and ye [hitherto] strong foundations of the earth [society]; for the Lord hath a controversy with his [professed] people, He will give those that are wicked to the sword. Jer. 25:31; Micah 6:1, 2

Hear again the Prophet Isaiah concerning this controversy: Come near, ye nations, to hear; and harken, ye people: let the earth hear, and all that is therein: the world, and all things that come forth of it [all the selfish and evil things that come of the spirit of the world]; for the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath [taking the future standpoint] utterly destroyed them, he hath delivered them to the slaughter; . . . and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord s vengeance, and the year of recompenses for the controversy of Zion. Isa. 34:1, 2, 7, 8

Thus the Lord will smite the nations and cause them to know his power, and he will deliver his faithful people who go not with the multitudes in the way of evil, but who wholly follow the Lord their God in the midst of a crooked and perverse generation. And even this terrible judgment upon the world, as nations, thus dashing them to pieces as a potter s vessel, will prove a valuable lesson to them when they come forth to an individual judgment under the Millennial reign of Christ. Thus, in his wrath, the Lord will remember mercy.

PSA. 149:5-9: quoted previously.

See PSA. 2 quoted on page 157 of this book.

EZEK. 39:17-20: [17] And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. [18] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. [19] And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. [20] Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

REV. 19:17, 18: [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

- 19:17, 18** **REV. 19:19-21:** [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. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.
- 19:19-21** **REV. 16:17-21:** [17] And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. [19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.
- 16:17-21** **EZEK. 38:18-22:** [18] And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face. [19] For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; [20] So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. [21] And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. [22] And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

When Shall These Things Be?

17:5 We of today should be as interested in the events closing this age as the disciples were in Matt. 24:3. As Jesus cautioned them against counterfeit fulfilments, so we too must be on guard against semblances of fulfilments which do not fit details. There has never been an attempted suppression of the truth rendered effective by the vitalization of the Image of the Beast by the Church of England or its American Branch, the Protestant Episcopal, by recognizing the authority of the ordination of the ministry of these other Protestants, working in conjunction with the Romish Church. The work of sealing in the foreheads, though tapering off as places in the 144,000 are being acceptably filled (Cf. *B260:2-262*), as in John's case by a queen mother (Rev. 17:5; Cf. Matt. 14:3-12) acting through her daughter, John's beheading was brought about, so we may expect the attempt to stop the witness to the truth to come, not through anarchists and rioters opposed to the old order, but through churches acting through the state, followed by the fall of the former, and later, that of the latter.

MATT. 24:3: And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

B260:2-262: [For full reference see *Volume 2.*] John the Baptist's closing experiences are still more clearly marked by the trouble feature. Though he was not obeyed by the people (Matt. 17:12), they for a short time recognized him as a servant and prophet of God (John 5:35); yet when he had announced the presence of Messiah his influence soon began to wane, as he had testified it would do, saying of Christ, He must increase, but I must decrease. So it must be in the end of this age: the work of the John class (the Elijah class) closes with the announcement that the Kingdom of Heaven is at hand, and that the King is present. This is now being done; and the exact words of John's testimony apply with equal force at this time of the Lord's second advent: There standeth one **among you** [present] whom ye know not, whose fan is in his hand, and he will thoroughly purge [cleanse] his [threshing] floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire—the great time of trouble. John 1:26; Matt. 3:12

As John decreased his special work being accomplished when his message was delivered so the Church in the flesh must decrease when its last message is given, until the last member has laid down his consecrated life, and passed beyond the veil into glory, thenceforth to be a member of the glorious, reigning Christ. As John said that Jesus must increase, so now that the real kingdom is about to be established we can confidently say that the King is present, and that his kingdom must increase until it fills the earth. And John's announcement of the harvest work—the gathering of the wheat, and the trouble coming upon the chaff—also finds its parallel in the present time. . . .

REV. 17:5: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

17:5 **MATT. 14:3-12:** [3] For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. [4] For John said unto him, It is not lawful for thee to have her. [5] And when he would have put him to death, he feared the multitude, because they counted him as a prophet. [6] But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. [7] Whereupon he promised with an oath to give her whatsoever she would ask. [8] And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. [9] And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. [10] And he sent, and beheaded John in the prison. [11] And his head was brought in a charger, and given to the damsel: and she brought *it* to her

mother. [12] And his disciples came, and took up the body, and buried it, and went and told Jesus.

In the case of the Reich Church, it was not vitalized by the Church of England (Rev. 13:11, 15), nor did the Hitler regime survive it, to lament over it. (Rev. 18:9-19) Nor did the suppression of *The Finished Mystery*, the spurious *seventh volume*, fulfill this. Rev. 13:15-17

13:11, 15
18:9-19

REV. 13:11, 15: [11] And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. . . . (see below vs. 15)

13:15-17

REV. 18:9-19: [9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. [11] And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: [12] The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, [13] And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. [14] And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. [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, [16] And 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! [17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, [18] And cried when they saw the smoke of her burning, saying, What *city is like unto this great city!* [19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, 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.

13:11, 15

18:9-19

REV. 13:15-17: [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

13:15-17

The prolongation of the time required to complete the work of filling the places in the 144,000 has perhaps been due to the fact that so many of the ones zealous in their activity consider the door to be closed, while others who know better neglect the witness work.

Nor does the giving of the bowls of wrath to seven angels having the seven last plagues to pour out precede the gaining of the victory over this attempted suppression not in advance of its attempt either. (Rev. 13:15-17; 15:1, 2, 5-7) If times and seasons are important in recognizing our Lord's presence, they are also necessary in the interpretation of prophecy during his presence. To select some passage in Bro. Russell's earlier writings and ignore his later expression which harmonizes with the Scriptures themselves may close the mind to the progress of events toward the true fulfilments and leave us unprepared. See *C24:4-25*.

13:15-17
15:1, 2, 5-7

REV. 13:15-17: quoted previously.

15:1, 2, 5-7

REV. 15:1, 2, 5-7: [1] And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. . . . [5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: [6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. [7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

C24:4-25: And, although chapter xi touches upon some of the most prominent characters and events of history, as we shall show, yet its testimony is still sealed to very many prophetic students because the *central item* of the prophecy, upon which much depends, has already had a seeming fulfilment. This manner of covering or hiding a prophecy until its due time to be revealed is by no means uncommon. And so confident have some prophetic students of the past felt that this central item has already been fulfilled, that in our English Bibles, common version, the marginal reference reads Fulfilled 171 to 168 B.C. The passage (Dan. 11:31) reads, Arms shall stand on his part, and they shall defile the Sanctuary of strength and shall take away the daily [literally, **the continual** sacrifice, and they shall place [or set up] the abomination that maketh desolate [or the desolating abomination].

The claim is that this prophecy was fulfilled by Antiochus Epiphanes, a Syrian king, when he forcibly entered Jerusalem and stopped the sacrificings to God in the Temple, and placed in the temple the idol of Jupiter Olympus.

This seeming fulfilment of the prophecy is sufficient to satisfy the general student, contented to believe what he is told; and it causes him to lose interest in the prophecy as one fulfilled in the far past and of no special interest to him. But the earnest student will note that it was foretold (verse 14) that the robbers of Daniel's people would indeed **attempt** to fulfil the vision (or would seemingly fulfil it), but would fail; and, further, that the Time of the End was a fixed time (verse 35); and that a full and correct interpretation could not be had *until* then. Hence such will not expect correct interpretations from the past. And neither will the careful student overlook the fact that our Lord drew attention to this very prophecy two hundred years after its claimed fulfilment, and told us to expect its fulfilment **future**, saying, Ye shall see [future] the abomination of desolation standing in the holy place. (Matt. 24:3, 15) Our Lord even added a caution, that we should take heed and not be mistaken regarding the real abomination, saying, Whoso readeth let him understand.

What, then, do these seven angels represent and their golden bowls full of the wrath of that God who lives for the ages of the ages? (Rev. 15:7 *Diag.*) What are the coals of fire given to the man with the inkhorn when his marking the foreheads is completed? (Ezek. 9:11; 10:1-7)

15:7

REV. 15:7, *Diag.* And one of the FOUR Living ones gave to the SEVEN Angels Seven golden BOWLS full of the WRATH of THAT God who LIVES for the AGES of the AGES.

15:7

EZEK. 9:11; 10:1-7: [9:11] And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me. [10:1] Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. [2] And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight. [3] Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. [4] Then the glory of the LORD went up from the cherub, and *stood*

over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD S glory. [5] And the sound of the cherubims wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh. [6] And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. [7] And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

Note the similarity of the description of the faces of the Cherubim, Ezek. 10:14, 15; 1:1, 10 and the four faces in Rev. 4:7, *Diag.* (young bullock corresponding to ox in Ezek. 1:10, though calf seems to be preferred by other modern translators in Revelation). This indicates the divine source of these bowls and coals of fire as does also their being gold. The golden girdles of the angels receiving them likewise indicates their being messages in the divine service. (Compare Rev. 1:13; Exod. 28:28; *T33*.) These are therefore not worldly nor unjustified men nor groups, nor would their golden girdles indicate that they represent primarily the church not glorified. Neither would their preparing the way of the kings from the sun-rising indicate them to be the glorified saints (Rev. 16:12 *Diag.*); for they would not be preparing their own way.

4:7

1:13

16:12

EZEK. 10:14, 15; 1:1, 10 : [14] And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle: [15] And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar. [1:1] Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God. . . . [10] As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

REV. 4:7, *Diag.*: And the FIRST LIVING ONE resembled a Lion, and the SECOND Living resembled a Steer, and the THIRD Living one having the FACE of a Man and the FOURTH Living one was like to a flying Eagle.

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

4:7

EXOD. 28:28: And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

1:13

T33: quoted page 172 of this book.

REV. 16:12, *Diag.*: And the SIXTH poured out his BOWL on the GREAT RIVER the EUPHRATES; and its WATER was dried up, so that the way of THOSE KINGS who are from the Sun-rising might be prepared.

It is one of these angels that shows John in the spirit on the Lord s day (Rev. 1:10) (the Millennium, symbolically) those who remained when our Lord returned (John 21:20-22) the vision, in Rev. 17:1; also one shows him that in Rev. 21:9.

16:12

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

1:10

17:1

21:9

JOHN 21:20-22: [20] Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that

1:10 betrayeth thee? [21] Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? [22] Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

REV. 17:1: And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

REV. 21:9: And there came unto me 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.

17:1

In both instances he attempts to worship the angel, and is forbidden to do so, in words such as the man clothed with linen, which had the inkhorn by his side (Ezek. 9:11; Rev. 19:10; 22:8, 9), would use. Are not these divinely used angels his works, and, in these latter passages, does he not personify them, as he through his works and perhaps those who use them included in the we by our returned Lord, who is evidently the angel ascending from (the) sun-rising, having (the) seal of (the) living God (Rev. 7:2), when he cries to the four angels (vs. 1) not to injure the earth, nor the sea, nor the trees till we have sealed the bondservants of our God in their foreheads? vs. 3, *Diag.*; Cf. Gen.1:1, 26; John 1:3; Col. 1:13-16.

21:9

19:10

22:8, 9

EZEK. 9:11: quoted previously.

7:2

7:1

7:3

REV. 19:10: And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

REV. 22:8, 9: [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. [9] Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

19:10

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

22:8, 9

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

REV. 7:3, *Diag.*: saying, Injure not the EARTH, nor the SEA, nor the TREES, till we have sealed the BOND-SERVANTS of our God on their FOREHEADS.

7:1

GEN. 1:1, 26: [1] In the beginning God created the heaven and the earth. . . . [26] And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

7:2

JOHN 1:3: All things were made by him; and without him was not any thing made that was made.

7:3

COL. 1:13-16: [13] Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: [14] In whom we have redemption through his blood, *even* the forgiveness of sins: [15] Who is the image of the invisible God, the firstborn of every creature: [16] For by him were all things created, that are in heaven, and

that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

[Restating the above] As in Rev. 7:3, our Lord, the Angel ascending from the sunrising (*Diaglott*), is shown doing the sealing and in Ezek. 9:4 the man with the inkhorn is seen doing this work, and as in Luke 12:37 our returned Lord is seen serving his servants with spiritual food, while in verses 42-44 this is shown to be the work of a faithful and wise steward, so in Ezekiel 10:7 the man with the inkhorn is given coals of fire, but in Rev. 15 and 16 we have these seven angels as the agency through which the plagues are poured out. It is also worthy of note that it is one of these angels that shows John the judgment of Babylon as one of them that shows him the bride, the Lamb's wife. (Rev. 17:1; 21:9) In each case John attempts to, or starts to, worship the angel. (Rev. 19:10; 22:8) In forbidding him, the angel claims merely to be a fellow-servant. (Rev. 19:10; 22:9)

7:3

15, 16
17:1
21:9
19:10
22:8
19:10
22:9

EZEK. 9:4: And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

LUKE 12:37: Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

LUKE 12:42-44: [42] And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? [43] Blessed *is* that servant, whom his lord when he cometh shall find so doing. [44] Of a truth I say unto you, that he will make him ruler over all that he hath.

EZEK. 10:7: quoted previously.

See **REV. 15 and 16.**

REV. 7:3; 17:1; 21:9; 19:10; 22:8, 9: quoted previously.

Taken individually, then, these angels may be understood to represent the six volumes and an interpretation of Revelation and Ezekiel yet to come. The fact that Rev. 15:1, 6 speaks of their already having the plagues before the vials are given to them would indicate that they would be published before this later use would be made of them. Perhaps the vials represent the vehicle or means to be used in bringing a portion of their message to the various classes indicated by the objects named as the recipients of the plagues. Since they were to appear before this final use would be made of them, the numerical order of these plagues need not indicate the order in which the books first appeared.

Another question: Is the temple in Rev. 15:8 the nominal church? Is the smoke the confusion in it? Some who go back to *R511* may think so; but from January 1896 onward, on the inside of the cover page, each Tower applied Rev. 15:8 to the true church under the heading:

15:1, 6

To Us the Scriptures Clearly Teach [See Appendix L]

This harmonizes with 1 Kings 8:10-12; 2 Chron. 5:13 6:1; Ezek. 10:3, 4; *R3283*, last par. in both columns; *R1750* first 2 pars. under above heading and NOTE between lines extending across the page, below the notice about subscriptions: also *R5822*: Exod. 40:34, 35.

15:8

15:8 **REV. 15:1, 6:** And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God. . . . [6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

REV. 15:8: And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

See *R511*.

15:1, 6

1 KINGS 8:10-12: [10] And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, [11] So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. [12] Then spake Solomon, The LORD said that he would dwell in the thick darkness.

15:8

2 CHRON. 5:13 - 6:1: [5:13] It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD; [14] So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God. [6:1] Then said Solomon, The LORD hath said that he would dwell in the thick darkness.

EZEK: 10:3, 4: quoted previously.

R3283: After Solomon s dedicatory prayer was finished, the Lord openly manifested his favor toward the King and all the people by accepting their sacrifices with fire from heaven, as we read: When Solomon had made an end of praying the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of Jehovah filled the house [the Temple]. . . . And when all the children of Israel saw how the fire came down and the glory of the Lord was upon the house, they bowed themselves with their faces to the ground upon the pavement and worshipped and praised the Lord, saying, for he is good, for his mercy endureth forever probably joining with the Levites in singing Psalm 136.

To our understanding of the teaching of Scripture, the fact that the materials for Solomon s Temple were prepared before its construction began, and were so perfectly fitted that no iron tool needed to be used in the construction, indicates that the antitype, this Gospel age, has seen the preparation of the various living stones, which when ready were marked of the Lord to their positions in the Temple, and fell asleep in Jesus until the time for the first resurrection, the time for the construction of the Temple. To our understanding we are now living in that time and have been in it since 1878. The living stones of the past have been brought together and the Temple is merely waiting for the few living stones which are still under process of trial and disciplining, chiseling and polishing. The resurrection change coming to each of these in turn places him with the fellow-members of the grand Temple of the Lord. The picture of the bringing of the Ark would seem to be another illustration of the same lesson the bringing of the members of the body of Christ from the Tabernacle or earthly condition to the heavenly or Temple condition. Soon the Ark will be in place, and priests and Levites and people are generally learning to sing of the Lord s mighty love and that his mercy endureth to completeness to the full limit to which mercy could be of service, benefit or advantage, to the completion, when every ear shall have heard, every eye shall have seen and every heart shall have shown appreciation, shall have come to a knowledge of the grace of God in Jesus Christ our Lord. Let us, as day after day rolls by, remember our threefold relationship then to this Temple: (1) We are still in process of preparation as living stones. (2) As members of the Royal

Priesthood carrying the Ark we are marching from the Tabernacle into the Temple condition; some of our number have already entered in and some are still on the way. (3) As the Lord's people the time has come for us to know, to sing with the spirit and understanding, the new song of divine mercy, justice, love and truth. Let us be faithful in each of these respects, fulfilling our parts, and ere long our course will be ended and the glory of the Lord will fill the Temple. It will be after this that the people will take up the refrain, for his mercy endureth forever to completeness.

R1750: That the Church is the Temple of the Living God peculiarly His workmanship; that its construction has been in progress throughout the Gospel age ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come to all people, and they find access to him. I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these living stones, elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium. Rev. 15:5-8.

[NOTE The above matter appeared on the second page of each issue in the same form until February 1, 1906, when two new opening paragraphs were added. The name of Mrs. C. T. Russell, as Associate Editor, was discontinued beginning with the issue of November 1, 1896. The name of publishers was changed from Tower Publishing Company to *WATCH TOWER BIBLE & TRACT SOCIETY*, beginning with the issue of April 15, 1898.]

R5822: To us the Scriptures Clearly Teach : [Same as *R1750*] [See Appendix L]

15:5-8

EXOD. 40:34, 35: [34] Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. [35] And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

The smoke filling the temple in Rev. 15:8 helps to identify these angels as the works of the man with the inkhorn; for as after one of the four living ones gives the vials to the seven angels having the plagues, the temple is filled with smoke, so when one of the corresponding four living ones gives coals of fire to be scattered over the city to the man with the inkhorn, the temple is filled with the cloud. (Ezek. 10:4)

REV. 15:8: quoted previously.

EZEK. 10:4: quoted previously.

15:8

As none could enter the temple (to minister) till the plagues were poured out, so the temple cannot become the meeting place between God and men, as on the inside cover of the Watch Tower in Brother Russell's day (see back cover of each *Dawn*) till after the fulfilment of Rev. 16 has swept away the old order. Nor could the great multitude (Rev. 7:15) begin to serve in the temple day and night, nor the Ancient Worthies be raised, nor the pure language be turned to the people (Zeph. 3:9) till after the fire of God's jealousy has thus devoured the earth. (verse 8) Compare Heb. 11:39, 40. This suggests also that none might receive the Holy Spirit till afterward (Joel 2:28) and that the possession of the Holy Spirit now indicates that one is begotten by it to the spirit nature (2 Pet. 1:4) and no member of an earthly class of Modern or Youthful Worthies. See also 1 Kings 8:10, 11; Isa. 6:4.

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

16

ZEPH. 3:9: For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

7:15

ZEPH. 3:8: Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

HEB. 11:39, 40: [39] And these all, having obtained a good report through faith, received not the promise: [40] God having provided some better thing for us, that they without us should not be made perfect.

7:15

JOEL 2:28: And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

2 PET. 1:4: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

1 KINGS 8:10, 11: quoted previously.

ISA. 6:4: And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

The Seven Last Plagues

In answer to a question in 1916, in which he expressed the thought in answer to another question. . . . Is Satan's Empire now in process of destruction? saying . . . I think Satan's Empire is in process of destruction. . . . Satan's empire is being shaken, but it has not gone yet, Brother Russell said, in answer to the question:

16 Are the vials of wrath of Rev. 16 now being poured out?

About the vials of wrath: I have not yet read the seventh volume of *Studies in the Scriptures*, and therefore have nothing to say about that. *What Pastor Russell Said, p.627, Ques. 2*

The spurious *seventh volume*, entitled *The Finished Mystery*, tried to make these and the Egyptian plagues fit the *Studies in the Scriptures* in the order in which they appeared.

On the seven last plagues, note future tense (*R5092, col. 2, par. 4, last sentence*)

R5092: If those who see do not have sufficient courage to obey the Lord, they will surely receive of her plagues by remaining in, and will probably have a large share in the punishments of the day of vengeance.

16 In this connection it is interesting to note that the Egyptian plagues and their two records in the Psalms, and the account of these plagues in Rev. 16, in no two instances follow exactly the same time order in respect to similarity or variety. This seems again to suggest that the volumes are not to be taken as the source of these seven plagues in the order in which the volumes were written. The above is evident from the following comparative table:

The Four Accounts of the Plagues

	Revelation	Exodus	Psalm 78	Psalm 105	Plagues	Volume s	Volume Pages
	"Woes" Rev. 8:13						
I	Rev. 9:1-12	10:12-19	46	34, 35	Locusts		
II	Rev. 9:13-21	8:16-19+		31+	Horses		
III	Rev. 11:15-19	12:29-33	51	36	Death		
7 Last Plagues or Vials or Bowls of Wrath -- Rev. 16							
I	Rev. 16:2	9:8-11			Ulcers	I	A245-342
II	Rev. 16:3	9:1-7	48, 44	29	Sea--blood	IV	D269-384
III	Rev. 16:8, 9 or 4-7‡	7:19-25	44	29	Rivers,Fountain s	III	C135-226
IV	Rev. 16:8, 9	8:21-24*	45*	31*	Sun	V	E301-404
V	Rev. 16:10, 11	10:21-23		28	Darkness	II	B287-362
VI	Rev. 16:12-16	8:5-7	45	30	Frogs	VI	F195-297
VII	Rev. 16:17-21	9:22-26	47, 48	32, 33	Hail		

*See Biblical Comments on Exodus 8:21, or Reprint 3995, par. 1. The beetle was supposed to be the incarnation of the Egyptian sun god. [See next page.]

‡ The altar in Rev. 16:7 may refer to the Great Pyramid, the "altar to the Lord in the midst of the land of Egypt" (Isa. 19:19, 20) — *Vol. 3, pages 309-376*, being part of *Vol. 3*; or it could refer to "*Tabernacle Shadows*" *pages 49-78*, where the satisfaction of God's justice upon the altar by the sacrifices of the "royal priesthood" and the atonement worked out with the scape-goat — representing a class of consecrated who, not fleeing out of Babylon, do partake of her sins and receive of her plagues. (Rev. 18:4)

+ It is difficult to see a connection between the horses of Revelation 9:13-21 or 9:1 and the "lice" (or sand-flies) of Exod. 8:16-19, though this seems to be the only Egyptian plague not accounted for in connecting these with Revelation. However, the Reformation which took many of their numbers could not be offset by the Papacy, even as the magicians could not duplicate the plague—*Exod. 8:18, 19; Rev. 9:20; Cf. also news items on pages 124 through 127 of this book.

R3995:1: Swarms of flies — Or beetles, the Hebrew word signifies a mixture of various swarms of insects.

R3995:1 Gnats, mosquitoes, house flies and cattle flies.

R5272:2 These plagues upon Egypt were intended in some measure to foreshadow, to illustrate, the plagues with which this Gospel age will end — the first three and the "seven last plagues." (Rev. 15:1)

F175 [Biblical Comments on Exod. 8:21]

R3995:1: The fourth plague — flies or beetles. The Hebrew word used in this connection is held to signify a mixture, that is various swarms of insects. The Septuagint translators, who lived in Egypt, considered the word to mean dog-flies; others hold that it signified beetles, a

peculiarly serious plague to the Egyptians, because the beetle was considered the incarnation of Kephna, the Sun god, and was forbidden to be killed. A writer says, — “Modern Egypt is sometimes visited with enormous swarms of beetles which inflict very painful bites, gnaw and destroy clothes, household furniture and leather, and consume or render unavailable all edibles.”

REV. 16:7: “ And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.”

ISA. 19:19, 20: “[19] In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. [20] And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.”

REV. 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.”

**REVELATION
WOES:**

Rev. 8:13 : And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

WOE I:

REV. 9:1-12: [1] And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. [2] And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. [3] And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. [4] And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. [5] And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. [6] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. [7] And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. [8] And they had hair as the hair of women, and their teeth were as *the teeth* of lions. [9] And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. [10] And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. [11] And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. [12] One woe is past; *and*, behold, there come two woes more hereafter.

WOE II:

REV. 9:13-21: [13] And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, [14] Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. [15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. [16] And the

**Scriptures from Chart on page 192:
EXODUS 10**

EXOD. 10:12-19: [12] And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. [13] And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts. [14] And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such. [15] For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. [16] Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. [17] Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only. [18] And he went out from Pharaoh, and entreated the LORD. [19] And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

EXOD. 8:16-19: [16] And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. [17] And they did so; for Aaron stretched out his hand with his rod, and

PSALM 78

PSA. 78:46:
He gave also their increase unto the caterpillar, and their labour unto the locust.

PSALM 105

PSA. 105:34, 35: [34] He spake, and the locusts came, and caterpillars, and that without number, [35] And did eat up all the herbs in their land, and devoured the fruit of their ground.

PSA. 105:31:
He spake, and there came divers sorts of flies, *and* lice in all their coasts.

number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. [17] And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. [19] For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. [20] And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: [21] Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

WOE III:

REV. 11:15-19: [15] And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. [16] And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, [17] Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. [18] And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. [19] And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

PLAGUE I:

REV. 16:2: And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. [18] And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. [19] Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

EXOD. 12:29-33: [29] And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle. [30] And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead. [31] And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. [32] Also take your flocks and your herds, as ye have said, and be gone; and bless me also. [33] And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.

EXOD. 9:8-11: [8] And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. [9] And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt. [10] And they took ashes of

PSA. 105:36:

He smote also all the firstborn in their land, the chief of all their strength.

PSA. 78:51:

And smote all the firstborn in Egypt; the chief of *their* strength in *the* tabernacles of Ham:

PLAGUE II

REV. 16:3: And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*; and every living soul died in the sea.

PLAGUE III:

REV. 16:4-7: [4] And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. [5] And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. [6] For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. [7] And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast. [11] And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

EXOD. 9:1-7: [1] Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. [2] For if thou refuse to let *them* go, and wilt hold them still, [3] Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain. [4] And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children s of Israel. [5] And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. [6] And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. [7] And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

EXOD. 7:19-25: [19] And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone. [20] And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood. [21] And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. [22] And the magicians of Egypt did so with their enchantments: and Pharaoh s heart was hardened, neither did he hearken unto them; as the LORD had said. [23] And Pharaoh turned and went into his house, neither did he set his heart to this also. [24] And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. [25] And seven days were fulfilled, after that the LORD had smitten the river.

PSA.78:48, 44:
[48] He gave up their cattle also to the hail, and their flocks to hot thunderbolts. [44] And had turned their rivers into blood; and their floods, that they could not drink

PSA. 105:29:
He turned their waters into blood, and slew their fish.

PSA. 78:44:
And had turned their rivers into blood; and their floods, that they could not drink.

PSA. 105:29:
He turned their waters into blood, and slew their fish.

PLAGUE IV:

REV. 16:8, 9: [8] And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. [9] And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

PLAGUE V:

REV. 16:10, 11: [10] And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, [11] And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

PLAGUE VI:

REV. 16:12-16: [12] And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [13] And I saw three unclean spirits like 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. [14] For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty. [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. [16] And he gathered them together into a place called in the Hebrew tongue Armageddon.

PLAGUE VII:

REV. 16:17-21: [17] And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. [19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in

EXOD. 8:21-24: [21] Else, if thou wilt not let my people go, behold, I will send swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*. [22] And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth. [23] And I will put a division between my people and thy people: to morrow shall this sign be. [24] And the LORD did so; and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants houses, and into all the land of Egypt: the land was corrupted by reason of the swarm *of flies*.

EXOD. 10:21-23: [21] And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt. [22] And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: [23] They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

EXOD. 8:5-7: [5] And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. [6] And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. [7] And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

EXOD. 9:22-26: [22] And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. [23] And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. [24] So there was hail,

PSA. 105:31:

He spake, and there came divers sorts of flies, *and* lice in all their coasts.

PSA. 78:45:

He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

PSA. 105:28:

He sent darkness, and made it dark; and they rebelled not against his word.

PSA. 105:30:

Their land brought forth frogs in abundance, in the chambers of their kings.

PSA. 78:45:

He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

PSA.105:32, 33:

[32] He gave them hail for rain, *and* flaming fire in their

PSA.78:47, 48:

[47] He destroyed their

remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. [25] And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. [26] Only in the land of Goshen, where the children of Israel *were*, was there no hail.

END OF CHART

vines with hail, and their sycamore trees with frost. [48] He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

land. [33] He smote their vines also and their fig trees; and brake the trees of their coasts.

As Israel compassed Jericho once each day for six days, but seven times on the seventh day (Joshua 6:3-5) whereupon the wall fell, so the seven last plagues come in the seventh trumpet period and Babylon falls.

JOSH. 6:3-5: [3] And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days. [4] And seven priests shall bear before the ark seven trumpets of rams horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. [5] And it shall come to pass, that when they make a long *blast* with the ram s horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

18:8 Rev. 18:8 says: Therefore shall her plagues come in one day, death, and mourning and famine; and she shall be utterly burned with fire. . . . , etc. Compare Rev. 17:16 *Diag.*

17:16 **REV. 18:8:** Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

18:8 **REV. 17:16, *Diag.*:** And the TEN Horns which thou sawest, and the BEAST, these will hate the HARLOT, and will make her desolate and naked, and will eat her FLESH, and burn Her with Fire.

17:16

In this rearrangement in the time order of plagues and woes, may the Lord be indicating that material is not to be used in the order in which the books were written?

The question may arise, in view of the scattered condition of the Lord s people, the inactivity of many of them if not indifference and the disagreement of opinions, how can a work of such magnitude be accomplished? Will the Lord not have to accomplish his ends by forces in the world? Or have these plagues been poured out before 1914, 1916, 1918, or 1946 without our realizing it?

In answer to the last question, we have but to recall the purpose of the book: Rev. 1:1 (Compare *Diaglott* and Rev. 22:10). It is not to satisfy our curiosity or to show us that these things were known in advance alone, but by knowing in advance, we are prepared for them for our part in connection with what is to come.

1:1
22:10

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

1:1 **REV. 1:1, *Diag.*:** A Revelation of Jesus Christ, which GOD gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, having sent by his ANGEL, to his SERVANT John,

1:1 **REV. 22:10:** And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

22:10 So far as the Lord s having to depend upon the force of numbers to accomplish his ends, the story of Gideon s band (Judges 6:11 to 8:12; Cf. Lev. 26:8; 1 Sam. 14:6-16) shows that he does not. He could use other means (2 Kings 19:7, 35); but he permits his faithful to have a share in his work, if they are courageous not fearing man (Josh.1:5-7) but like Gideon s 10,000 (out of 32,000) yet not off guard in drinking (Judges 7:2-7), like his 300 (so we must be watchful and prove what we accept 1 Thes. 5:21) against 120,000, with

15,000 reserves, if we may call them that, who were with the two kings (Judg. 7:12; 8:10). The Lord will accomplish his ends, and can do so without us (Luke 19:39, 40), but the foretold rejoicing and shouting were fulfilled without having to be done by stones. Zech. 9:9.

See **JUDGES 6:11 8:12.**

LEV. 26:8: And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

1 SAM. 14:6-16: [6] And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few. [7] And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I am with thee according to thy heart. [8] Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them. [9] If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. [10] But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a sign unto us. [11] And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. [12] And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel. [13] And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. [14] And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, *which* a yoke of oxen *might plow*. [15] And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. [16] And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another*.

2 KINGS 19:7, 35: [7] Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land. . . . [35] And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

JOSH. 1:5-7: [5] There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. [6] Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. [7] Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

JUDGES 7:2-7: [2] And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. [3] Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. [4] And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. [5] So he brought down the people unto the water: and the LORD said unto Gideon, Every one that

lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. [6] And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. [7] And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

1 THES. 5:21: Prove all things; hold fast that which is good.

JUDGES 7:12; 8:10: [7:12] And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude. . . . [8:10] Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

LUKE 19:39, 40: [39] And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. [40] And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

ZECH. 9:9: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The work of the Lord's people, like that of Ezekiel (16:2; 23:36, 45), is not that of punishing, but merely of judging — Ezek. 16:35-42; 23:46, 47.

EZEK. 16:2: Son of man, cause Jerusalem to know her abominations,

EZEK. 23:36, 45: [36] The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; . . . [45] And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

EZEK. 16:35-42: [35] Wherefore, O harlot, hear the word of the LORD: [36] Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; [37] Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. [38] And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. [39] And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. [40] They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. [41] And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. [42] So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

EZEK. 23:46, 47: [46] For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled. [47] And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

The events of the past few years help us to see that numbers and wealth are not always needed to deliver a message. The News media is not backward about publishing what is covered. What is under condemnation is soon made known to the public. (Luke 12:2, 3 may not have this specific application but is a similar illustration.)

LUKE 12:2, 3: [2] For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. [3] Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

Let us now see how some parts of *Studies in the Scriptures*, if placed under ban, might obtain effective publicity. After attempted suppression has proved the worthiness of the overcomers, who will not be repressed, to have part in a final witness (Rev. 15:2-4) and those faithfully witnessing now are being prepared for any future work like this and before the great multitude can be raised to serve day and night in the temple (Rev. 7:15), including many of them not yet having had their flesh destroyed either, and before the ancient worthies and the world are raised (Rev. 21:22-24; Isa. 1:26; 52:1, 2; 60) too, of course, these plagues must be poured out (Rev. 15:8; 16:1)

15:2-4
7:15
21:22-24
15:8
16:1

REV. 15:2-4: [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

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

15:2-4

REV. 21:22-24: [22] And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. [23] And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. [24] And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

ISA. 1:26: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

7:15

ISA. 52:1, 2: [1] Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. [2] Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

21:22-24

See **ISA. 60.**

REV. 15:8: And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

REV. 16:1: And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

Revelation

15:8

16:1

THE PLAGUES OF REVELATION 16

16:2 **I. Revelation 16:2:** This, upon the land, may be taken from the chapters of *Volume One* entitled *The Kingdoms of This World*, *The Kingdoms of God*, and *The Day of Jehovah* (during which the transition from the former to the latter is accomplished). This would surely produce a sore upon those who think they have established the kingdom of God on earth.

16:2 **REV. 16:2:** And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

16:2 Vs. 2 When the world's governments and nominal Christians think they have everything settled and opposition suppressed, what would be the effect on those having the mark of the (leopard-like) beast, and those worshipping his image of some things from *Volume 1, chapters 13-15?*

A: Chapters 13-15

The Kingdoms of This World. . . . The Powers that be, Ordained of God
Nebuchadnezzar's View of Them Daniel's View and interpretation The Kingdoms of This World Viewed from Another Standpoint The Proper Relationship of the Church to Present Governments The Divine Right of Kings Briefly Examined Claims of Christendom False A Better Hope in the Fifth Universal Empire. [A245-272]

The Kingdom of God. . . . Results of False Ideas of the Kingdom. . . The Earthly Phase of the Kingdom, Israelitish The Heavenly Jerusalem. . . Israel's Loss and Recovery. . . The Heirs of the Kingdom The Iron Rule, etc. [A273-306]

The Day of Jehovah. . . . The Day of Vengeance, the Day of Wrath A Time of Great Trouble Its Cause The Bible's Testimony Regarding It Its Fire and Storm, Its Shaking and Melting, Shown to be Symbolic. . . The Present Situation and the Future Outlook as Viewed by Opposing Parties, Capitalists and Wage-Workers A Remedy Which Will Not Succeed. . . [A307-342]

16:3 **II. Revelation 16:3:** This, upon the sea, will probably be taken from *Volume Four*, perhaps from the chapter entitled *The Preparation of the Elements* though almost anything in this volume would appeal to the more radical phase of the sea class, causing the separation of the serum from the clot, as in a dead man's blood, the clot rapidly putrefying, or in plain words, the separation of the conservative and radical elements, the latter soon going into perdition. This and the drying up of the Euphrates may correspond to Elijah's smiting Jordan. (2 Kings 2:8; Rev. 16:12)

16:12 **REV. 16:3:** And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

16:3 **2 KINGS 2:8:** And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

REV. 16:12: And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

16:12 Vs. 3 Certainly much in *Volume Four* would appeal to the more radical element of the masses, the restless sea class, separating it (the whole) into rapidly putrefying clots and the more conservative serum faction; for instance such as

16:3 . . . **The Preparation of the Elements for the Great Fire of God's Indignation** . . . The Social Elements Preparing for the Fire The Heaping of Treasures The Increase of Poverty Social Friction Nearing Combustion A Word from the President of the A.F. L. . . . Selfishness and Liberty in Combination Independence as Viewed by the Rich and by the Poor Why Present Conditions Cannot Continue Machinery an Important Factor in Preparing for the Great Fire. . . . Labor's View of the Situation, Reasonable and Unreasonable The Law of Supply and Demand Inexorable upon all The Outlook for Foreign Industrial Competition Appalling. . . . Kier Hardie, M.P. on the Labor Outlook in England Hon. Jos. Chamberlain's Prophetic Words to British Workmen National Aggression as Related to Industrial Interests Herr Liebknecht on the Social and Industrial War in Germany Resolutions of the International Trades Union Congress Giants in These Days List of Trusts and Combines (This should be brought up to date.) Barbaric Slavery vs. Civilized Bondage The Masses Between the Upper and Nether Millstones The Conditions Universal and Beyond Human Power to Regulate.

16:4 **III. Revelation 16:4:** *The Work of the Harvest* chapter in *Volume Three* would be effective against the channels and sources of the teaching of Babylon the seminaries, clergy, and other teachers symbolized by the fountains of waters and rivers. Blood here would represent a condition rendering them unfit to drink a condition which would indicate them to be devoid of the principle which would give life (justification) compare Gen. 9:4 as the water of life (Rev. 22:17) shed blood being a symbol of death, literal or otherwise.

REV. 16:4: quoted below.

22:17

GEN. 9:4: But flesh with the life thereof, which is the blood thereof, shall ye not eat.

REV. 22:17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Vss. 4-7 *Volume Three* deals with the rivers of Babylon (Psa. 137:1) and their fountains of waters, the channels and sources.

22:17

REV: 16:4-7: [4] And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. [5] And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. [6] For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. [7] And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

16:4-7

16:4-7

PSA. 137:1: By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

Rev. 16:5, 6 expresses the thought given in Jer. 8:14, from which this volume [*Volume 3*] and chapter (page 158) quotes: 'The Lord hath put us to silence, and given us bitter poison-water to drink.

Compare vs. 6 with Jeremiah 8:14, which chapter 6 quotes on page 158. . . . The Lord hath put us to silence, and given us bitter poison-water to drink. (See margin)

REV. 16:5, 6: quoted previously.

16:5, 6

16:6 **JER. 8:14:** Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

Some of its topics in this *Work of the Harvest* chapter [C135-226] are Gathering the Wheat Bundling and Binding and Burning the Tares Their Origin and Prolific Growth Consumed Like the Chaff of the Jewish Harvest. . . . The Casting Off, Gradual Fall and Final Destruction of Babylon The Sealing of the Servants of God Before the Plagues Come upon Babylon (How many of the Truth People have forgotten this?) (Rev. 7:1-3; 13:15-17; 15:1, 2, 5-7; Ezek. 9:4, 11; 10:1, 2, 7; Rev. 14:16-19). . . . The Testing and Sifting of the Wheat The Wise, Separated from the Foolish Virgins. . . .

JER. 8:14: quoted previously.

7:1-3

13:15-17

15:1, 2, 5-7

14:16-19

C158: The succeeding verse shows that many of the rejected will realize the troubles coming, yet will still be blind to their real cause. They will say, Let us unite ourselves and entrench ourselves in the strong cities [governments], and **keep silence**. They somehow realize that neither reason nor Scripture supports their false doctrines, and that the wisest method is to keep silent, in the shadow of old superstitions and under the protection of so-called Christian governments. They are here represented as saying very truly: The Lord hath put us to silence, and given us bitter poison-water to drink. The only refreshment they may have is the cup which they have mixed (the poison of bitter error, the doctrine of devils, mingled with the pure water of life, the truth of God's Word). Shall not such as are of and who love Babylon, and who are therefore unready to obey the command, Come out of her, be forced to drink the cup of their own mixing? Shall not such be forced to admit the falsity of their doctrines? They surely shall; and they will all be thoroughly nauseated by it. The next verse tells of the disappointment of their expectations, which were that their bitter (poison-water) doctrines would have converted the world and brought about the Millennium. They say, We looked for peace, but no good came; and for a time of health, and behold trouble! The disease of nominal Zion will grow rapidly worse from the time of her visitation and rejection, when the Israelites indeed, obeying the divine call, begin to come out of the nominal systems.

See **C135-226:** [*Chapter 6: The Work of the Harvest*].

REV. 7:1-3: [1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

7:1-3

REV. 13:15-17: And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

13:15-17

REV. 15:1, 2, 5-7: [1] And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. . . . [5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: [6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen,

and having their breasts girded with golden girdles. [7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

15:1, 2, 5-7

EZEK. 9:4, 11: [4] And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. . . . [11] And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

EZEK. 10:1, 2, 7: [1] Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. [2] And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight. . . . [7] And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

REV. 14:16-19: [16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. [17] And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

14:16-19

For explanation of verse 7, the altar in Revelation 16:7 may refer to the Great Pyramid, the altar to the Lord in the midst of the land of Egypt (Isa. 19:19, 20) *Volume Three*, pages 309-376, this chapter being part of *Volume Three*; or it could refer to *Tabernacle Shadows*, pages 49-78, where the satisfaction of God's justice upon the altar by the sacrifices of the royal priesthood and the atonement worked out with the scape-goat representing a class of consecrated who, not fleeing out of Babylon, do partake of her sins and receive of her plagues. (Revelation 18:4) Thus also the blood of the souls in Rev. 6:10 (under the altar) are avenged. (See also Rev. 18:6, 24.)

REV. 16:7: quoted previously on page 205 of this book.

16:7

Isa. 19:19, 20: [19] In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. [20] And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

See *C309-376*.

18:4

See *T49-78*.

6:10

18:6, 24

REV. 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.

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

REV. 18:6, 24: [6] Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. . . . [24] And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

18:4 In Rev. 6:10 we found the souls under the altar crying for the avenging of their blood. In Revelation 16:4-6 (Cf. Rev. 18:24 and Jer. 8:14) we find their blood being avenged. If we take the blood to represent the life (Gen. 9:4) and the truth as the source or channel of our life (John 5:39, 40; 6:63, 68), we can see also how those who replaced the truth with the mixture of their creeds are in this plague compelled to drink blood (Cf. *D592:2*); the creeds they have mixed with the water of life giving truth becoming obnoxious to them (*C158:1*), like the Egyptians (Exod. 7:24), and they dig elsewhere (in Men's ideas) for something to drink. The sixth chapter of *Volume Three* should, when presented (perhaps condensed), produce this effect.

REV. 6:10: quoted previously on page 205 of this book.

6:10 **REV. 16:4-6:** quoted previously on page 206 of this book.

16:4-6

18:24 **REV. 18:24:** And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

JER. 8:14: quoted previously.

GEN. 9:4: But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

JOHN 5:39, 40: [39] Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. [40] And ye will not come to me, that ye might have life.

18:24 **JOHN 6:63, 68:** [63] It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. . . . [68] Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

D592: As the sunlight of the **ransom** becomes obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the ransom, must of necessity become obscured also. It is no longer uncommon for public teachers to refer to the **bloody** sacrifices of Israel, required by their Law, as barbaric. Once, when they saw by the true light of the Word of God, they appreciated the Apostle's statement that Israel's sacrifices were foreshadowings of better sacrifices for sin; but now, refusing the antitype, the ransom, and denying original sin, and all need therefore of sacrifices for it the typical sacrifices are repudiated also and esteemed barbaric. Thus the darkening of the Gospel sunlight results in the darkening of the moonlight. The moon shall be turned into **blood**. And Joel (2:10) adds that the stars shall withdraw their shining, which signifies that when the Gospel light is obscured, and the Law comes to be regarded merely as a meaningless and barbaric ceremony of blood, then the teachings of the God-ordained twelve stars of the Church (the apostles) will also fade from view cease to be recognized guides or lights.

C158: quoted previously on page 206 of this book.

EXOD. 7:24: And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

See C: Chapter 6: [The Work of the Harvest].

The angel of the waters (Rev. 16:5) would probably be the man clothed with linen, which had the inkhorn (Ezek. 9:11; 10:2; Rev. 1:1; 22:6, 8); but he, in his humility, gave credit to the testimony of Jesus. Rev. 19:10

REV. 16:5: And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

EZEK. 9:11; 10:2: quoted previously on page 207 of this book.

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

16:5

1:1

22:6, 8

19:10

16:5

REV. 22:6, 8: [6] And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. . . . [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.

REV. 19:10: And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

1:1

Tabernacle Shadows, which was, in the last days of Bro. Russell's ministry, published in the same binding, at the end of *Volume Five*, is not mentioned separately as one of the seven last plagues; and since it deals with the antitypical altar, its teachings might be, in part, at least, represented in the message of the altar in Rev. 16:7. However, the chapter at the end of *Volume Three* regarding the altar to the Lord in the midst of the land of Egypt certainly does corroborate the doctrine of the ransom. See *Volume Three*, pages 337 and 358, last line, through page 361. This seems more appropriate.

22:6, 8

19:10

REV. 16:7: And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

C337: The Great Pyramid's Testimony Concerning the Plan of the Ages

In a letter to Prof. Smyth, Mr. Robert Menzies, the young Scotsman who first suggested the religious or Messianic feature of the Great Pyramid's teaching, said:

16:7

From the north beginning of the Grand Gallery, in upward progression, begin the years of our Savior's life, expressed at the rate of an inch to a year. Three and thirty inch-years, therefore, bring us right over against the mouth of the Well.

16:7

Yes, that Well is the key, so to speak, to the whole story. It represents not only our Lord's death and burial, but also his resurrection. This last is shown by the feature already noted, that the mouth of the Well and its surroundings look **as though** an explosion had burst it open from beneath. Thus our Lord burst the bonds of death, thereby bringing life and immortality to light—opening up a new way to life. (Heb. 10:20) It was not possible for him to be holden of death (Acts 2:24), is the seeming language of the torn rocks surrounding the upper opening of this Well. As the Well was the only way of access to each of these upward passages of the Great Pyramid, so by the death and resurrection of our Redeemer is the only avenue to life on any plane for the fallen race. As the First Ascending Passage was there, but impassable, so the Jewish or Law Covenant stood as a way to or offer of life, but a useless or impassable way to life: none of the fallen race ever could or ever did reach life by walking its prescribed course. By the deeds of the law shall no flesh be justified to life. (Rom. 3:20) That which the Well symbolizes, viz., the **ransom**, is the only way by which any member of the condemned race can reach the grand provision of the divine plan—lasting life.

C358-361: The fact that the Subterranean Chamber or Pit, representing trouble and death, does not lie wholly on the same side of the vertical axis as the Queen's Chamber and its passage does not militate against this interpretation; for, strictly speaking, it is no part of the Pyramid structure at all. It lies under the Pyramid, far below its basal line. But it may have another lesson to impart. A vertical line from its farthest wall would pass exactly along the farthest wall of the Ante-Chamber; and the lesson drawn might be, in harmony with the Scriptural warning, that **it is possible** for some who have entered the Holy or sanctified condition (who have been begotten by the word of truth, and who have even been quickened by it) to commit the sin that is unto death—the second death.

So, then, the relation of the location of the Pit to the axis, if it have any significance in connection with the arrangement of the Pyramid **above** it, would seem to indicate that the second death—**endless, hopeless destruction**—will be the penalty, not only of the wilful sinfulness of men who, during the Millennial age of blessed opportunity, will refuse to go on to human perfection, but also of any of those sanctified during the Gospel age, who wilfully reject Christ's proffered and previously accepted robe of imputed righteousness.

Another item worthy of note in connection with the vertical axis of the Great Pyramid's structure above its basal line is this: our Lord's first advent and his death, marked by the Well's mouth, are on that side of the Pyramid's axis which represents the **human nature**; and its location on the same **level** as the passage leading to the Queen's Chamber, which symbolizes **human perfection**, is also noteworthy. The Great Pyramid thus seems to say:

He was made flesh—the **man** Christ Jesus gave himself a ransom for all; yet he knew no sin, was holy, harmless, separate from sinners, and had no part whatever in the downward, sinful course of Adam's race (symbolized in the passage to the Pit). Moreover, the location of the Grotto and the fact that it was natural and not hewn are significant. It evidently symbolizes the death of our Lord Jesus. The fact that it was **natural** teaches that the Lord's sacrifice of himself was not an expediency, but a foreordained, prearranged matter in Jehovah's plan, before the outworking of the plan symbolized by the Pyramid began. The fact that it is located above and not below the basal line of the Pyramid seems to teach another lesson in harmony with the Scriptures—that though our Lord died as a ransom for sinners, he did not descend into sin and degradation, but even in his death was within the limits and bounds of the divine plan, as symbolized in the Pyramid structure above the basal line.

IV. Revelation 16:8, 9: This may be taken from *Volume Five*—perhaps the chapters on Man the Subject and Life and Immortality. These chapters concentrate the light of the gospel (sun) in such a way as to scorch (not burn up—destroy) the leaders of error or more probably professing Christians (in this case not under the protection afforded by the Lamb in Rev. 7:16, 17).

REV. 16:8, 9: [8] And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. [9] And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

REV. 7:16, 17: [16] They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. [17] For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

16:8, 9

Vss. 8, 9—Professing Christians, confronted with doctrinal truths such as found in *Volume Five*, will try to offset them with their blasphemous false doctrines which grossly misrepresent God's character—opposing such things as in the following, which would destroy their errors:

7:16, 17

Revelation

16:8, 9

REV. 16:8, 9: quoted previously.

Vol. 5; Chapters 12-16:

7:16, 17

Pages 301-490: Man What is Man? The Orthodox Answer . . . The Bible Answer. . . The Spirit of Man The Human Soul Confusion Through Mistranslation The Propagation of Souls. . . Sheol, Hades, to which all Souls Go. . . Between Death And Resurrection? . . .

16:8, 9

. . . Life Everlasting and Immortality . . . Is the Human Soul Immortal? . . . Are Angels Immortal? Is Satan Immortal? . . . Wherein the Hope of the Church and the Hope for the Saved World Differ.

A Ransom For All. . . At-One-Ment Impossible Without a Ransom Secured but not Compelled. . . Ransom and Redeem What Ransom Was Paid for Man? Justification by Faith . . . Bought With a Price By Whom? Of Whom? For what Purpose How Love Cooperated with Justice Ransom . . . Not Taken Back Fatherhood Rights of the First Adam Purchased by the Second Adam Ransom not Pardon Man s Death not a Ransom . . . Universalist Theories Justice Not Obligated. . . The Only Name. . . Ransom, Substitution Was a Different Plan Possible?

The Ministry of Reconciliation . . . The Royal Priesthood. . . Why. . . not Appreciated . . . Results. . . Persecution and Glory. . . Only the Faithful may Share the Atonement Work Future.

V. Revelation 16:10, 11: This plague may be taken from *Volume Two*, pages 267-362 the chapter on *The Man of Sin*, which reveals the darkness existing in the kingdom of the papal leopard-like beast. The tongue is the symbol of utterance or teaching. To gnaw the tongue for pain would indicate deep suffering and distress and probably a restraint of teachings such as had formerly been uttered blasphemy disrespectful criticism of the teachings of the Word of God in these plagues, Number One (the sores) and that pain occasioned by this plague.

REV. 16:10, 11: [10] And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, [11] And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

16:10, 11

Rev. 16:10, 11 on the throne of the Beast his kingdom darkened; God blasphemed by men, still having their ulcers. (Cf. Rev. 16:2) The leopard-like beast (Rev. 13:1-8) Papacy.

REV. 16:10, 11: quoted previously.

16:10, 11

REV. 16:2: And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

16:10, 11

REV. 13:1-8: [1] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. [2] And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. [3] And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. [4] And they worshipped the dragon which gave power unto the beast: and they worshipped

Revelation

- 16:2** the beast, saying, Who *is* like unto the beast? who is able to make war with him? [5] And
13:1-8 there was given unto him a mouth speaking great things and blasphemies; and power was
 given unto him to continue forty *and* two months. [6] And he opened his mouth in
 blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in
 heaven. [7] And it was given unto him to make war with the saints, and to overcome them:
16:2 and power was given him over all kindreds, and tongues, and nations. [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.
- 13:1-8** The Man of Sin Antichrist A Contrary View. . . . Considered. . . . His Kingdom
 a Counterfeit His Head and Mouth Great Swelling Words. . . . Blasphemous
 teachings His Wearing Out of the Saints. . . . His Millennial Reign. . . . Smitten with the
 Sword. . . . Final Struggle and End.

VI. Revelation 16:12: This plague may be taken from *Volume Six* perhaps pages 195-297 *The Organization of the New Creation* and some of the matter in the chapter following, such as ordination, a paid ministry, and mistaken calls to preach in the chapter on *Order and Discipline*. This covers also pages 202-203, dealing with how the Bible would have been written if some of the features introduced under Papacy had prevailed in the days of the apostles.

REV. 16:12: And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

The result is the drying up of the Euphrates in preparation of the way of the kings of the east (from the sun-rising *Diaglott*). These kings evidently represent the Christ in glory. (Compare Rev. 1:6; 5:10; 17:14; 19:16; 1 Tim. 6:15; Mal. 4:2; Rev. 7:2; Matt. 13:43.)

- 16:12** **REV. 1:6:** And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
- REV. 5:10:** And hast made us unto our God kings and priests: and we shall reign on the earth.
- REV. 17:14:** These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
- 16:12** **REV. 19:16:** And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- 1:6** **1 TIM. 6:15:** Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;
- 5:10**
- 17:14** **MAL. 4:2:** But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.
- 19:16**
- 7:2** **REV. 7:2:** And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
- 1:6**
- 5:10** **MATT. 13:43:** Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

17:14

19:16 This indicates that these angels with the plagues do not represent the glorified Christ company; for one does not prepare one's own way. (Mal. 3:1; Luke 1:76; Matt. 3:3; Isa. 40:3) Their golden girdles would correspond to the curious girdle of the ephod (Exod. 28:8) part of the garments of glory and beauty, representing the glorified condition of the royal priesthood (the Christ, Head and body), if these angels were any part of the church at all, and preclude the idea of their representing the divine endorsement, as divine servants, of the volumes. The frog-like spirits and their messages are outlined in *Volume Four Foreword*, pages x-xii. Pages iii-x identify the three sources of these utterances.

7:2 **MAL. 3:1:** Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

LUKE 1:76: And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

MATT. 3:3: For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

ISA. 40:3: The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

EXOD. 28:8: And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

Rev. 16:12-16 The Euphrates, the river flowing through Babylon: See *D, 1912 Forward* (the longer one). The support of the people whose financial aid has been making her richer, as the Euphrates brought wealth into ancient Babylon, might, judging from the present growing indifference, be dried up by the realization of what *Volume Six* says about:

The Organization of the New Creation The Nominal vs. the Real New Creation. . . . The Mystery of Iniquity Anti Christ's Organization. . . . Twelve Apostles. . . . Upon this Rock Will I Build My Church Keys of Authority. . . . One is Your Master The True Church. . . . Unity of the Faith. . . . Unity of Force, Antichristian.

Order and Discipline. . . . Meaning of Ordination Only the Twelve. . . . Plenipotentiary Clergy and Laity Who May Elect Elders and How. . . . A Paid Ministry?. . . . Mistaken Calls to Preach. . . . Opportunity for Questions. . . . Let Every Man be Fully Persuaded in His Own Mind. . . . Tithes, Collections, Charities.

16:12-16 **REV. 16:12-16:** [Verse 12 quoted previously.] [13] And I saw three unclean spirits like 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. [14] For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. [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. [16] And he gathered them together into a place called in the Hebrew tongue Armageddon.

We have already called attention to the smiting of Jordan. It is probably that this will be another picture of drying up the Euphrates. The gathering to Armageddon is discussed in the 1912 Foreword of *Volume Four* already cited. This smiting of Jordan has more than once been prematurely and unsuccessfully attempted.

Can it be that the warning in Rev. 16:15 indicates the discarding of faith in the wedding garment by some or many who do not realize or lose sight of His presence? . . .

REV. 16:15: quoted previously.

16:12-16 The timely warning of verse 15 suggests a wholesale discarding of the robe of righteousness perhaps including denial of the ransom on the part of the unconsecrated. (Isa. 61:10) See also Matt. 22:11-14; *Volume Three, pages 197-205*. The battlefield, Armageddon is discussed on pages i-iii of the older forward of *Volume Four*. The time and conditions are fixed on pages xv-xvi. Like the treading of the winepress (*Volume Four, page 18*), Armageddon represents the last feature of the harvest work, and does not cover the whole period of the time of trouble, represented in the sea of glass mingled with fire, as it were, of Revelation 15:2.

REV. 16:15: quoted previously.

ISA. 61:10: I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

16:15 **MATT. 22:11-14:** [11] And when the king came in to see the guests, he saw there a man which had not on a wedding garment: [12] And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. [13] Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. [14] For many are called, but few are chosen.

16:15 **REV. 15:2:** And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

This battle and its outcome, pictured under the symbol of the seventh or last plague and what follows it, is also portrayed in Rev. 19:11-21 particularly the last three verses. (Compare Rev. 16:17-21.)

15:2 **REV. 19:19-21:** [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. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

REV. 16:17-21 quoted below.

15:2 The gathering to Armageddon (vs. 16), which *Vol. Four Foreword* (1912) shows (*p. xviii, par. 2*) is still (in the near) future, is probably pictured in Rev. 19:19. Note the similarity of the call to the birds of prey in Rev. 19:17, 18 to that in Ezek. 39:17-20, as the results of the seventh vial (bowl) Rev. 16:17-21 harmonizes with Ezek. 38:18-22. The latter cannot follow this in Revelation, which is the last of the seven last plagues. They must be the same earthquake and hail which sweeps away the refuge of lies. (Isa. 28:17) The co-operation of dragon, beast, and false prophet will break up into three parts. (Rev. 16:13, 19) The islands less autocratic governments or republics will disappear (vs. 20) and the

mountains (kingdoms) not be found. (Cf. Rev. 20:11) Some will yet blaspheme God because of the plague of the hail.

19:11-21

16:17-21

REV. 16:16: quoted previously.

19:19-21

REV. 19:19: quoted previously.

REV. 19:17, 18: [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

16:16

19:19

19:17, 18

16:17-21

EZEK. 39:17-20: [17] And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. [18] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. [19] And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. [20] Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

16:13, 19

16:20

20:11

REV. 16:17-21: [17] And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and so* great. [19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

19:17, 18

EZEK. 38:18-22: [18] And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face. [19] For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; [20] So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. [21] And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. [22] And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

ISA. 28:17: Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

16:17-21

REV. 16:13, 19, 20: quoted previously.

REV. 20:11: And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

The name in Revelation 19:12 may be that referred to in Rev. 3:12 the character or office (or title) unknown to the world. See 1 Cor. 2:7, 8; also verses 14-16. Verses 13 and 14 identify this conflict with the winepress features. (Rev. 14:17-20; Isa. 63:1-6; *Vol. Four*, pages 14-20) This rider upon the white horse (pure doctrines) is the one of whom the rider in Rev. 6:2 is a counterfeit. See also Psa. 45:3-6; Rev. 14:20; 2 Kings 9:16-37. He is easily identified by comparing Rev. 19:13 with John 1:1, 14; Rev. 19:16 with 1 Tim. 6:16.

REV. 19:12: His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

REV. 3:12: Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

1 COR. 2:7, 8: [7] But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: [8] Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

1 COR 2:13-16: [13] Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost [Spirit] teacheth; comparing spiritual things with spiritual. [14] But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. [15] But he that is spiritual judgeth all things, yet he himself is judged of no man. [16] For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

20:11

19:12

3:12

REV. 19:13: And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14:17-20

6:2

14:20

19:13

19:16

REV. 14:17-20: [17] And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

19:12

3:12

ISA. 63:1-6: [1] Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. [2] Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? [3] I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. [4] For the day of vengeance is in mine heart, and the year of my redeemed is come. [5] And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. [6] And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

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

19:13

14:17-20 **PSA. 45:3-6:** [3] Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. [4] And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. [5] Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. [6] Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

See also **2 KINGS 9:16-37**.

JOHN 1:1, 14: In the beginning was the Word, and the Word was with God, and the Word was God. . . . [14] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

REV. 19:16: And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

1 TIM. 6:16: Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

6:2 The armies in heaven (Rev. 19:14) probably represent the called, and chosen, and faithful of Rev. 17:14. See *Reprints, page 5451, top of col. 2*. It is to prepare the way of these kings of the east (Sun-rising) compare Rev. 7:2; Mal. 4:2; Matt. 13:43 that the Euphrates (representing the peoples supporting Babylon or their support as the literal Euphrates carried literal Babylon's commerce see *Vol. 4, p. 23-24*) is dried up. Like the ancient invaders, our Lord and his armies may then enter thief-like unobserved. (Rev. 16:12, 15)

REV. 19:14: And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

REV. 17:14: These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

See also *R5451:4*.

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

19:16

MAL. 4:2: But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

MATT. 13:43: Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

19:14

17:14

7:2

See also *D23, 24*.

REV. 16:12, 15: [12] And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. . . . [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.

16:12, 15

Revelation

19:14 The call to the birds of prey in Rev. 19:17, 18 identifies the time of this final conflict with that of Jacob's trouble. Compare the similar call in Ezek. 39:17-20. These are evidently the unclean and hateful birds of which Babylon is said to have become the cage in Rev. 18:2. See *Volume Three, pages 161-163; Volume Four, page 550*; Ezek. 7:24. As a last resort, Satan will probably attack Spiritual and Natural Israel simultaneously. As in the case of our Lord (Acts 4:24-28), his wrath must be directed against that portion of the body of Christ still in the flesh (Compare Rev. 12:17), but the attack on these is felt as though directed against the Lord and head and the members of his body constituting the army beyond the veil. (Compare Matt. 25:40, 45 applicable in the next age and 1 Cor. 12:26.) Thus army is used in the singular in Rev. 19:19.

REV. 19:17, 18: [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

EZEK. 39:17-20: quoted previously.

16:12, 15 **REV. 18:2:** And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

See also *C161-163; D550*.

19:17, 18 **EZEK. 7:24:** Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

18:2

ACTS 4:24-28: [24] And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: [25] Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? [26] The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. [27] For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, [28] For to do whatsoever thy hand and thy counsel determined before to be done.

12:17

19:19

19:17, 18

REV. 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 Jesus Christ.

MATT. 25:40, 45: [40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. . . . [45] Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

1 COR. 12:26: And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

18:2

REV. 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.

The fact that these armies are mentioned does not contradict the statement of Isa. 63:3, 5 that the Lord treads the winepress alone, without the help of the people. In this passage the

armies in heaven are not shown, being represented in the members of His body. Though he uses the world as his great army (Compare Joel 2:1-11), they are represented rather in the birds of prey (Rev. 19:17, 18); but his professed people are not with him, but still in Babylon (Rev. 18:4), except the faithful members of his body (Compare Rev. 17:14), represented in the armies of Rev. 19:14.

ISA. 63:3, 5: [3] I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. . . . [5] And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

12:17

See also **JOEL 2:1-11.** (Quoted on page 71 of this book.)

REV. 19:17, 18: quoted previously.

REV. 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.

REV. 17:14: These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

19:19

REV. 19:14: And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

The others, represented in the Euphrates and as the waters of Rev. 17:15, are not with him. (Matt. 12:30) The drying up of the Euphrates would evidently correspond to Elijah's smiting Jordan. (2 Kings 2:8) See *Reprints, page 5451, top of column 1*, which connects this with Psa. 149:5-9; also *What Pastor Russell Said, page 386, question 1, page 625, question 2* (especially the part on *pages 626, 627*). The attempt of the kings to cast away the cords by which they are bound, as in Psa. 149:8; 2:1-3 (compare Rev. 17:14) will result in the dashing in pieces in Psa. 2:9 and the slaying, etc., in Rev. 19:20, 21. See *Vol. Two, pages 257-65; Manna, Oct. 16, Aug. 11; July 29.*

19:17, 18
18:4
17:14
19:14

REV. 17:15: And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

MATT. 12:30: He that is not with me is against me; and he that gathereth not with me scattereth abroad.

2 KINGS 2:8: And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

See also **R5451:1.**

18:4

PSA. 149:5-9: [5] Let the saints be joyful in glory: let them sing aloud upon their beds. [6] Let the high praises of God be in their mouth, and a two-edged sword in their hand; [7] To execute vengeance upon the heathen, and punishments upon the people; [8] To bind their kings with chains, and their nobles with fetters of iron; [9] To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

17:14

See also **Q386; 625-627.**

19:14

Revelation

17:15 **PSA. 2:1-3, 9:** [1] Why do the heathen rage, and the people imagine a vain thing? [2] The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, [3] Let us break their bands asunder, and cast away their cords from us. . . . [9] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

17:14
19:20, 21
17:15 **REV. 19:20, 21:** [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

See also **B257-65**.

See also **Manna Oct. 16, Aug. 11, July 29**.

The beast of Revelation 19:19 is not the scarlet colored one of Rev. 17:3; 11:7, but the leopard-like papal beast of *Chapters XIII-XVI*. Since the kings of the earth are those of the whole world (Rev. 16:14), they would evidently at least include those of Rev. 17:14 the ten horns as well as those represented in the horns of the dragon of the old order. (Rev. 16:13) The false prophet of Rev. 19:20 evidently represents the vitalized image of the beast, of which the two-horned beast has become a member. This is shown by the fact that Rev. 19:20 refers to the miracles wrought by the latter, by which he deceived those receiving the mark and worshipping the image, as mentioned in Rev. 13:14. How he has already become a part of the image is discussed in Part 5 under Revelation 12, 13 of this book.

REV. 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.

REV. 17:3: So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

19:20, 21 **REV. 11:7:** And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

See also **REV. 13-16**.

REV. 16:14: For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

REV. 17:14: quoted previously.

19:19
17:3
11:7
16:14
17:14
16:13
19:20
19:20 **REV. 16:13:** And I saw three unclean spirits like 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.

REV. 19:20: quoted previously.

REV. 13:14: quoted below.

Revelation

13:14
12, 13
19:19

In Rev. 19:20, 21, the (leopard-like) beast (Papacy) and false prophet (the vitalized image including the two-horned beast of Rev. 13:11-17) note the reference in Rev. 19:20 to Rev. 13:13-17 are cast into the lake of fire burning with brimstone eternally destroyed; but the kings and armies are slain with the broad sword (vs. 21; Cf. vs.15; Psa. 2:9;) which proceeded out of Jesus' mouth. They will have a chance in restitution Cf. 2 Thes. 2:8; Isa. 11:4; Psa. 45:5.

17:3

REV. 19:20, 21: quoted previously.

11:7

REV. 13:11-17: [11] And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. [12] And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. [13] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, [14] And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

16:14

16:13

REV. 19:15: And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

PSA. 2:9: Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

19:20, 21
13:11-17

2 THES. 2:8: And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

19:20
13:13-17
19:21

ISA. 11:4: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

19:15

PSA. 45:5: Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

13:11-17

The fact that the beast and false prophet are cast alive into the lake of fire indicates a sudden destruction (1 Thes. 5:3; Rev. 18:21) not a gradual disintegration. The distinction between their being cast into the lake of fire and the kings merely being slain with the sword shows that the former do not return, but the latter may have the privilege of personal restoration in the times of restitution (Acts 3:19-21), that they do not suffer the penalty of the second death, represented by the lake of fire. (Rev. 20:14) Though some of them may be killed, this slaying is symbolic of their cessation as enemies of the Lamb. Compare Psa. 45:5.

1 THES. 5:3: For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

REV. 18:21: And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Revelation

19:15 **ACTS 3:19-21:** [19] Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. [20] And he shall send Jesus Christ, which before was preached unto you: [21] Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

REV. 20:14: And death and hell were cast into the lake of fire. This is the second death.

PSA. 45:5: quoted previously.

In Revelation 16:14 the unclean spirits like frogs in verse 13 are identified as spirits of demons. Perhaps somewhere around that time the spirits in prison (1 Pet. 3:19) may be released from their chains of darkness (2 Pet. 2:4; Jude 6); and when the seventh bowl is poured out upon the air (Rev. 16:17), the great earthquake, or revolution, (and anarchy) will demolish Satan's kingdom. The divided house (Luke 11:17, 18) of the prince of the power of the air (Eph. 2:2), being divided in its invisible (demoniac) phase also, even now, will then completely collapse as a result. Spirits' teachings (1 John 4:1) of demons.

18:21 **REV. 16:14:** quoted previously.

REV. 16:13: quoted previously.

20:14 **1 PET. 3:19:** By which also he went and preached unto the spirits in prison;

2 PET. 2:4: For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

JUDE 6: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

18:21 **REV. 16:17:** quoted below.

LUKE 11:17, 18: [17] But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. [18] If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

EPH. 2:2: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

20:14 **1 JOHN 4:1:** Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

16:14

16:13

16:17

Another picture of the above Battle of Armageddon is found in Plague Number VII.

VII. Revelation 16:17-21: It will probably be derived from the interpretation of Revelation and at least parts of Ezekiel. Its being poured out upon the air connects it with something probably directed against the prince of the power of the air (Ephesians 2:2) and his legions of darkness. (Ephesians 6:12) These air powers may be represented in the four winds of Revelation 7:1.

REV. 16:17-21: [17] And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. [19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

EPH. 2:2: quoted previously.

EPH. 6:12: For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

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

16:17-21 The words, It is done, are reminiscent of our Lord's dying utterance, It is finished. (Revelation 16:17: John 19:30)

REV. 16:17: quoted previously.

7:1 **JOHN 19:30:** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

16:17-21 This final message completes the work of the church in the flesh, just as our Lord's fulfilment of the last remaining prophecy completed his work in the flesh before death. (Psalms 69:21) See also Luke 22:37.

PSA. 69:21: They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

LUKE 22:37: For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

7:1 The magnitude of the earthquake and hail, identify this with that in Ezek. 38:19-22. Verse 21 (compare Zechariah 14:19) shows this final revolution going into anarchy. We have already pointed out how a comparison of Revelation 19:17, 18 with Ezekiel 39:17-20 also identifies this final trouble upon Christendom with that upon the invaders of Palestine. This is easily understood when we note that Zechariah 14:2 foretells the gathering of all nations against or to Jerusalem to battle. As already shown, they end by battling against one another. Compare the account of how this was the case in the days of Gideon,

who with his greatly diminished army evidently gave us a picture of this final conflict. (Judges 7:22) See the account in Judges 6 and 7.

16:17

EZEK. 38:19-22: quoted on page 216 of this book.

ZECH. 14:19: This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

REV. 19:17, 18: [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

EZEK. 39:17-20: quoted on page 216 of this book.

ZECH. 14:2: For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

JUDGES 7:22: And the three hundred blew the trumpets, and the LORD set every man s sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, *and* to the border of Abelmeholah, unto Tabbath.

19:17, 18

See **JUDGES 6, 7.**

See *Volume Four, bottom of page 556, top of next page.* Note how the expressions whatever may still remain of the home governments of the various peoples and complete the universal insurrection and anarchy presuppose revolutionary disorders preceding this, just as they have occurred, beginning in Russia in 1917. The full account of Jacob s trouble is given on pages 552-558. See also Ezekiel 38; 39; Zechariah 14. Note the peculiar description of the plague to be visited upon Israel s enemies in Zechariah 14:12, 15.

D556: After describing that the coming of this army from the north quarters against Israel (regathered to Palestine in the latter day, having much goods and dwelling peaceably) will be suddenly, and as a cloud to cover the land (Ezek. 38:1-17), the message is, Thus saith the Lord God, Art thou he of whom I have spoken in olden time by my servants, the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? The Lord then declares his purposed destruction of the wicked host; and the description seems to indicate that it will be accomplished by an outbreak of jealousy, revolution and anarchy amongst the various elements composing the great mixed army: a revolution and strife which will involve whatever may still remain of the home governments of the various peoples, and complete the universal insurrection and anarchy the great earthquake of Revelation 16:18-21.

19:17, 18

D552-558: Partly quoted on page 159 of this book. For entire quote see *Volume 4.*

See **EZEK. 38; 39.**

See **ZECH. 14.**

ZECH. 14:12, 15: [12] And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall

consume away in their mouth. . . . [15] And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

The turning away of Israel's blindness when divine intervention overthrows their enemies (Ezekiel 39:22), as well as the promise in Luke 21:36, indicates that the last remaining members of the Christ in the flesh will die and be raised as part of the great Deliverer from Sion (Romans 11:26; Obadiah 21; Revelation 14:1) between the pouring out of the seventh plague and the intervention on behalf of Israel.

EZEK. 39:22: So the house of Israel shall know that I *am* the LORD their God from that day and forward.

LUKE 21:36: Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

ROM. 11:26: And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

OBAD. 21: And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

16:18-21

REV. 14:1: And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

As Jericho was compassed for seven days, and seven times on the seventh day, the priests having trumpets which they blew, as did Gideon's three hundred (Judges 7:20), so in the period of the seventh trumpet come the seven last plagues. See Judges 6.

JUDGES 7:20: And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

See **JUDGES 6**.

Since these plagues evidently follow the time when an attempt is made to prevent their buying and selling the truth, it is evident that, as with Daniel and the three Hebrews, the opposition only results in the discomfiture of their enemies, while the fire burns the cords that restrain them, and, the Lord being with them, they are honored. Compare Revelation 13:16, 17; 15:2-7; Dan. 3:22, 29; 6:25; 3:25-30; 6:26-28; Psalm 149:5-9. See the entire accounts in Daniel 3-6.

14:1

REV. 13:16, 17: [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

REV. 15:2-7: [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest. [5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: [6] And the seven angels came out of the temple, having the seven

14:1 plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. [7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

DAN. 6:25: Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

DAN. 3:22, 25-30: [22] Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. . . . [25] He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. [26] Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. [27] And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. [28] *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. [29] Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. [30] Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

13:16, 17
15:2-7
13:16, 17

DAN. 6:26-28: [26] I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.[27] He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. [28] So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

15:2-7

PSA. 149:5-9: [5] Let the saints be joyful in glory: let them sing aloud upon their beds. [6] *Let* the high *praises* of God *be* in their mouth, and a two-edged sword in their hand; [7] To execute vengeance upon the heathen, *and* punishments upon the people; [8] To bind their kings with chains, and their nobles with fetters of iron; [9] To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

See also DAN. 3 6.

The three parts into which the great city Christendom is divided are evidently the three which were working together in Revelation 16:13 dragon, beast, and false prophet scattered for fear of the fate of one another perhaps. Compare Revelation 18:9. No doubt too, the internal dissension associated with this earthquake will drive them apart too, in the case of Papal and Protestant groups, breaking up the coalition.

REV. 16:13: And I saw three unclean spirits like 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.

REV. 18:9: And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

The cities of the nations would represent their governments. The *Sinaitic* reading is the city of the nations. If correct, it might refer to Babylon, the golden city, the glory of

kingdoms, the lady of kingdoms. (Isaiah 13:19; 14:4; 47:5) The cup she must drink is filled for her by the Lord's people (Revelation 18:6), who pronounce judgment against her as Ezekiel is called to do against Aholah and Aholibah (Ezek. 23:36, 45), to be executed by those who formerly were joined with her. (Ezek. 23:22, 46, 47) The cup in which she mixed her false doctrines, claiming that it contained them, whereby she intoxicated and stupefied the nations (Revelation 17:2, 4), would represent the Divine Word, which really contains and supports the judgments decreed against her as pronounced by the saints.

ISA. 13:19: And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

ISA. 14:4: That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

ISA. 47:5: Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

REV. 18:6: Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

EZEK. 23:36, 45: [36] The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; . . . [45] And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

EZEK. 23:22, 46, 47: [22] Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; . . . [46] For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled. [47] And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

REV. 17:2, 4: [2] 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. . . . [4] And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

18:9 The islands would represent republics, rising above but from out of the sea (the revolutionary masses), with a more or less level surface, unlike the mountains (kingdoms), part of which would rise above the remainder. These flee from the presence of the Lord as in the same picture of the fleeing earth in Revelation 20:11. The face of the Lord, (as in the Greek of Acts 3:19) would represent his favor, as extending to mankind seasons of refreshing. To the old order, however, this becomes a terror and no place is found to which they may flee. Psa. 139:7-12

18:6 **REV. 20:11:** And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

17:2, 4 **ACTS 3:19, *word-for-word Diag.* :** Reform you therefore and turn you, in order that the to be wiped out of you the sins, that may come seasons of refreshing from face of the Lord.

PSA. 139:7-12: [7] Whither shall I go from thy spirit? or whither shall I flee from thy presence? [8] If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold,

thou *art there*. [9] *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea; [10] Even there shall thy hand lead me, and thy right hand shall hold me. [11] If I say, Surely the darkness shall cover me; even the night shall be light about me. [12] Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.

18:6 The fact that the mountains were not found might indicate that they had disappeared previously perhaps that some had disappeared even before the present time and had not returned though the mention of mountains in Ezekiel 38:20 may show that some are still in existence up to the time of God's overthrow of Gog.

EZEK. 38:20: So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

The hail (Revelation 16:21; Ezekiel 38:22) destructive truth (water Ephesians 5:26) shall sweep away the refuge of lies, and the waters shall overflow the hiding place. (Isaiah 28:15, 17; compare the rain of Ezekiel 38:22) The latter verse pictures the complete destruction under the figure of fire and brimstone.

17:2, 4 **REV. 16:21:** And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

EZEK. 38:22: And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

EPH. 5:26: That he might sanctify and cleanse it with the washing of water by the word,

20:11 **ISA. 28:15, 17:** [15] Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: . . . [17] Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

20:11 One of these angels shows the judgment of Babylon to John. (Revelation 17:1) In Revelation 19:10 John falls at his feet to worship him. The same occurs in Revelation 22:8, with respect to one of them that has shown him the holy city. (Revelation 21:9) In Revelation 22:9 he identifies himself as a brother and fellow-servant, and as being of the prophets, or public expounders. Here again we have the man clothed with linen, which had the writer's inkhorn by his side (Ezekiel 9:3) represented in one of his works, another example of the agent's representing the one whose agent he is.

REV. 17:1: And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

REV. 19:10: And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

REV. 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.

REV. 21:9: And there came unto me 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.

REV. 22:9: Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

EZEK. 9:3: And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

16:21

To try to identify these angels with any not connected with the truth with the destructive agencies in the world would therefore meet with difficulty. To take them to have been pouring out their plagues all during the harvest or each at the time when the book was originally written would do violence to the relationship between their contents and the work to be accomplished. They were definitely not written in the order in which they pour out their plagues, as already shown. Nor has any work been done with them in the order given, since 1914 even. Nor have the overcomers yet had to get the victory over the beast, image, and number after an attempt to suppress all other teachers besides those thus among the approved. (Revelation 13:15-18; 15:2-4) It is after this (verse 7) that the vials of wrath are given to these seven angels having (verses 1, 6) the seven plagues. (Verses 6, 7)

16:21

REV. 13:15-18: [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [18] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

REV. 15:2-4: [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

17:1
19:10
22:8
21:9
22:9

REV. 15:7: And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

17:1

REV. 15:1, 6: [1] And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. . . . [6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

19:10

The giving of these vials by one of the four living ones (verse 7) and the filling of the temple with smoke (verse 8) identifies this with the giving of the coals of fire to the man with the inkhorn in Ezekiel 10:7, 4, 14; see Revelation 4:7.

22:8

REV. 15:7: quoted previously.

21:9

Revelation

22:9 **REV. 15:8:** And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

EZEK. 10:7, 4, 14: [7] And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out. . . . [4] Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was. . . . [14] And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

REV. 4:7: And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

13:15-18
15:2-4
15:7
15:1,6
15:6, 7

Moreover, the Lord s, I have done as thou hast commanded me by the man with the inkhorn (Ezekiel 9:11), preceding the cherub s giving him the coals of fire to scatter over the city, as well as the statement, The earth was reaped, in Revelation 14:16, before the gathering of the clusters of the vine of the earth (Verse 18), seem to make a clear-cut break between the time of sealing and gathering the wheat class and the time of the final plagues, seven in number, upon the old order. There can be no over-lapping here.

13:15-18 **EZEK. 9:11:** And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

REV. 14:16: And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

15:2-4 **REV. 14:18:** And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

15:7

15:1, 6

15:7

15:8

4:7

15:8

Revelation

4:7

14:16
14:18

14:16

14:18

PART 8

REVELATION 17 THE FALL OF BABYLON

Revelation

17:1

18

19:1-10

1:1

22:16

15:7

4:7

17:18

18:4

17:3

12:14

11:8

18:10, 16, 19

17:1

According to Rev. 17:1, the angel revealing and explaining this vision (Rev. 18 and 19:1-10 being part of it; compare also Rev. 1:1 with 22:16) is one of those having the seven last plagues. We might say he is the personification of them all. Compare Rev. 15:7 with Ezek. 10:7, 14, 15; 1:3, 10 with Rev. 4:7. Indeed it was the man . . . with the inkhorn (Ezek. 9:2) that brought us, directly or through those who brought us his teachings, to see Babylon as what she is. To get a clear view of her, he brought us out of the city (Rev. 17:18; 18:4) into the wilderness (Rev. 17:3) condition. (Compare the flight of the woman (church) into the wilderness for 1,260 years in Rev. 12:14.) Cf. also Rev. 11:8 city also Rev. 18:10, 16, 19.

REV. 17:1: And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

See **REV. 18 and 19:1-10.**

1:1

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

22:16

REV. 22:16: I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

15:7

REV. 15:7: And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

EZEK. 10:7, 14, 15: [7] And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out. . . . [14] And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle. [15] And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar.

EZEK. 1:3, 10: [3] The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him. . . . [10] As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

REV. 4:7: And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

EZEK. 9:2: And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.

17:18

REV. 17:18: And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

18:4

REV. 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.

17:3

Revelation

REV. 17:3: So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

12:14

REV. 12:14: And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

11:8

REV. 11:8: And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

18:10, 16, 19

REV. 18:10, 16, 19: [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . [16] And 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! . . . [19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, 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.

21:9, 10

In Rev. 21:9, 10 one of the seven angels having the seven bowls containing the plagues takes John to a great and high mountain to see another woman the faithful bride of Christ also pictured as a city. Rev. 22:17; 2 Cor. 11:2

21:9, 10

REV. 21:9, 10: [9] And there came unto me 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. [10] And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

22:17

REV. 22:17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

2 COR. 11:2: For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

John is taken into the wilderness that separated condition the condition of the church that comprised the faithful during the 1,260 years, to get a view of Babylon. Similarly, Elijah fled the second time into the wilderness. (1 Kings 19:1-4)

1 KINGS 19:1-4: [1] And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. [2] Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time. [3] And when he saw *that*, he arose, and went for his life, and came to Beersheba, which *belongeth* to Judah, and left his servant there. [4] But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

We have already identified the angel that revealed Babylon to John (one of the seven angels which had the seven vials) as one of the *Studies in the Scriptures* series evidently this one is *Volume Two*. However, the author of the *Studies* the man with the inkhorn is really represented in all of these angels. He it is whom John falls at his feet to worship. (Revelation 19:10)

19:10

19:10

- REV. 19:10:** And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
- 17:6
16:6
18:24
6:10
19:2, 13, 15
14:17-20
17:15
17:1
- The unholy city has been unfaithful to the heavenly Bridegroom, joining herself to the kings of this world, instead of waiting for the Lord from heaven (1 Cor. 15:47) to exalt them. (1 Cor. 4:8) Compare Rev. 17:6 with Rev. 16:6; 18:24; 6:10; 19:2, 13, 15; 14:17-20; Isa. 63:1-6; *D14:3 pg. 20*. The waters upon which the woman sits are explained in Rev. 17:15 to be peoples, and crowds, and nations, and languages (Greek, *glossai*) tongues. Rev. 17:1
- 1 COR. 15:47:** The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.
- 17:6
- 1 COR. 4:8:** Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.
- REV. 17:6:** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
- 16:6
- REV. 16:6:** For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.
- 18:24
- REV. 18:24:** And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.
- 6:10
- REV. 6:10:** And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
- 19:2, 13, 15
- REV. 19:2, 13, 15:** [2] For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. . . . [13] And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. . . . [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
- 14:17-20
- REV. 14:17-20:** [17] And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.
- ISA. 63:1-6:** [1] Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. [2] Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? [3] I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. [4] For the day of vengeance *is* in mine heart, and the year of my redeemed is come. [5] And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. [6] And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

D14:3-20: quoted on page 151 of this book.

17:15 **REV. 17:15:** And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

17:1 **REV. 17:1:** And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

Instead of remaining loyal to the absent prospective Bridegroom (2 Corinthians 11:2), Babylon united with earthly rulers and intoxicated the people with the spirit of this union, stupifying them. The beast and waters upon which she sits are related. The waters are defined in verse 15. They, as well as the beast, are under her. However, as in Daniel 7, the beast would represent a government, and its heads, the kings, mountains kingdoms, or successive governments, represent those in authority. The body of the beast, which succeeds its seventh head as the eighth king, would seem to represent the party in power during the closing features of the beast's career, in distinction from the people in general represented by the waters (who may also include those in the beast, of course).

2 COR. 11:2: For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

2 COR. 11:15: Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

See **DAN. 7.**

7:3 The name of the woman **BABYLON** (confusion) is in prominence upon her forehead the place where the servants of God are sealed. (Revelation 7:3) This may also indicate the confusion in her intellect. Her confused doctrines are held instead of the Spirit of understanding of the Christ company. (Isaiah 11:2)

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

7:3 **ISA. 11:2:** And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Her Protestant daughters are classed in the same way as harlots. They too have united with the governments of this present evil world (Galatians 1:4) or with earthly heads of various sorts. Babylon not only martyred thousands, literally shedding blood, but also excommunicated and deprived also of that which brought the knowledge necessary to faith in the redeeming blood, many indeed. Compare Revelation 16:6; Genesis 9:4; John 6:55, 63.

16:6 **GAL. 1:4:** Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

REV. 16:6: For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

16:6 **GEN. 9:4:** But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

JOHN 6:55, 63: [55] For my flesh is meat indeed, and my blood is drink indeed. . . . [63] It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

The beast is defined as the Roman beast (people) in *Volume Two* (page 354, line above footnote in old editions). That it is not the Papacy (the church in this vision being represented by the woman) is evident from the fact that the ten horns. . . and (not upon) the beast destroy the woman. (verse 16) This rendering is borne out by *Sinaitic* and *Alexandrine MSS.*, the *Diaglott, Revised* and other modern versions. The Papacy will not destroy the Roman Catholic Church! (Ephesians 5:29) If the beast were Papacy, we would have the church ruling over the kings and the kings in turn, over the hierarchy.

17:16

B354 (line above footnote): As, prior to the year 800, Papacy was rising, supported by the Roman beast (people) and by its horns (powers), so since 1800 it has been cast off from temporal authority over kings and peoples, and has been torn and pillaged by those who formerly gave it support. (Rev. 17:16, 17) Today, though still the recipient of honors, and still possessed of a wide influence over the consciences of the people, Papacy bemoans its loss of everything resembling temporal dominion.

17:16, 17

REV. 17:16: And the ten horns which thou sawest upon [and] the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17:16

EPH. 5:29: For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

The general impression of wealth and pomp is given in verse 4, but each of the symbols in the description seems to have a significant meaning. The gold would represent her claimed divine authority; the purple, her regal power; the atoning blood was claimed by her, yet it was limited in its application, which she supplemented by sacrificing Christ afresh for money. So she is seen clothed in scarlet also the color of the beast, whose hue approaches that of the dragon. The papal beast of Chapters 13-16, 19, 20 is like unto a leopard. Scarlet is also the color of sin. (Isaiah 1:18) It is only when viewed through the red of the shed blood the ransom that it becomes white. The pearl, developed through irritation, fitly represents the sanctified character, developed through the opposition of extraneous matter or opposition. (Compare Revelation 21:21) Not only does Papacy claim the true saints, but she has many additional ones of her own. In addition to Papacy, the Protestant daughter systems might be understood to be included with her at times in the symbolism of the woman, particularly in her overthrow, at least, and in the call to come out of her. (Revelation 18:4)

17:4

13-16
19, 20

21:21

REV. 17:4: And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

18:4

See **REV. Chapters 13-16; 19; 20.**

17:4

ISA. 1:18: Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

REV. 21:21: And the twelve gates *were* twelve pearls: every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

- REV. 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.
- 21:21 Truly she is a wonder even to the Lord's people. Admiration (verse 6) has its obsolete meaning, wonder.
- 18:4 **REV. 17:6:** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
- 17:6 The second volume of Brother Russell's *Studies in the Scriptures*, Chapter 9, pages 267-362, was what revealed to most of us what the woman in Revelation 17 represents. In the preceding chapter, page 261, par. 2 defines spiritual harlotry, which Babylon committed with the kings of the earth; made drunk with the wine of her fornication were the inhabitants of the earth. (Rev. 17:2) The word translated wilderness in verse 3 is rendered desert in the *Diaglots (Wilson's and Marshall's Diaglots)*. Purple has long been associated with royalty. In Rev. 18:7 Babylon says in her heart, I sit a queen. Scarlet, the color of blood, is associated in Bible symbolism with the ransom (1 Pet. 1:18, 19), as in *Tabernacle Shadows*, page 34, par. 2; yet while laying stress on the blood of Christ and of their saints (Cf. Rev. 12:11), they instituted the abominable sacrifice of the mass (Dan. 12:11; 11:31; Matt. 24:15). However, see *Diaglott* footnote on Matt. 27:28 on the use of scarlet as an emblem of high rank. (The mass is discussed in *C98:3 104*.) She was gilded (or adorned?) with gold (symbol of divinity) she was not divine (golden) herself. (Compare *Diaglott* and interlineary). The precious stones are sometimes used in a collective sense as we use gold in reference to gold coins. *Tabernacle Shadows* (page 36) shows how the Lord's jewels are pictured in the breastplate of the High Priest by precious stones bearing the names of the children of Israel of the twelve. Compare the antitype (Rev. 7:5-8). Babylon claims some of the true saints (such as Peter, whom they regard as the foundation (Matt. 16:18 misapplied Cf. 1 Pet. 2:4-8) and many who were not saints, including some who, as recently developed, never existed.
- 17 17:2 17:3 18:7 12:11
- See B: Chapter IX - THE MAN OF SIN ANTICHRIST Pgs. 267-362.**
- 7:5-8 **See REV. 17.**
- B261:** John's liberty was restrained soon after the delivery of his message, announcing the present One and the work before him; and he was cast into prison because he had reprov'd the king of improper union with a woman (Matt. 14:4). And though the faithful children of God have often pointed out that union between the Church and the civil power is out of order, being in the Scriptures termed harlotry (Rev. 17:5), and though in a great measure the world has withdrawn from the churches, the union still exists, and the Scriptures seem to point out that, in the time of trouble approaching, the nominal churches, professedly virgins of Christ, will be on the side of the kings of the earth, and united to them; and the true Church, like its type, John the Baptist, will be unpopular and restrained of liberty, because of faithfulness in opposing and condemning error.
- REV. 17:2:** 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.
- 17:5 **REV. 17:3:** So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

17:2 **REV. 18:7:** How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

17:3 **1 PET. 1:18, 19:** [18] Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; [19] But with the precious blood of Christ, as of a lamb without blemish and without spot:

18:7 **T34:** The scarlet, blue, purple, etc., which composed the ephod, indicated the conditions of the two covenants. The *scarlet* shows how God provides redemption from the Adamic curse through the blood of the ransom. The *white linen* indicates the restoration of man to his original purity. The **blue** vouchsafes to him the aid, the ability, faithfully to maintain his righteous character. The **purple** proclaims the royal power of the Kingdom cooperating. All of these blessings woven together are made sure by the divine power of the anointed Priest, represented in the interwoven thread of **gold**. Thus Jehovah has laid both of these covenants, as they relate to men, upon one who is both mighty and willing to execute these glorious covenanted blessings in due time.

REV. 12:11: And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

DAN. 12:11: And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12:11 **DAN. 11:31:** And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

MATT. 24:15: When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

MATT. 27:28: And they stripped him, and put on him a scarlet robe. **Diag. footnote:**
Scarlett : The color distinguished it as suitable for a man of high rank in the army; but in shape the *clamys* was the same for the emperer and for the common soldier. This was put on him to ridicule his pretensions to the title of a king.

C98:3 104: [For full quote see *Volume 3.*] Protestants in general totally misunderstand this so-called sacrament. They suppose it to be merely a different **form** of celebrating the Lord's Last Supper, adopted by Roman Catholics. Others get the idea that it is a sort of special prayer. But these ideas are quite erroneous. The Roman Catholic doctrine of the Mass is this: The death of Christ, they claim, canceled Adamic or original sin, but is not applicable for our daily shortcomings, weaknesses, sins and omissions; it is not a **continual sacrifice**, ever meritorious for all our sins, ever sufficient and efficacious to cover as a robe every sinner and every sin, so as to permit the contrite one to come back into union and fellowship with God. For such sins the Sacrifice of the Mass was instituted: it is esteemed by Papists as a further development of the Calvary sacrifice. Each time the Mass is offered in sacrifice it is, they claim, a **fresh** sacrifice of Christ, for the particular persons and sins to which the priest offering it mentally applies it.

The Christ to be thus sacrificed afresh is first created from wheat-bread and wine by the officiating priest. They are ordinary bread and wine until laid upon the altar, when certain words of consecration, it is claimed, change the bread and wine into the **actual** flesh and blood of Christ. Then they are bread and wine no longer, though they still have such an appearance. This change is called **transubstantiation** change of substance. The five magical Latin words which, it is claimed, effect this change of bread and wine into **actual** flesh and blood, are, **Hoc est autem corpus meum**. It is claimed that any priest can thus create Christ in the flesh, **afresh**, to be sacrificed **afresh**. And having thus created

Christ, a bell is sounded, and priests and people fall down and worship and adore the bread and wine, which now they recognize as the very Christ. This done, the bread (the real flesh of Christ, veiled from the senses, they say) is broken. Christ is thus slain or **sacrificed afresh**, repeatedly, for the special sins sought by this means to be canceled.

Carrying out this absurd theory, and endeavoring to have it consistent with itself, Roman Catholic councils have issued numerous and long decrees and explanations, and wise (?) theologians have written thousands of books. In these it is taught that if a drop of the blood (wine) be spilled, it must be carefully preserved and burned, and the ashes buried in holy ground; and likewise the bread (the flesh of Christ): not a crumb of it must be lost. Provision is carefully made lest a fly should get into the blood (wine), or lest a mouse or dog should get a crumb of the broken flesh (bread). And Dr. Dens, one of their leading theologians, explains that, A mouse or a dog eating the sacramental species, does not eat them sacramentally; yet this proves that **then the body of Christ does not cease to exist** under the species. * [Dens, Tract. de Euchar., No. 20, p. 314.]

The Roman Catholic (American) Catechism states the doctrine thus:

Ques. What is the holy Eucharist?

Ans. It is a sacrament which contains the BODY and BLOOD, the SOUL and DIVINITY, of Jesus Christ, under the forms and **appearances** of bread and wine.

... Thus we see clearly that Papacy has substituted a false or sham sacrifice, in the place of the one everlasting, complete and never-to-be-repeated sacrifice of Calvary, made once for all time. Thus it was that Papacy took away from Christ's work the merit of being rightly esteemed the Continual Sacrifice, by substituting **in its stead** a fraud, made by its own priests. It is needless here to detail the reason why Papacy denies and sets aside the true Continual Sacrifice, and substitutes the abomination, the Mass, in its stead; for most of our readers know that this doctrine, that the priest makes in the Mass a sacrifice for sins, without which they cannot be canceled, or their penalties escaped, is at the very foundation of all the various schemes of the Church of Rome for wringing money from the people, for all her extravagancies and luxuries. Absolutions, indulgences, and all the various presumed benefits, favors, privileges and immunities, for either the present or the future life, for either the living or the dead, are based upon this blasphemous doctrine of the Mass, the fundamental doctrine of the apostasy. It is by virtue of the power and authority which the sacrifice of the Mass imposes upon the **priests**, that their other blasphemous claims, to have and exercise the various prerogatives which belong to Christ only, are countenanced by the people. . . .

... This doctrine of the **ransom** is the base of the Sanctuary or holy temple the consecrated Church. And when this continual was displaced, made void or overturned by the Mass, then followed the evils predicted by the prophet. The host (nominal Christians) was given over to the error, easily led by the false system which exalted itself (in the person of its head, the pope) even to be the Prince or ruler over the host. And it cast down the **truth** to the ground, together with such of the host, and of the shining lights, or teachers, as held fast to the truth, and would not unite with it in its course of transgression. And, as we have seen in preceding chapters, it prospered marvelously in its doings.

The very foundation of the true Christian faith being thus cast aside, is it any wonder that the great apostasy fell into such depths of iniquity as it did? One error led to another, until only outward forms of truth and godliness remained; and the desolating abomination seated itself in the temple of God, defiling both the Sanctuary and the host, and exalting its head as Christ's vicar or representative.

In the midst of these scenes of the success of the Abomination of Desolation, Daniel hears the saints, holy ones, ask, For how long shall be the vision, concerning the Continual Sacrifice and the transgression which maketh desolate, to give both the Sanctuary and the host to be trodden under foot? All along since the abomination was set up, there have been saints who more or less distinctly recognized its character and its defilements, and anxiously have such sought to know, crying to God, How long, O Lord! shall the truth be trodden in the mire, and error, blasphemy and abominations be allowed to prosper? How long shall Antichrist, intoxicated with the blood of the saints and martyrs of Jesus, and with its phenomenal success, continue to intoxicate and deceive the nations? (Rev. 17:2, 6;

14:8; 18:3) And, anticipating their inquiry, and Daniel's and ours, God gave the answer in advance, through his messenger. And though the terms could not even begin to be understood before the Time of the End, yet the fixing or limiting of the time gave to others as well as to Daniel the assurance that God has full control of the situation, so that naught can happen which he cannot and will not control, and ultimately overrule for good. This answer marks, not the beginning of the cleansing work, but a period when it would be in a measure finished. It reads as follows: **Until Two Thousand Three Hundred Days, Then Shall the Sanctuary be Cleansed.**

17:2, 6
14:8
18:3

REV. 7:5-8: [5] Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. [6] Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephtholim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. [7] Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. [8] Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

MATT. 16:18: And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

7:5-8

1 PET. 2:4-8: [4] To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, [5] Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. [6] Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. [7] Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, [8] And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

Our Lord pictured the kingdom as a pearl of great price (Matt. 13:45, 46). Its attainment cost him and costs us our all. (Rom. 12:1) *Reprints, page 1756, pars. 5 and 6* show how they are developed through irritation. *Page 1353* identifies them with the earthly phase of the kingdom, the Ancient Worthies, these gates being inscribed with the names of the twelve tribes of Israel, into whose covenant relationship all will have to come to obtain restitution through its mediator. (Rev. 21:12) See *Volume Two, page 303*, which shows how Babylon has counterfeited antitypical Israel.

MATT. 13:45, 46: [45] Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: [46] Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

ROM. 12:1: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

R1756:3: TROUBLES MADE BEAUTIFUL

Most of the shells of the oyster are pearly in the interior; and as the true pearls are merely morbid growths, they may all produce pearls of various qualities. The formation of pearls is caused by the introduction of irritating substances. Such as grains of sand, between the mantle and the shell. The irritation causes the animal to cover the obnoxious object with layers of pearl, which generally attach the foreign body to the interior of the shell. The Chinese produce pearls artificially by placing substances in the position just described; and we have seen some shells to the interior of which small metal images were attached by this pearly secretion. . . .

21:12

When we look at a pearl, we look at an annoyance which has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's own treatment of its

irritation the pearl is something of great price. Apart from its pecuniary worth this gem has a moral significance. It suggests that troubles may be made beautiful, and reminds us that amongst mankind some martyrs are more remembered for the glory with which they invested their sorrows than for any other portion of their lives. Biography has its moral pearls, which are treasured long after the creators of them have perished, just as material pearls are valued long years after the oysters have been discarded.

R1353:1, 4: Having thus distinguished the cities and located the time and the singers, let us now observe the burden of this song. Concerning the great city, Babylon, they sing (verses 5, 6 [Isa. 26]), The lofty city [the city] formerly exalted and powerful in the earth], he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust; for he bringeth down them that dwell on high. The foot shall tread it down, even the feet of the poor and the steps of the needy referring to the great social troubles which will culminate in the utter destruction of all the present civil and ecclesiastical power of Christendom : a culmination even now greatly feared by long-headed statesmen and ecclesiastics everywhere.

But concerning the then established city, the New Jerusalem or kingdom of God, they sing (verse 1 [Isa. 26]), We have a strong city; salvation will God appoint for walls and bulwarks. It will be a strong city of refuge within whose protecting walls all may enter who desire the great salvation which it assures.

[Isa. 26] Verse 2. Open ye the gates, that the righteous nation which keepeth [observeth or regardeth] the truth may enter in. From Rev. 21:12 we learn that the gates or entrances of the city, which are twelve in number, are inscribed with the names of the twelve tribes of Israel. This is in harmony with what we have learned of the earthly phase of the kingdom of God (see *MILLENNIAL DAWN, VOL. 1., Chapter XIV*), that the ancient worthies from the various tribes of Israel, selected during the Jewish age, will be the visible representatives of the heavenly kingdom in the earth, through whose instrumentality the nations may enter into the blessings of the kingdom.

Verses 3, 4 tell of the peace and general advantages of trusting in God. Verse 7 tells how plain he has made the path of the just The way of the just is plain: thou makest exactly plain the path of the just. *Leaser.*

In verses 8, 9 they tell how, through the long night of their chastisement, when the judgments of the Lord were upon them, they still remembered the Lord and desired his favor and blessing; and they justify God in sending his chastisements upon them for their correction because they were necessary.

Verses 10, 11 note the fact that the remainder of the world have not yet recognized and submitted themselves to the new kingdom, but that they shall yet see and be ashamed of their past course, and that God will surely destroy any who persistently remain enemies.

Verse 12 expresses their confidence in God, who has cared for them in the past and ordained peace for them now, since they have come to trust in him.

21:12

Verses 13, 14 refer to the contrast of their condition under the kingdom of God with that under other rulers or lords of the past the evil governments and systems under which they have suffered privation and bitter persecution. Henceforth they desire to make mention only of the Lord as their King and to forget the bitterness and woe of the past while cast off from his favor and subject to other rulers; for they remember that those evil governments and systems have perished, never again to be reorganized to oppress and misrule the world.

Verse 15 again refers to the blessedness of Israel regathered under divine protection and favor Israel, which for their sins had been scattered to the ends of the earth.

REV. 21:12: And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

B303:

21:12

THE CHURCH OF GOD, THE ROYAL PRIESTHOOD		
TRUE TYPE	THE REALITY DURING THE MILLENNIUM	COUNTERFEIT
Aaron and successors Chief or High Priest, head and representative and mouthpiece.	Christ Jesus, our Lord and Head and representative; the High-Priest of our profession or order.	The Popes, in turn, High-Priests of the Papal Hierarchy; its lord, head and mouthpiece.
Under-Priests, deriving their official dignity and rights and privileges of service through Aaron, whose body they represented, typified the Church of Christ.	The Church glorified, the Body of Christ, sharers of his glory, majesty, and office of ruler: whose offices will differ, as stars differeth from star in glory.	The Church of Rome consists of the bishops and prelates, who share the dignities of the hierarchy, though differing in degrees of honor: cardinals, bishops, etc.
Subject to the Hierarchy are assistants, as follows:		
The Levites, who did services connected with the typical Tabernacle teaching, etc., etc. An inferior order of priests not permitted to enter the Most Holy Sanctuary (typical of the spiritual nature), neither to look therein.	The earthly phase of the Kingdom of God; through whom the glorified Church will have more direct contact with the world, in teaching, governing, etc., and who also will have closest communion with the spiritual Church in glory.	The under-priests of Papacy, not parts or members of the church or hierarchy, but called Brothers and Sisters. Of these are the teachers, nurses, etc., in direct contact with the people as well as with the hierarchy.
All Israel was taught and directed by the above described hierarchy. And in Moses, who was a type of the complete Christ, they had prophet, priest and king united, typical of Christ's Millennial authority. Acts 3:22	The World will be taught, directed, ruled and helped by the above described Kingdom of God and its earthly representatives, which will have all power, and must be obeyed; and all who obey not will be cut off. Acts 3:23	Papacy claims the obedience of the World to its rule and teachings as being the Kingdom of God. The lower priesthood is its agent. When in power, it attempted to enforce its laws, and to cut off those who obeyed not.

At one time Babylon herself was a repository of divine truth even a golden cup in the Lord's hand. (Jer. 51:7; C156) Now, however, she is cast out from being his mouthpiece, or that of his Son (Rev. 3:16), because of her lukewarm condition. (Rev. 3:15, 16; Cf. vs.17 with Rev.18:7) Rev. 18:6 indicates that her plagues come from the divine Word (golden cup) in which she has mixed her false teachings. She will receive her plagues from it. Compare Rev. 15:7; Jer. 25:15-38. Rev. 18:8 lists her plagues as death and mourning and famine; and she shall be utterly burned with fire. (Compare Rev. 17:16; 19:20.) Note also that these plagues come in one day (Rev. 18:8 not a gradual disintegration, through disintegration due to waning interest of her numbers, in one hour with violence Rev. 18:10, 17, 19, 21, D37) not a thousand years Cf. Rev. 3:10; 14:7; R5951:top.

JER. 51:7: Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

C156: The contrast between the many gradual reform movements of the past four hundred years and this final complete separation should be clearly discerned: they were permitted attempts to reform Babylon, while this recognizes her as beyond all hope of reform Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad [intoxicated with her errors]. Babylon is suddenly fallen and broken: wail for her; take balm for her wound, if so be she may be healed. **We would have healed Babylon**, but she is not healed: forsake her, and let us go every one unto his own country [to the true Church, or to the world, as the case may be, according as each is thus proved to be of the wheat or the

3:15, 16
3:16
3:17
18:7

Revelation

- 18:6 tares]: for her punishment reacheth unto heaven. Jer. 51:7-9. Compare Rev. 17:4; 14:8;
 15:7 18:2, 3, 5, 19.
 18:8
 17:16 **REV. 3:15, 16:** [15] I know thy works, that thou art neither cold nor hot: I would thou
 19:20 wert cold or hot. [16] So then because thou art lukewarm, and neither cold nor hot, I will
 18:8 spue thee out of my mouth.
 18:10, 17, 19, 21
 3:10 **REV. 3:17:** Because thou sayest, I am rich, and increased with goods, and have need of
 14:7 nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and
 naked:

REV. 18:7: How much she hath glorified herself, and lived deliciously, so much torment
 and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall
 see no sorrow.

REV. 18:6: Reward her even as she rewarded you, and double unto her double according
 to her works: in the cup which she hath filled fill to her double.

REV. 15:7: And one of the four beasts gave unto the seven angels seven golden vials full
 of the wrath of God, who liveth for ever and ever.

See JER. 25:15-38.

 17:4
 14:8 **REV. 18:8:** Therefore shall her plagues come in one day, death, and mourning, and
 18:2, 3, 5, 19 famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth
 her.
 3:15, 16

REV. 17:16: And the ten horns which thou sawest upon the beast, these shall hate the
 whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with
 fire.
 3:17

REV. 19:20: And the beast was taken, and with him the false prophet that wrought
 miracles before him, with which he deceived them that had received the mark of the beast,
 and them that worshipped his image. These both were cast alive into a lake of fire burning
 with brimstone.
 18:7

REV. 18:10, 17, 19, 21: [10] Standing afar off for the fear of her torment, saying, Alas, alas
 that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . [17] For
 18:6 in one hour so great riches is come to nought. And every shipmaster, and all the company
 in ships, and sailors, and as many as trade by sea, stood afar off, . . . [19] And they cast dust
 15:7 on their heads, and cried, weeping and wailing, saying, Alas, 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. . . . [21] And a mighty angel took up a stone like a great millstone, and
 cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down,
 and shall be found no more at all.

 18:8 **See D37: BABYLON S DOOM.**

REV. 3:10: Because thou hast kept the word of my patience, I also will keep thee from
 the hour of temptation, which shall come upon all the world, to try them that dwell upon
 17:16 the earth.

REV. 14:7: Saying with a loud voice, Fear God, and give glory to him; for the hour of his
 judgment is come: and worship him that made heaven, and earth, and the sea, and the
 19:20 fountains of waters.

See *R5951, top: Subheading, The Burning of the Tares.*18:10, 17,
19, 21

Babylon's reign as a queen over the kings of the earth (Rev. 17:18) is pictured by her sitting upon seven mountains — seven heads of the beast, seven kings and many waters. Rev. 17:9, 10, 1, 15, 18.

REV. 17:9, 10, 1, 15, 18: [9] And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. [10] And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. . . . [1] And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: . . . [15] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. . . . [18] And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

3:10

In Revelation 18:9-19 kings, merchants, and seamen lament at her fall. Verses 12-14, 16 might give the impression that all this merchandise should not be taken symbolically; but the reference to buying and selling (Rev. 3:17) may indicate otherwise; also the mention of wine and oil (Rev. 18:13; Cf. Rev. 6:6) and the use of other items, mentioned in the vestments and ceremonies connected with the tabernacle, may indicate symbolic meanings here. Compare also 2 Tim. 2:20; Exod. 25:1-8; *T17:3: pp.113-116*; Rev. 14:20; or Cf. *C316:2; R4092 (bottom article) 4093*. If the merchants represent those who will preach or teach in the churches, may not the seamen picture missionaries and mission workers? See again also *B303*, showing parallels between typical, antitypical and counterfeit.

14:7

17:18

17:9, 10, 1,
15, 18

See **REV. 18:9-19**: partly quoted previously and partly below.

17:9, 10, 1,
15, 18

REV. 18:12-14, 16: [12] The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, [13] And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. [14] And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. . . . [16] And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

18:9-19

REV. 3:17: quoted previously.

18:12-14, 16
3:17

REV. 18:13: quoted previously.

18:13

6:6

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

14:20

2 TIM. 2:20: But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

18:12-14, 16

EXOD. 25:1-8: [1] And the LORD spake unto Moses, saying, [2] Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. [3] And this *is* the offering which ye shall take of them; gold, and silver, and brass, [4] And blue, and purple, and scarlet, and fine linen, and goats' *hair*, [5] And rams' skins dyed red, and badgers' skins, and shittim wood, [6] Oil for the light, spices for anointing oil, and for sweet incense, [7] Onyx stones, and stones to be set in the ephod,

and in the breastplate. [8] And let them make me a sanctuary; that I may dwell among them.

6:6

T17: It is noticeable that all the furniture inside the Tabernacle was of gold, or covered with gold, while in the Court everything was of copper. Wood, which was the base covered with these metals, was used, we believe, to make the articles of lighter weight, more easily portable, than if of solid metal. This was an important consideration when they traveled. The vessels of the Temple, representative of the same things, were of solid metals. (1 Kings 7:47-50) These two metals, gold and copper, were used, we think, to represent two different natures — copper representing the **human** nature in its perfection, a little lower than the angelic nature; and gold representing the **divine** nature, far above angels, principalities and powers. As gold and copper are much alike in their appearance, yet different in quality, so the human nature is an image and likeness of the divine, adapted to earthly conditions. It will be noticed that the arrangement of **The Camp, Court and Tabernacle** thus distinctly separated and differentiated into three general divisions, represent three distinct classes blessed by the atonement; and the two parts of the Tabernacle represent two conditions of one of these classes.

T113-116 [For full quote see *Tabernacle Shadows*.]:

CHAPTER VIII OTHER SIGNIFICANT TYPES

The Court Post The White Curtains The Silver Hooks The Door Posts of the Holy and the Most Holy The Golden Table The Golden Candlestick Antitypical Priests Who See the Deep Things and the Levites Who Do Not See Them The Golden Altar The Ark of the Covenant in the Most Holy Its Contents and Their Significance The Mercy Seat The Two Cherubim The Priest Unblemished The Mystery Hid from Ages.

REV. 14:20: And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

C316: Isaiah (31:1, 3), referring to the great trouble now impending, says, Woe unto them that go down to Egypt [to the world] for help [for worldly ideas and plans, and for counsel as to how they should act in the crisis of this great day]; and stay on horses [who endeavor still to ride the old, false doctrinal hobbies], and trust in chariots [worldly organizations] because they are many; and in horsemen [the great leaders in false doctrines] because they are very strong; but who look not unto the Holy One of Israel, neither seek the Lord [for the safety and victory in this day of trouble will not be with the multitude]! . . . Now the Egyptians are men, and not God, and their horses flesh, and not spirit. When the Lord shall stretch out his hand [his power the power of the truth and other agencies as he will do shortly], both he that helpeth shall fall, and he that is helped [by the powers of Egypt the world's ideas] shall fall down, and they all shall fail together.

See **R4092-4093** for letter concerning: **THE HOLY ANOINTING OIL**

B303: quoted previously.

Let us now examine the beast on which the woman was sitting when those represented by John (in spirit on the Lord's day Rev. 1:10), having tarried till he returned John 21:20-24 in the beginning of the thousand-year day, are shown Babylon, being taken into the wilderness by the angel clothed in white, with golden girdle, whom John seeks to worship but is forbidden to do so. (Rev. 17:1-3; 19:10)

14:20

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

JOHN 21:20-24: [20] Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? [21] Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? [22] Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. [23] Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? [24] This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true.

REV. 17:1-3: [1] And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: [2] 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. [3] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

1:10 **REV. 19:10:** And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

17:1-3

19:10

1:10

From this time standpoint the angel explains that this beast was, and is not, and is about to ascend out of the abyss and to go into destruction; and those dwelling (*interlineary*) on the earth (of whom the name has not been written on the scroll of the life from the foundation of [the] world) (a) casting down of (a) world (*interlineary*) will wonder, seeing the beast, because he was, and is not, and shall be present. Rev. 17:8, *Diag. Original Sinaitic* Shall again be present later revised to read, is present. *Tischendorf*, however, gives the shall be present reading. Is present was a third version and may have been made from a less reliable manuscript, since is not and is would be a contradiction.

REV. 17:8, Diag.: The BEAST which thou sawest, was, and is not, and is about to ascend out of the ABYSS, and to go into Destruction; and THOSE who DWELL on the EARTH (of whom the NAME has not been written on the SCROLL of the LIFE from the Foundation of the World,) will wonder, seeing the BEAST, Because he was, and is not, and shall be present.

17:1-3

The names. . . . written. . . . from (the) foundation of (the) world does not teach the individual predestination of the 144,000 any more than Romans 8:29. The character or characteristics would be what was prescribed. *Sinaitic* reads names ; *Alexandrian* and *Syriac*, name.

19:10

ROM. 8:29: For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Mountains symbolize kingdoms or autocratic governments. (Dan. 2:35, 44; Psa. 46:2, 6) Those in Rev. 17:9 would represent seven successive dynasties or monarchies, or rulerships.

17:8

DAN. 2:35, 44: [35] Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. . . . [44] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

PSA. 46:2, 6: [2] Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; . . . [6] The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

17:8

REV. 17:9: And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Five of these had fallen and one was in existence at the time one of the seven angels having the seven bowls (Rev. 17:1; 15:7) of wrath shows John (symbolizing those having tarried till our Lord's return) John 21:20-24 in Spirit on the Lord's day. (Rev. 1:10) *Kuriako* (Lord's) is an adjective, not possessive noun, as shown in *Marshall's Diaglott* footnote on 1 Cor. 11:20 the Millennial day in this vision. In Rev. 19:10 the words of this angel, in refusing to accept John's worship, are characteristic of the humility of the Laodicean Messenger (R3821), who, through his writings particularly *Volume Two, Chapter IX* revealed Babylon the Great to those whom he called out (Rev. 18:4) into the Wilderness condition of separation from . . . **all the city's pomp and pride.**

17:9

REV. 17:1: quoted previously.

REV. 15:7: And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

JOHN 21:20-24: quoted previously.

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

1 COR. 11:20: When ye come together therefore into one place, *this* is not to eat the Lord's* supper. *Marshall's Diag.* Footnote: ***Note that *kuriakus* is an adjective for which no exact equivalent is available. Only other occurrence in N.T., Rev. 1:10.**

17:9

REV. 19:10: And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

See *R3821*.

17:1

See *B, Chapter IX*.

15:7

1:10

REV. 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.

19:10

(Rev. 17:3) This book [*Volume Two*] was published in 1889, though she had already been identified in *A268-270*, in 1886, and in the fifth number of his magazine. (*R45*)

18:4

REV. 17:3: quoted previously.

15:7

A268-270: The early Church, shortly after the death of the apostles, fell a prey to this very temptation. The preaching of the coming Kingdom of God, which would displace all earthly kingdoms, and of the crucified Christ as the heir of that Kingdom, was unpopular, and brought with it persecution, scorn and contempt. But some thought to improve on God's plan, and, instead of suffering, to get the Church into a position of favor with the world. By a combination with earthly powers they succeeded. As a result Papacy was developed, and in time became the mistress and queen of nations. Rev. 17:3-5; 18:7

1:10

By this policy everything was changed: instead of suffering, came honor; instead of humility, came pride; instead of truth, came error; and instead of being persecuted, she became the persecutor of all who condemned her new and illegal honors. Soon she began

- to invent new theories and sophistries to justify her course, first deceiving herself, and then the nations, into the belief that the promised millennial reign of Christ HAD COME, and that Christ the King was represented by her popes, who reigned over the kings of the earth as his vicegerents. Her claims were successful in deceiving the whole world. She made all nations **drunk** with her erroneous doctrines (Rev. 17:2), intimidating them by teaching that eternal torment awaited all who resisted her claims. Soon the kings of Europe were crowned or deposed by her edict, and under her supposed authority.
- Thus it comes that the kingdoms of Europe today claim to be Christian kingdoms, and announce that sovereigns reign by the grace of God, i.e., through appointment of either Papacy or some of the Protestant sects. For though the Reformers abandoned many of Papacy's claims to ecclesiastical jurisdiction, etc., they held to this honor which the kings of earth had come to attach to Christianity. And thus the Reformers fell into the same error, and exercised the authority of monarchs in appointing and sanctioning governments and kings, and denominating such Christian kingdoms, or kingdoms of Christ. So we hear much today of that strange enigma, **The Christian World**—an enigma indeed, when viewed in the light of the true principles of the Gospel. Our Lord said of his disciples, "They are not of the world, even as I am not of the world." And Paul exhorts us, saying, "Be not conformed to this world." John 17:16; Rom. 12:2
- God never approved of calling these kingdoms by the name of Christ. Deceived by the Church nominal, these nations are sailing under false colors, claiming to be what they are not. Their only title, aside from the vote of the people, is in God's **limited** grant, spoken to Nebuchadnezzar—until he come whose right the dominion is.
- The claim that these imperfect kingdoms, with their imperfect laws and often selfish and vicious rulers, are the kingdoms of our Lord and his Anointed is a gross libel upon the true Kingdom of Christ, before which they must shortly fall, and upon its Prince of Peace and righteous rulers. Isa. 32:1
- Another serious injury resulting from that error is that the attention of the children of God has thereby been attracted away from the promised heavenly kingdom; and they have been led to an improper recognition of and intimacy with earthly kingdoms, and to almost fruitless attempts to engraft upon these wild, worldly stocks the graces and morals of Christianity, to the neglect of the gospel concerning the true Kingdom and the hopes centering in it. Under this deception, some are at present very solicitous that the name of God should be incorporated into the Constitution of the United States, that **thereby** this may become a Christian nation. The Reformed Presbyterians have for years refused to vote or hold office under this government, **because** it is not Christ's Kingdom. Thus they recognize the impropriety of Christians sharing in any other. We have great sympathy with this sentiment, but not with the conclusion, that if God's **name** were mentioned in the Constitution, that fact would transform this government from a kingdom of this world to a kingdom of Christ, and give them liberty to vote and to hold office under it. O, how foolish! How great the deception by which the Mother of harlots has made all nations drunk (Rev. 17:2); for in a similar manner it is claimed that the kingdoms of Europe were transferred from Satan to Christ, and became Christian nations.
- Let it be seen that the best and the worst of earth's nations are but kingdoms of this world, whose lease of power from God is now about expired, that they may give place to their ordained successor, the Kingdom of Messiah, the Fifth Universal Empire of earth (Dan. 2:44; 7:14, 17, 27)—this view will do much to establish truth and to overthrow error.
- But as it is, the actions of Papacy in this regard, sanctioned by the Protestant Reformers, go unquestioned among Christian people. And since they should uphold the Kingdom of Christ, they feel themselves bound to champion the present falling kingdoms of so-called Christendom, whose time is fast expiring; and thus their sympathies are often forced to the side of oppression, rather than to the side of right and freedom—to the side of the kingdoms of this world, and the prince of this world, rather than to the side of the coming true Kingdom of Christ. Rev. 17:14; 19:11-19

See *R45*.

Revelation

17:2

17:14
19:11-19

Revelation

- 17:1 Rev. 17:1, though following Chapters 13 - 16, must not be taken to follow the fulfilment of
 13 - 16 Rev. 15:5-8 in time of fulfilment. The Lord's people have not been kept waiting till after the
 15:5-8 giving of the Bowls of wrath to be poured out, after they have gotten the victory over
 13:16, 17 beast, image, and number when no man might buy or sell without compliance (Rev.
 15:2-7 13:16, 17; 15:2-7) to see or recognize Babylon though they still do not see the fulfilment of
 16:17-21 her complete overthrow. (Rev. 16:17-21; 19:20) In Rev. 19:10 Bro. Russell is the
 19:20 personification of his *Studies in the Scriptures* or in Rev. 17:1 he is, in a way,
 19:10 personification of one of them.
 17:1
- 17:1 **REV. 17:1:** And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:
- See Chapters 13-16.**
- 15:2-8 **REV. 15:2-8:** [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest. [5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: [6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. [7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. [8] And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.
- 13:16, 17 **REV. 13:16, 17:** [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
- 16:17-21 **REV. 16:17-21:** [17] And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. [19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.
- 19:20 **REV. 19:20:** And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.
- 19:10 **REV. 19:10:** And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

At that time five of these heads had fallen, over seven of which, successively, the church has sat.

We might enumerate the seven heads mountains (Daniel 2:34, 35, 44, 45; Psalm 46:2, 3, 6; Micah 4:1) kingdoms or successive governments tentatively as follows: [outline follows Scriptures.]

DAN. 2:34, 35, 44, 45: [34] Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. [35] Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. . . . [44] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. [45] Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

PSA. 46:2, 3, 6: [2] Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; [3] *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah. . . . [6] The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

MICAH 4:1: But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

Beginning with Constantine s (for before that she had not sat upon any of them), we might count

I The Roman Empire (B293:3 B294; C69:2)

The Roman Empire, beginning with Constantine, the first to support her. *Volume 2, pages 289-290.* [312 A.D. to 325 A.D.]

B293: Rapid Development of Antichrist

The rapid development of the Papal Hierarchy after the accession of Constantine is a very remarkable feature of its history. The prince of this world was true to his promise to give power and dominion as a reward for worshiping and obeying him. (Matt. 4:8, 9) By the edict of Milan, Constantine gave legal security to the possessions of the Church, and Christians recovered lands formerly forfeited. A second edict, A.D. 321, granted the liberty of bequeathing property to the Church, while Constantine himself set an example of liberality and lavished wealth upon the Christian clergy unsparingly. This example of the Emperor was followed by thousands of his subjects, whose offerings during life and whose bequests in the hour of death flowed into the ecclesiastical treasury. White says: [**White's Universal History*, page 155.]

The church of Rome began early to assume authority over the others [over the churches of other cities and countries] as well from the numbers and wealth of its converts as from its position in the capital city. Many circumstances concurred to augment the influence of its bishop, although his usurpation and ambition were for a time vigorously repelled. The transference of the seat of power [by Constantine, from Rome to Constantinople, A.D. 334] increased the power of the western church by conferring the chief magistracy on the bishop. To this must be added the sanction given by Gratian and Valentinian to the custom

of appeals to Rome, and the frequent pilgrimages to the tombs of St. Peter and St. Paul and other martyrs.

After the death of Constantine the varied fortunes of the Roman Empire seemed to cooperate for the advancement of the apostate church and the development of Antichrist; for a union under one head or pope, esteemed the representative or vicegerent of Christ, had not yet been effected. The emperors succeeding Constantine, down to Theodosius, continued to regard themselves as the heads of the Church, in whom centered divine authority. Though no one of the eighteen hundred bishops of the empire was yet prepared to **demand recognition** as the head, or pope, several had their eyes on that prize, and the emperors were shown the shallowness of their claims to the title **Pontifex Maximus**, in the argument that since they worshiped dead saints they owed a similar respect to their living representatives—the bishops. Nevertheless, the emperors in their edicts repeatedly referred to the empire as a **divine hierarchy** and to themselves as divine personages.* [*See *Gibbon, Vol. II*, page 108.]

The power and headship of the bishop of Rome came on apace: within fifty years from the time Christianity was legally established, his wealth and dignity, as the bishop of the capital and chief city of the world, were very great. Ammianus, a contemporary historian, describing his wealth and ostentation, says, He surpassed kings in splendor and magnificence, rode in the stateliest chariots, was arrayed in the finest attire, and was distinguished by his luxury and pride. The removal of the seat of empire to Constantinople, the exposure of the city of Rome to the invasion of the barbarians from the north, the continual changes of generals and governors in the now fast falling empire, left the bishop of the church at Rome the most permanent and most honored official there; and his gradually increasing prestige was heightened as well by the removal of the rival splendors of the imperial court to Constantinople as by the reverence attaching to the very name of Rome, among all the peoples of the world.

C69: Now, knowing that the 1260 years began at A.D. 539, we are enabled to find what would not before have been recognized. Papists themselves are more inclined to date their beginning of power either at the conversion of Constantine and the nominal Christianizing of the Roman empire in A.D. 328, or from the presentation of the Papal states to the church by Charlemagne in A.D. 800. The fact stands, however, that Constantine in no wise recognized civil power as a right or possession of the church. On the contrary, though he favored Christianity, it was rather the church that made the emperor at least its **associate head**, so that the emperor called church councils and meddled in church affairs, though the church was not permitted to meddle in civil matters. The date A.D. 539, shown by the prophetic measuring rod of 1260 years, is nearly midway between this union of church and empire in A.D. 328, and its full, complete recognition by Charlemagne, as the head of all authority—the dispenser of civil as well as religious authority—A.D. 800.

B289-290: Quoted on page 105 of this book.

II The Western Roman Empire (*C76:1 top of C77*)

The Western Roman Empire, after the division of the empire. [325 A.D. 539 A.D.]

C76: The Prophet had said that three horns would be plucked up, or rooted out, to make room or prepare the way for this peculiar power or horn. And so we find it: Constantine built Constantinople, and removed his capital thither; this, though favorable to Papacy's development in the seat of the Caesars, was unfavorable to the empire; and soon it was found expedient to divide the empire, and Italy was thenceforth known as the Western Empire, whose seat or capital was at Ravenna. This was one of the horns: it fell, A.D. 476, at the hands of the Heruli, another of the horns, which established itself on its ruins. Next came the Ostrogothic kingdom, another horn, overthrowing the Heruli and establishing itself as ruler of Italy, A.D. 489. And, as we have just seen, it was during the power of this horn (the third to be rooted out to make way for the papal horn) that Justinian acknowledged the papal supremacy; and it was by his orders, and by his general

and his army, that it was plucked up. And, as we have seen, its plucking up was necessary to the advancement of Papacy to power, as a peculiar blending of political and religious power—a peculiar horn, differing from its fellows. Indeed, it seems not improbable that the Papacy was secretly favorable to the fall of each of these horns or powers, hoping thus to open the way to its own exaltation, just as it finally resulted.

III The Byzantine Empire (*B354:2; C70:2; C75:3*)

The Byzantine, or Eastern Roman Empire, beginning with Justinian. [539 A.D. 800 A.D.] *B296*

B354: Quoted on page 109 of this book.

C70: Quoted on page 107 of this book.

C75: Quoted on page 114 of this book.

B293-294: Quoted previously.

B296: Henceforth we deal with the Antichrist, whose gradual **development** and **organization** from secretly working ambition are a fitting prelude to the terrible character displayed after the coveted power had been grasped—from 539 A.D. to 1799 A.D., 1260 years. Of this period the first three hundred years mark the rise of this temporal power; the last three mark its waning under the influences of the Reformation and civilization; and the intermediate period of seven centuries embraces Papacy's glory-time and the dark ages of the world, full of frauds and deceptions in the name of Christ and true religion.

A Roman Catholic writer fully corroborates our findings on this subject, and we present his words regardless of their gloss, as corroborative testimony. Giving, with glowing enthusiasm, a description of the rise of the Papacy to temporal power, describing it as a plant of heavenly origin, and therefore of rapid growth and high exaltation in the world, he says:

The rise of the temporal power of the Popes presents to the mind one of the most extraordinary phenomena which the annals of the human race offer to our wonder and admiration. By a singular combination of concurring circumstances a new power and a new dominion grew up, silently and steadily, on the ruins of that Roman Empire which had extended its sway over, or made itself respected by, nearly all the nations, peoples and races that lived in the period of its strength and glory; and that new power, of lowly origin, struck a deeper root, and soon exercised a wider authority, than the empire whose gigantic ruins it saw shivered into fragments and moldering in dust. In Rome itself the power of the successor of Peter grew side by side with, and under the protecting shadow of, that of the emperor; and such was the increasing influence of the popes, that the majesty of the supreme Pontiff was likely ere long to dim the splendor of the purple.

IV The Holy Roman Empire (*B354-356:1*)

The Holy (?) Roman Empire. [800 A.D. 1800 A.D.]

B354: The Papal Millennium

As the true Kingdom of the true Christ is to last a thousand years, so the Papal counterfeit looks back upon the period of its greatest prosperity, which began A.D. 800 and closed in the dawn of the present century, as the fulfilment of the Millennial reign foretold in Rev. 20. And the period since, in which Papacy has gradually lost all of its temporal power, suffered many indignities from nations formerly its supporters, and been greatly despoiled of territories, incomes and liberties long claimed and possessed, Romanists regard as the little season of Rev. 20:3, 7, 8, at the close of the Millennium, during which Satan was to be loosed.

[For remainder of quote from *B354* see page 109 of this book.]

Revelation

20

B355, 356: The careful student will note four periods, more or less distinctly marked, in the development and exaltation of Antichrist, and the same number distinctly marking its fall. In its development the four dates are:

20:3, 7, 8

1st. In Paul's day, about A.D. 50, a beginning of the secret working of the iniquitous ambition was the start.

2nd. Papacy, the Man of Sin, was **organized** as a hierarchy; i.e., the church came to an organized condition, and the popes came to be recognized as the Head, representing Christ, reigning in the church and over the nations, gradually, from about A.D. 300 to 494.*[*The popedom struggled long for mastery as the head of the church, and gradually obtained recognition and dominion; and that this dominion was generally recognized as early as A.D. 494, is clearly shown by the Romanist writer of *The Chair of St. Peter*, page 128. After giving in detail acknowledgments of the Roman Bishop as supreme pontiff by various councils, bishops, emperors, etc., he summarizes thus: "These words were written as far back as the year of our Lord 494. . . . On the whole, then, it is clear, from the foregoing authentic evidence, that the primacy of the Chair of St. Peter (the Bishopric of Rome) had so far **developed itself** in the fifth century, that the pope was then universally regarded as the center of Christian unity . . . the Supreme Ruler and Teacher of God's church, the Prince of Bishops, the Final Arbiter of appeals in ecclesiastical causes from all parts of the world, and the Judge and Moderator of General Councils, over which he presided by his legates.]

3rd. The time when the popes **began** to exercise civil authority and power, as will hereafter be shown, A.D. 539. (*Vol. III, Chap. iii*)

4th. The time of exaltation, A.D. 800, when, as already shown, the Holy Roman Empire was formed, and the pope, crowning Charlemagne emperor, was recognized as himself King of kings, Emperor of emperors, another God, on earth.

V The Napoleonic Empire (C47; C56:2 57; B356:4)

The French Empire. Though Napoleon humiliated Papacy and broke its persecuting power, he reestablished Catholicism in France and, indeed, obtained for himself certain of the powers of a pope. It was to Napoleon's successor that the pope appealed for aid against the Italians in 1870, which Napoleon III was unable to afford; and there the French head ceased.

These are the five that were fallen at the time the John class had Babylon revealed to them by the angel.

C47: At the time appointed he shall return, and come toward the south; but it shall not be as the former or as the latter invasions. Napoleon's invasion of Egypt did not result either like that in the days of Cleopatra, or like that in the days of her descendant, Queen Zenobia. Napoleon, though successful as a general in Egypt, achieved no such victories as his predecessors; and the reason is described in the next verse **For** the ships of Chittim [of the Romans **Douay**] shall come against him. The English navy harassed Napoleon and hindered his conquest. Since England as well as France had been a part of the old Roman Empire, and since France was at war with the remainder of that empire, endeavoring to conquer it, we see the propriety of these being called Roman ships. Therefore he [Napoleon] shall be grieved, and return and have indignation **against the holy covenant: and he shall succeed.**

On his return from Egypt, Napoleon abandoned his former policy of violent opposition to Papacy, and signed a **Concordat** or agreement with the pope, by which the Roman Catholic religion was re-established in France. This was an action **against** the truth; but he seemed to see that by this policy he could best succeed in overturning the Republic and in establishing himself in power as Emperor. And he **did** succeed. But this policy did not last long after he obtained imperial power: he soon began again to work against that system called the Man of Sin, as the prophecy describes in the following words: And he [Napoleon] shall return [change about] and shall devise **against them** that have forsaken the covenant of the sanctuary; i.e., he began to scheme and operate against the apostate church of Rome. In this also he succeeded.

C56, 57: Even Pius VII, who had been restored to pontifical honors, and who in 1804 **attended** the crowning of Napoleon, was afterward by decree of Napoleon (1808-1809) bereft of every shred of temporal power; and the monuments and art treasures of Rome were taken under French protection. The language used by Napoleon was that the donation of territories by our illustrious predecessor, Charlemagne, to the Holy See, . . . Urbino, Ancona, Macerata, be forever united to the Kingdom of Italy.

The import of this is thus told by a Roman Catholic writer*[**Chair of St. Peter*, pp. 439, 440.]:

20:1-4

To this it was added, that the pope should continue to be the bishop of Rome, exercising his spiritual functions as his predecessors had done in the early ages, down to the reign of Charlemagne. The following year, emboldened by the successes of his arms, the Emperor resolved that the pope should be deprived of his now nominal sovereignty—the mere shadow of temporal power, that still remained to him in his **capital** and the adjacent districts. [These Papacy held for years before Charlemagne's gift from A.D. 539.] Accordingly he issued a new decree, from the palace of the Austrian Caesars, that Rome should be an Imperial Free City; that its civil administration should be conducted by a council then nominated by the Emperor; that its monuments and art treasures should be taken under French protection; and that the pope, having ceased to reign, an income should be settled on his holiness.

20:7
29:9

Following this, Pius VII issued a bull of excommunication against Napoleon, and was taken a prisoner to France, where he finally signed the Concordat of Fontainebleau, dated Jan. 25, 1813, in which he placed in Napoleon's hands the nomination of Bishops and Metropolitans, and virtually rescinded his own authority to veto such appointments. Thus

he in effect gave Napoleon the authority of a pope, which was what Napoleon had long desired.

Nor have Roman Catholics failed to note the importance of the events which introduced the present century. They not only admit the losses and indignities inflicted, as above quoted, but they claim that the Millennial reign of Papacy (the thousand years from the time of Charlemagne's present of the before mentioned states to the Papacy A.D. 800) ended with the taking away of its dominions by Napoleon; from which time it has at no time had more than a skeleton of power. It is Papacy's claim that, as the Kingdom of Christ, it has accomplished the predicted reign over the nations, mentioned in Rev. 20:1-4, and that the present period of trouble upon that system is the little season in which Satan is loosed, mentioned in the 7th and 9th verses. Only such as see in Papacy Satan's **counterfeit** of the true Christ, and who recognize the true Church and the true reign, can fully appreciate this.

We have, perhaps, cited enough to convince the reader that the period of the French Revolution and Napoleon's power was a very marked period in Papacy's history; and Papal influence, broken then, has never been regained. Though at times some favors were granted, they were only for a short time, and were followed by renewed indignities, until in 1870 all temporal authority of the popes again ceased—we believe never to be revived. Remember, too, that it was Napoleon's soldiers who broke open the Inquisitions, and put an end to public tortures and executions for religious convictions.

B356: Quoted on page 258 of this book under the 4th point.

VI Austria-Hungary (etc.?) [1973 notes] (R3984, col. 1 par. 3; R5829, col. 1, next to last par.) or the one that was then in power was probably Italy, whose prisoner the pope claimed to be [1956 notes].

R3984:2: This custom, once universal throughout Europe, received a severe shock, a setback, in Reformation times. But the kings and princes supporting the Reformation movement, wishing to have some religious or spiritual approval to sanction their authority in the minds of the people, voluntarily accepted the Reformers and their approval as instead of the papal sanction. Thus it was that Reformed churches in Great Britain, Sweden, Norway, Denmark, Germany and Switzerland were organized and became Protestant State churches as thoroughly as they had previously been Roman Catholic State churches. The principle was the same—it was merely a different Church which was now supported. Roman Catholic dominion still prevails in Italy, Hungary, Spain, Portugal and, until very recently, in France. These governments, authorized by the Papacy, supporting the Papacy financially, have been known as Christian governments, and they in turn have inscribed upon their coins and in their official documents that they reign over the people by the grace of God (indicated to them through the Papacy). Similarly the Protestant countries above named, carrying the State Church idea with them, are known as kingdoms of God, and they also on their coins and in their official documents declare that their kings and princes reign by the grace of God, as indicated through their recognition by the Reformers and by their support of the Church.

R5829:3: The kings and princes of earth were informed that they might continue to rule the people if they would be obedient to the Papacy; that in that event they would be kingdoms of God; but that if they should fail to be obedient to Papacy, the latter would inform the people that such kings were no longer to be recognized, but were disowned by God's spiritual Kingdom, and would appoint other kings and other princes in their stead. The rulers of Europe readily assented to this partnership, by which the people would recognize them as having Divine authorization to rule. Matters have progressed in this way for eleven hundred years. Austria and Hungary still fully assent to the Divine power in Papacy—though others of the kingdoms of Europe have more or less broken the pact.

Not the League of Nations, which was unable to resolve the Roman Question, but probably the Nazi-Fascist combination, beginning with Mussolini's Lateran Treaty. Compare *Volume 2, page 263*, last paragraph, noting how well Fascism and Nazism fulfill the description.

17:9, 10

B263: The same necessity for restricting liberty on political and social questions will probably be supposed to apply equally to freedom of expression on religious questions, which really lie at the foundation of all liberty. It would not be surprising if a strong government, a monarchy, would some day replace this present Great Republic; and it is entirely probable that one common standard of religious belief will be deemed expedient and will be promulgated, to teach outside of which will be treated and punished as a political offense. Such a persecution would not only furnish, in the end or harvest of this age, another parallel to the harvest of the Jewish age (Acts 4:10-13, 23-30; 5:29-41; 11:19), but would also give a wider and deeper significance to the words of the Apostles Paul and John (2 Tim. 4:3; Rev. 13:17), and to the typical illustrations of the close of the earthly career of the true Church, as represented in Elijah's whirlwind departure and John the Baptist's imprisonment and beheading.

17:7, 8, 13
17:10, 11

17:9-11

VIII The Roman People (B354; line above footnote) not in submission to the woman in the end. The Roman people are identified as the Beast in *B354*, line above footnotes. Over these were seven heads, or kings (dynasties or successive lines of rulership). (Rev. 17:9, 10)

17:16, 17

11:7, 8, 13

The Roman beast (people) representing, as in the French Revolution, an uprising of the masses (compare Revelation 11:7, 8, 13), is the eighth. (Revelation 17:10, 11) This may be understood to picture the Communists. Their opposition to the Papacy is well known.

REV:17:9-11: [9] And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. [10] And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. [11] And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

13-16
19:11 - 20:10

B354: As, prior to the year 800, Papacy was rising, supported by the Roman beast (people) and by its horns (powers), so since 1800 it has been cast off from temporal authority over kings and peoples, and has been torn and pillaged by those who formerly gave it support. (Rev. 17:16, 17)

REV. 11:7, 8, 13: [7] And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. [8] And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . . [13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

17:3, 7, 16

Upon each of these the woman sits. Her rule over some of them was questionable or limited. To confuse the scarlet beast with the papal leopard-like beast of Revelation, Chapters 13-16 and 19:11 - 20:10, is confusion though the body of each during most of their history may be practically composed mainly of the same class. The Roman church does not rule Papacy!

See **REV. 13-16.**

17:3, 7, 16

See **REV. 19:11** **20:10.**

The common mistake of confusing these two beasts may be due to the fact that they are both referred to as the beast in their respective prophecies, and additionally that the *Biblical Comments* in the *Bible Students Manual* misinterprets the scarlet beast in Rev. 17:3, 7, 16 as Papacy, citing B277 a page which nowhere cites this chapter (Nor any other text) and does not discuss this beast, and the reading of the *Greek Manuscripts* contradicts this and supports B354, saying that the ten horns . . . and the beast shall hate and burn (*katakauseusin*) shall burn down (*Young and Strong*, i.e. consume wholly, Strong, burn, burn down, *Liddell and Scott*) the woman. Papacy will not willingly destroy the Romish Church!

REV. 17:3, 7, 16: [3] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. . . . [7] And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. . . . [16] And the ten horns which thou sawest upon [and] the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

B277: We need not look long to find a character fitting all the requirements perfectly; one whose record, written by secular historians as well as by its own deluded servants, we shall see agrees exactly with the prophetic delineations of Antichrist. But when we state that the one and only system whose history fits these prophecies is Papacy, let no one misunderstand us to mean that every Roman Catholic is a man of sin; nor that the priests, nor even the popes of the Church of Rome, are, or have been, the Antichrist. No **man** is **the** Antichrist, the Man of Sin, described in prophecy. Popes, bishops and others are at most only parts or members of the Antichrist system, even as all of the Royal Priests are only members of the true Christ, under Jesus their head, and in the same manner that these in their present condition are together the antitypical Elijah, though no one of them is the Elijah or the Christ foretold. Notice, further, that the Church of Rome as an ecclesiastical system only is not the **Man** of Sin, and is never presented under any figure of a **man**. On the contrary, a **woman** is always the symbol used for a church separate from its head and lord. The true Church is symbolized by a chaste virgin, while the apostate church, which has fallen away from primitive purity and fidelity to the Lord, is symbolically called a harlot. As the true virgin Church continues to be such to the end of the age, when she is to be united to her Lord and take his name Christ so the apostate church was not the Antichrist, or Man of Sin, until she united with her lord and head, the pope, the claimed vicegerent of Christ, and became a religious **empire**, falsely styled Christendom which signifies Christ's Kingdom.

Papacy is the name of this false kingdom; and it was built upon a misapplied truth the truth that the Church is called to be kings and priests unto God and to reign on the earth. But the time for reigning had not yet come: the Gospel age was not appointed for that purpose, but for the selection, development, discipline, humiliation and sacrifice of the Church, following in the footprints of her Lord and patiently waiting and enduring until the time appointed for the promised exaltation and glorious reign the Millennial age.

17:11

B354: For quote see pages 109 and 254 of this book.

11:7

The reading and (the beast) is supported by the *Sinaitic* and *Alexandrine Manuscripts*, *Tischendorf's*, *Griesbach's*, *Lachmann's*, *Alford's*, *Trogelles's* *Scholz's*, *Nestle's*, *Wordsworth's* *Recensions*, *The English and American Revised (Standard) and Revised Standard Versions*, *Wilson's* and *Marshall's* *Diaglott's*, *the New English Bible*, *Rotherham*, *Weymouth's*, *Moffatt's* and *Phillips* translations, and the *Englishman's* *Greek New Testament*. The *Companion Bible* gives *kai*, and as the correct Greek reading too.

11:13

Revelation

17:8 This scarlet beast, an eighth, goes into destruction. (Rev. 17:11, *Diag.*) It is said to be (out) of the seven. (Greek *ek*) The fact that the preposition *ek* is used seems to indicate that, although this beast is the body on which these heads are, and might be said to be of each of them in that sense, this eighth form is one of the seven. In Rev. 11:7 we read of the beast ascending out of the abyss (*Diag.*) making war with the two witnesses at the close of their 1,260-year testimony (at the time of Napoleon's Concordat with the Pope) connecting the general time with that of the French Revolution, after, and as a result of which, he came into power in which the French tenth of the city (Christendom) fell (vs. 13). The eighth phase of the scarlet beast should represent, therefore, the same element the common people, in Rev. 17:8, ascending from the abyss after our Lord's return.

17:8 **REV. 17:11, *Diag.*:** And the BEAST, which was, and is not, he is both an Eighth and is of the SEVEN, and goes into destruction.

17:12 **REV. 11:7, *Diag.*:** And when they shall have completed their TESTIMONY, THAT WILD BEAST ASCENDING out of the ABYSS will make War with them, and will conquer them, and kill them.

REV. 11:13: quoted previously.

REV. 17:8: The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

3:10 The *Alexandrine MS.* in vs. 12 reads *ouk* (not), instead of *oupo* (not yet) not too great a difference; for if they had not received a kingdom at that time, they had not yet received it. However, not yet implies that they would later receive one; and the same verse adds that they receive authority, as kings, one hour with the beast. (*Diag.*) This seems to imply that they have authority to be kings for the space of one hour (accusative case, denoting duration of time) with the beast. This would allow for their not beginning the exercise of ruling authority from the beginning of this hour, nor all at the same time. This has been true of the Communist powers (and perhaps other people's governments) the body of the scarlet beast the Roman beast people. (*B354*, line above footnote) Though having authority as kings rulers, powers, horns with the beast (people) during this harvest hour of temptation (Rev. 3:10), hour of His judgment (Rev. 14:7), hour of Babylon's destruction (Rev. 18:10, 17, 19), obviously these kings and mighty ones of the earth, financial and political princes and kings (*D, 1916 foreword, pg. iii, Par. 3*) are not the ten kings who give their kingdom to the beast until the words of God shall be finished (Rev. 17:17), they and the beast consuming Babylon with fire (destruction) vs. 16.

3:10 **REV. 17:12, *Diag.*:** "And the TEN Horns which thou sawest are Ten Kings who have not [yet] received a Kingdom; but they receive Authority, as Kings, One Hour with the BEAST.

14:7 ***B354:*** (line above footnote): supported by the Roman beast (people) and by its horns (powers),

18:10, 17, 19 **REV. 3:10:** Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

REV. 14:7: Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

REV. 18:10, 17, 19: [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . [17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, . . . [19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, 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.

D, 1916 Forward, p. iii:3: St. Peter tells us that this Age is to end in a great conflagration symbolical of the Time of Trouble, in which present institutions will be swallowed up. **17:17** (2 Pet. 3:8-13) Elsewhere in the Scriptures, this terrible Time of Trouble is symbolically represented as a storm, as a whirlwind, as a fire, to consume everything. After the present order shall have passed away in the great Time of Trouble, God Himself will establish His Kingdom the one for which we pray, Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven.

17:8
11:7
19:20
20:10, 14, 15
9:1, 2, 11
11:7
17:8
20:1, 3

REV. 17:17: For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.
REV. 17:16: quoted previously.

The abyss out of which the beast ascends in Rev. 17:8 (Cf. Rev. 11:7) is not one of complete, permanent destruction (as is the lake of fire in Rev. 19:20; 20:10, 14, 15.) The abyss is a depressed or suppressed condition from which it is possible to return. *Liddell and Scott* define abysses as bottomless, unfathomed. . . . in general boundless exhaustless. . . . As in the New Testament usage they define it as the abyss, bottomless pit. *Strong's Concordance* gives depthless. . . . abyss. *Young* defines it as very deep place. (Rev. 9:1, 2, 11; 11:7; 17:8; 20:1, 3; Luke 8:31; Rom. 10:7)

19:20 **REV. 17:8:** quoted previously.

REV. 11:7: quoted previously.

20:10, 14, 15 **REV. 19:20:** And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

REV. 20:10, 14, 15: [10] And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. . . . [14] And death and hell were cast into the lake of fire. This is the second death. [15] And whosoever was not found written in the book of life was cast into the lake of fire.

20:1, 3 **REV. 9:1, 2, 11:** [1] And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. [2] And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. . . . [11] And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

REV. 20:1, 3: [1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. . . . [3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

LUKE 8:31: And they besought him that he would not command them to go out into the deep.

ROM. 10:7: Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

The beast was in a depressed or suppressed condition under the sixth head when the apostle first saw it.

20:1-3 The abyss from which the beast ascends before going into perdition, which would probably mean complete destruction, would represent a condition of temporary suppression or obscurity. This is the condition in which the devil is bound for the thousand years. (Revelation 20:1-3) It is the condition from which Christ was raised up (from the dead) (Romans 10:7); the condition into which the evil spirits did not desire to be cast, translated deep in Luke 8:31. It was the place from which the locusts, or the smoke out of which they came, proceeded, from its pit, to torment for five months the men not having the seal of God in their foreheads. (Revelation 9:1, 2) It was the place from which ascended the beast in Revelation 11:7 and 17:8.

**9:1, 2
11:7
17:8**

REV. 20:1-3: quoted previously.

ROM. 10:7: quoted previously.

LUKE 8:31: quoted previously.

REV. 9:1, 2: quoted previously.

REV. 11:7: quoted previously.

REV. 17:8: quoted previously.

17:12 The ten horns which had received no kingdom as yet (as yet being omitted by the *Alexandrine* though not by *Tischendorf's* translation of variations from the *Sinaitic MS.*) are ten rulers of governments possibly dictators who did not receive a kingdom under the grant or lease of power to the Gentiles beginning with Nebuchadnezzar (Daniel 2:37, 38), but who received power, or authority (*Diagloti*), as kings one hour with the beast. (Revelation 17:12) The word *horan* (hour) being in the accusative case, denotes duration of time not the point of time at which they receive this power. They give their power and strength and, as they finally receive it, their kingdom unto the beast until the words of God shall be fulfilled (verses 13, 16) in the desolation and consuming of the woman. (verse 16) Their giving their kingdom to the beast is stated as a reason why the ten horns. . . . and (*Sinaitic and Alexandrine*) the beast thus destroy the woman. Her destruction, therefore, must come during the hour in which they have their kingdom thus to give to the beast. The thought seems to be that they receive the power or authority for the one hour, but do not begin its exercise, do not receive, actually, their kingdom immediately. The same would be true of the beast.

**17:13, 16
17:16**

DAN. 2:37, 38: Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

17:12

REV. 17:12: And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Revelation

17:13, 16

REV. 17:13, 16: [13] These have one mind, and shall give their power and strength unto the beast. . . . [16] And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

3:10
14:7

This hour is evidently the hour of temptation (Revelation 3:10), the hour of His judgment (Revelation 14:7) to be executed by the ten horns. . . . and the beast as his great army (Compare Joel 2:2-11; *Volume 4, pages 542-550*; Ezekiel 7:13-24; 23:45-47, 36, 22) during the first half of which there was silence in heaven about the space of half an hour. (Revelation 8:1) That Babylon is to be overthrown completely during this hour is indicated in Revelation 18:10, 17, 19.

8:1
18:10, 17, 19

3:10

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

14:7

REV. 14:7: Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

See **JOEL 2:2-11:** Quoted on page 71 of this book.

D542-550: See *Vol. 4* for quote.

See **EZEK. 7:13-24.**

EZEK. 23:45-47: [45] And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands. [46] For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled. [47] And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

EZEK. 23:36, 22: [36] The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;. . . [22] Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

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

8:1

REV. 18:10, 17, 19: quoted previously.

17

If the beast of Revelation 17 were Papacy, we would find Papacy under the seven heads, under the woman (church). This beast, therefore, cannot be Papacy cannot be the same as the leopard-like beast of Revelation 13. The waters are peoples, and crowds, and nations, and languages. (*Diag.*) The beast might represent those in greater power or authority than the waters. The ten horns which receive authority as kings one hour with the beast would represent those dictators or heads of state or supreme authorities in their respective countries.

13

See and compare **REV. 17 and 13.**

For a time (Rev. 17:14) these ten horns (kings) will make war with the Lamb but he will conquer them. (*Diag.*) This probably represents an attempt on their part to suppress

Revelation

17:14 the truth or an attack by them upon the Lord's faithful people and perhaps also upon regathered, fleshly Israel. This will probably be before turning upon the woman and they and the beast shall destroy her.

REV. 17:14, *Diag.* These will make war with the LAMB, and the LAMB will conquer them, (Because he is Lord of Lords, and King of Kings,) and THOSE who are with him are CALLED, and chosen, and faithful.

17:14

Revelation 17:14 shows the horns making war upon the Lamb and the Lamb overcoming them: and they that are with him are called, and chosen, and by this time proved faithful, as in Revelation 14:1; 15:2-4. His title in this verse (17:14) connects this with Revelation 19:16, and the war must be that of verses 19-21, to which all the kings are gathered by the frog-like spirits in Revelation 16:14, 16. Compare Zechariah 14:2.

17:14

14:1

15:2-4

17:14

19:16

19:19-21

16:14, 16

REV. 17:14: These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

17:14

REV. 14:1: And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

14:1

REV. 15:2-4: [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. [4] Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

15:2-4

REV. 19:16: And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

19:16

REV. 19:19-21: [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. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

19:19-21

REV. 16:14, 16: [14] For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . [16] And he gathered them together into a place called in the Hebrew tongue Armageddon.

16:14, 16

ZECH. 14:2: For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Putting together the various clues furnished, we may understand the woman to represent the nominal church, primarily that of Rome; the beast, the people who support her, five of whose successive heads have fallen by the time she is shown to the John class by the man with the inkhorn through his second volume. The beast (people), rising up and assuming the power through or with its ten distinct rulers during the hour in which it is granted them, may compromise under the influence of the church, Catholic (leopard-like beast) and Protestant

(false prophet), and the inter-national civil power, the United Nations or its equivalent (final phase of the dragon, perhaps) (Revelation 16:13, 14, 16) to oppose the Lamb by persecuting the members of his body still in the flesh in order to suppress the truth (Acts 9:5) and simultaneously invading Palestine to take a spoil but are turned against one another after overthrowing the church nominal. (Ezekiel 38:21; Zechariah 14:13)

REV. 16:13, 14, 16: [13] And I saw three unclean spirits like 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. [verses 14 and 16 quoted previously.]

16:13, 14, 16

ACTS 9:5: And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

EZEK. 38:21: And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man s sword shall be against his brother.

16:13, 14, 16

ZECH. 14:13: And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

As in the case of our Head, so in the case of the members of his body, the powers of the old order, the ecclesiastical working with and through the civil, attempt to thwart the influence of the truth by destroying those who teach it, thus attempting to throw off its restraining influence. (Psalms 149:5-9; 2:1-3; Acts 4:23-28) Apparently for a time the ten horns will be drawn into the struggle, but will soon return to their former opposition and they and the beast will overthrow the woman, before being themselves destroyed.

PSA. 149:5-9: [5] Let the saints be joyful in glory: let them sing aloud upon their beds. [6] *Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand; [7] To execute vengeance upon the heathen, *and* punishments upon the people; [8] To bind their kings with chains, and their nobles with fetters of iron; [9] To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

PSA. 2:1-3: [1] Why do the heathen rage, and the people imagine a vain thing? [2] The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, [3] Let us break their bands asunder, and cast away their cords from us.

ACTS 4:23-28: [23] And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. [24] And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: [25] Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? [26] The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. [27] For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, [28] For to do whatsoever thy hand and thy counsel determined before to be done.

The reign of the church over the kingdoms is shown in Revelation 17:17.

REV. 17:17: For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Revelation

We know that the number 144,000 is fixed (Revelation 7:4; 14:1). We know that the character to be attained by each member of this class is predetermined. (Romans 8:29) The length of time required to bring that many to the required standard is determined by the individuals themselves. God will not coerce any. We, therefore, are the ones who set the length of time required for the bride to make herself ready. (Revelation 19:7)

17:17

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

17:17

REV. 14:1: And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

7:4

14:1

ROM. 8:29: For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

19:7

REV. 19:7: Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

7:4

14:1

19:7

PART 9: Revelation 18

Revelation

It is only after seeing Babylon and thus recognizing the falling away as having taken place and the man of sin as being revealed that the John class may see the Lord coming.

- 18:1** (Revelation 18:1) Otherwise, the Apostle's words in 2 Thes. 2:1-4 would contradict all other evidence of the parousia. This fixes the time when five heads are fallen as that of the recognition of the second presence by the first of the John class. (Luke 12:37; Daniel 12:12)
- 18:2** The unclean and hateful birds of Revelation 18:2 probably are the same class who feast on the carcasses of those slain in the battle of Armageddon (Revelation 16:14, 16; 19:17-21)
- 16:14, 16
19:17-21** the worst of the heathen found, perhaps, right in Christendom and represented in atheists, etc., shrouded in darkness worse than that of heathendom. (Ezekiel 7:24; *Volume Four, page 550; Volume Three, pages 162-163*) These will devour the flesh, or take the possessions of those slain in Revelation 19:21. (Just as our possessions are sacrificed as part of our flesh, so the flesh of these would probably include their possessions.)
- 19:21**

18:1 **REV. 18:1:** And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 THES. 2:1-4: [1] Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, [2] That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. [3] Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; [4] Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

LUKE 12:37: Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

DAN. 12:12: Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

18:2 **REV. 18:2:** And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

16:14, 16 **REV. 16:14, 16:** [14] For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . [16] And he gathered them together into a place called in the Hebrew tongue Armageddon.

19:17-21 **REV. 19:17-21:** [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. [19] 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. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

EZEK. 7:24: Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

D550: And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil: and they shall pollute it . . . Make a chain [bind, unite them together; let them make a common cause], for the land is full of bloody crimes, and the city [Babylon, Christendom] is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the great to cease, and their honored places [their sacred places, their religious institutions, etc.] shall be defiled. Ezek. 7:13-24

This may be understood to signify that the uprising of the masses of Christendom in anarchy will, during the prevalence of lawlessness, be so extremely brutal and savage as to outrival the barbarities of all heathen invasions as was the case in the French Revolution. Or it may signify an uprising of the peoples of India, China and Africa against Christendom a suggestion already made by the public press anent the revival of Turkey and the uprising of the millions of Mahometans. Our opinion, however, is that the worst of the heathen are those in Christendom who are without God and without Christian sentiments or hopes; who hitherto have been restrained and held in check by ignorance, superstition and fear, but who in the dawn of the twentieth century are rapidly losing these restraining influences.

The Lord, by his overruling providence, will take a general charge of this great army of discontents patriots, reformers, socialists, moralists, anarchists, ignorants and hopeless and use their hopes, fears, follies and selfishness, according to his divine wisdom, to work out his own grand purposes in the overthrow of present institutions, and for the preparation of man for the Kingdom of Righteousness. For this reason only it is termed The Lord's great army. None of his saints none who are led by the spirit of God as sons of God are to have anything to do with that part of the battle.

C162-163: How strong the expression, She is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird. How true it is, that the most execrable of society seek and wear the garb of Christian profession and ceremonialism, in some of the various quarters (sects) of Babylon. Every impure principle and doctrine, somehow and somewhere, finds representation in her. And she is a cage which holds securely not only the Lord's meek and gentle doves, but also many unclean and hateful birds. Of all the defaulters, and deceivers of men and of women, how many are professedly members of Christ's Church! and how many even use their profession as a cloak under which to forward evil schemes! It is well known that a majority of even the most brutal criminals executed die in the Roman Catholic communion.

Babylon has contained both the best and the worst, both the cream and the dregs, of the population of the civilized world. The cream is the small class of truly consecrated ones, sadly mixed up with the great mass of mere professors and the filthy, criminal dregs; but under favorable conditions the cream class will be separated in the present harvest, preparatory to being glorified.

As an illustration of the proportion of the unclean and hateful birds, in and out of Babylon, note the following official report of the condition of society in a quarter of the wheat field where Orthodoxy has for centuries boasted of the fine quality and purity of its wheat and the fewness of its tares, and where The Church, so-called, has been associated with the government in making the laws and in ruling the people:

The Status of Society in England and Wales Parliamentary Report Made in 1873
Population by Religious Professions

Roman Catholics	1,500,000
Church of England	6,933,935
Dissenters [Protestants other than Episcopalians]	7,234,158
Infidels	7,000,000
Jews	57,000
Total Number of Criminals in Jails	
Roman Catholics	37,300
Church of England	96,600
Dissenters	10,800

Infidels.	350	
Jews.	0	
		145,050
Criminals to Every 100,000 Population		
Roman Catholics.	2,500	
Church of England.	1,400	
Dissenters.	150	
Infidels.	5	
Jews.	0	
Proportion of Criminals		
Roman Catholics.	1 in 40	
Church of England.	1 in 72	
Dissenters.	1 in 666	
Infidels.	1 in 20,000	

REV. 19:21: quoted previously.

18:1

After seeing these things (vs. 1) that the man of sin has indeed come (2 Thes. 2:3, 4), as revealed in *Volume 2, Chapter IX*, the Lord's people have the last obstacle removed from their seeing by faith that the Lord has indeed returned in authority and glory, illuminating the earth (Cf. 2 Thes. 1:7, 8; Psa. 97:4) not yet revealed to be seen (or recognized) by all flesh (Isa. 40:5; Col. 3:4), however, though they are beginning to see that all things (2 Pet. 3:4) do not continue as . . . from the beginning of creation though knowledge along many lines has indeed increased multiplied. (Dan. 12:4) To us, however, the condition of the earth society has been revealed in the light now shining. Eventually the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. Hab. 2:14; Isa. 11:9

REV. 18:1: quoted previously.

2 THES. 2:3, 4: quoted previously.

See B Chap. IX.

2 THES. 1:7, 8: [7] And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, [8] In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

PSA. 97:4 His lightnings enlightened the world: the earth saw, and trembled.

ISA. 40:5: And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

COL. 3:4: When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

2 PET. 3:4: And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

DAN. 12:4: But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

HAB. 2:14: For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

ISA. 11:9: They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

The Chief Reaper being now present (Rev. 14:14), we hear him call to come out of Babylon. (Rev. 18:4) As *Volume Two* revealed the fallen condition of the unfaithful church, *Volume Three* further shows her fallen state and that she has fallen from favor and from being the Lord's mouthpiece. (Cf. Rev. 3:16) Rev. 18:2 describes her desolate condition like a desolated city, inhabited by birds (or beasts) of prey. (Compare Rev. 19:21, where the birds eat her flesh; also Ezekiel 39:17-20, where both birds and beasts are called to devour. (In Revelation 18:2, the *Alexandrine MS.* mentions beasts instead of birds.) Please see *Manna*, February 4, for its morning comment. (Cf. also those for Aug. 3, Sept. 15.)

14:14
18:4
3:16
18:2

REV. 14:14: And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

19:21
18:2

REV. 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.

14:14

REV. 3:16: So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

18:4

REV. 19:21: And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

3:16

EZEK. 39:17-20: [17] And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. [18] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. [19] And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. [20] Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

19:21

REV. 18:2: And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

MANNA, FEB. 4: Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. Revelation 18:4

WHOEVER are worthy the name, My people, will hear and obey the Lord's voice and come out of Babylon and receive not of her plagues; because their obedience in fleeing out as soon as they see Babylon's real condition will prove that they were never in real accord with her sins. Those who **remain** after seeing Babylon and her blasphemous doctrines in the light now shining are reckoned as endorsing the blasphemies and deserving the plagues most thoroughly as much or more than the tare class of Babylonians, because they have greater light. *Z. 00-3 R2553:3*

18:2

MANNA, AUG. 3: Separate yourselves from the people of the land. Ezra 10:11

SOMEONE has well said: The Christian in the world is like a ship in the ocean. The ship is safe in the ocean so long as the ocean is not in the ship. One of the great difficulties with Christianity today is that it has admitted the strangers, the people of the land, and recognized them as Christians. It does injury, not only to the Christians, by lowering their standards (for the **average** will be considered the standard), but it also injures the strangers, by causing many of them to believe themselves thoroughly safe and

18:4

needing no conversion, because they are outwardly respectable, and perhaps frequently attendants at public worship. *Z. 99-203, R2512:4*

MANNA, SEPT. 15: Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 2 Corinthians 6:17 THOSE who conscientiously live separate from the world in spiritual matters, and recognize as brethren only those who confess to circumcision of the heart and adoption into God's family, will find themselves opposed by moralists, liberalists and higher critics, as well as by the masses, who hate the light, because it condemns their darkness doctrinal and otherwise. Nevertheless, this is the only good and safe course to pursue. Better far is it that only true Israelites should be recognized as brethren, and thus the true wheat be separated from the tares. *Z. 99-203, R2512:4*

Nor is it sufficient that we find ourselves free from denominational errors today. We need still to be on guard; and some of us have found it necessary to come out of confusion which has crept in among us more than once since leaving the older denominational churches. See *Volume Three, Chapter VI*. (Pages 185-186 describe the course of some who have left the latter; and it is still necessary to be on guard.) (1 Thes. 5:21, 22)

See *C185-186*.

1 THES. 5:21, 22: [21] Prove all things; hold fast that which is good. [22] Abstain from all appearance of evil.

Though fallen from favor, Babylon and her daughters are not yet destroyed. (Rev. 18:21; 19:20) *Volume Four, page 37*, shows that the end will be not just a fading away gradually through loss of interest on the part of her members. Those who are active in harvest work can testify how tenaciously people hold onto their errors in spite of the lukewarm condition of Babylon.

REV. 18:21: And a mighty angel took up a stone like a great millstone, and cast [it] into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

18:21
19:20

REV. 19:20: And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

D37: For quote see page 158 of this book.

18:21

19:20

Revelation 18:5 (unto heaven) recalls the tower of Babel. See Genesis 11:4. Revelation 18:6, 7 suggests that the saints will render her plagues to Babylon out of the same cup (Revelation 17:4) in which she placed, by claiming its support for them, her mixed and intoxicating doctrine, with which she made the inhabitants of the earth society drunk. (Verse 2) See also Revelation 16:19; Jeremiah 51:7; 25:15-17. The Lord's people pronounce the judgments; the peoples and rulers who formerly supported her, or whose predecessors did so, shall overthrow Babylon. (Ezekiel 23:36, 45; also verses 22, 46, 47; Revelation 17:16, 17)

18:5
18:6, 7
17:4

REV. 18:5: For her sins have reached unto heaven, and God hath remembered her iniquities.

Revelation

17:2 **GEN. 11:4:** And they said, Go to, let us build us a city and a tower, whose top *may reach*
16:19 unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the
 whole earth.

17:16, 17 **REV. 18:6, 7:** [6] Reward her even as she rewarded you, and double unto her double
18:5 according to her works: in the cup which she hath filled fill to her double. [7] How much
 she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for
 she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

REV. 17:4: And the woman was arrayed in purple and scarlet colour, and decked with
gold and precious stones and pearls, having a golden cup in her hand full of abominations
and filthiness of her fornication:

18:6, 7 **REV. 17:2:** 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.

REV. 16:19: And the great city was divided into three parts, and the cities of the nations
fell: and great Babylon came in remembrance before God, to give unto her the cup of the
wine of the fierceness of his wrath.

17:4 **JER. 51:7:** Babylon *hath been* a golden cup in the LORD S hand, that made all the earth
 drunken: the nations have drunken of her wine; therefore the nations are mad.

17:2 **JER. 25:15-17:** [15] For thus saith the LORD God of Israel unto me; Take the wine cup
16:19 of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. [16]
 And they shall drink, and be moved, and be mad, because of the sword that I will send
 among them. [17] Then took I the cup at the LORD S hand, and made all the nations to
 drink, unto whom the LORD had sent me:

EZEK. 23:36, 45, 22, 46, 47: [36] The LORD said moreover unto me; Son of man, wilt
thou judge Aholah and Aholibah? yea, declare unto them their abominations;
. . . [45] And the righteous men, they shall judge them after the manner of adulteresses, and
after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in
their hands. . . [22] Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise
up thy lovers against thee, from whom thy mind is alienated, and I will bring them against
thee on every side; . . . [46] For thus saith the Lord GOD; I will bring up a company upon
them, and will give them to be removed and spoiled. [47] And the company shall stone
them with stones, and dispatch them with their swords; they shall slay their sons and their
daughters, and burn up their houses with fire.

REV. 17:16, 17: [16] And the ten horns which thou sawest upon the beast, these shall hate
the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with
fire. [17] For God hath put in their hearts to fulfil his will, and to agree, and give their
kingdom unto the beast, until the words of God shall be fulfilled.

Revelation 18:5, as well as *Volume Four*, shows how God has remembered her iniquities.
Verse 6 indicates that the Lord s faithful will have to do with rewarding these. The violently
discontented do not wear golden girdles over white raiment. (Rev. 15:6; Jer. 50:15, 29) Nor
do the glorified saints communicate directly with humanity. Note, however, that through
tongues, healing, etc., and even more open manifestations, demonism is intruding
among some of the more dignified churches, as well as among the devil worshippers and
those reviving black arts. The Lord s messages do not come in that way, nor from the
teachers of error. Compare Acts 16:16-24.

17:16, 17

REV. 18:5, 6: [5] For her sins have reached unto heaven, and God hath remembered her iniquities. [6] Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

18:5

18:6

15:6

REV. 15:6: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

JER. 50:15, 29: [15] Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her. . . . [29] Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

18:5, 6

ACTS 16:16-24: [16] And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: [17] The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. [18] And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. [19] And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, [20] And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, [21] And teach customs, which are not lawful for us to receive, neither to observe, being Romans. [22] And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. [23] And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: [24] Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

15:6

Revelation 18:7 is still the attitude of Babylon. One of the miniscules (69) and a few other manuscripts of no special importance and one of the early writers (*Cyprianus*, R. D. 258) read hour, instead of day, in Rev. 18:8; but none of these is of sufficient credibility, and this reading may have come from confusing it with verses 10, 17, or 19. Either that or the authentic reading one day, as well as these three verses last cited, indicate a sudden brief plaguing of Babylon, not something lasting half a century. (Cf. Num. 14:34; Ezek. 4:6.) By supposing the plagues to have been poured out before the faithful get the victory over beast, image, and number, when life (or, *pneuma*) is given to the image by the two-horned beast, and none are given the privilege of buying and selling in the spiritual marts without the sanction to suppose this would be to ignore the time order of prophecy in Rev. 13:15-18; 15:2, 5-7; 16:1. These prophecies were not given to satisfy curiosity nor the doubtful disputation. Rev. 1:1, *Diag.* and *Rotherham*.

REV. 18:7: How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

18:7

18:8

REV. 18:8, 10, 17, 19: [8] Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her. . . . [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . [17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, . . . [19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, 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.

18:10, 17, 19

13:15-18

15:2, 5-7

16:1

Revelation

1:1 **NUM. 14:34:** After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.
18:7

EZEK. 4:6: And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.
18:8, 10, 17, 19

REV. 13:15-18: [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [18] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

REV. 15:2, 5-7: [2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. . . . [5] And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: [6] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. [7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.
13:15-18

REV. 16:1: And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

REV. 1:1, *Diag.:* A Revelation of Jesus Christ, which GOD gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, having sent by his ANGEL to his SERVANT John.

REV. 1:1, *Rotherham:* The Revelation of Jesus Christ, which God gave to him to point out unto his servants *the things which must need come to pass* with speed, and he shewed them by signs sending through his messenger unto his servant John; who bare witness as to the word of God and the witness of Jesus Christ, whatsoever things he saw.
15:2, 5-7

Again, if *day*, as usual, stands for a year, even the period since 1914 is much longer than that; and though the four mentioned here completely destroy her, we are to remember that the seven in Rev.16 are the last plagues. (Cf. Rev. 15:1). If these have already been poured out, how can the four in Rev.18:8 be future? Amos 8:11 explains a spiritual famine such as is evident in the present ignorance in the church nominal s lack of understanding of the signs of our times and even of the clearer unfolding of general doctrinal truth now available. This, however, is not something sudden, yet to come. May it not, then, have something to do with 2 Tim. 4:3 (compare *B257-263*); Rev. 13:15-17, cutting off what little of the harvest message Babylon s adherents may still be receiving directly or indirectly through the witness of the Lord s people who let their light shine, or a cutting off of support by the drying up of the Euphrates? Rev. 16:12

16:1

1:1

1:1

See **REV. 16.**

REV. 15:1: And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

- REV. 18:8:** quoted previously.
- 16**
- 15:1**
- 18:8**
- 2 TIM. 4:3:** For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
- 13:15-17**
- B257-263:** [For full quote see *Volume 2.*] These are striking coincidences, and are not accidental. And the fact that Elijah was to come before the great day, and that **now** we have found in the Church the antitypical Elijah to whom Malachi the prophet referred and whom John the Baptist further typified, should be esteemed **another** evidence that the time is at hand that the great Day of the Lord has come. But, beyond this, there are in this type suggestions, supported by other scriptures, designed to guide and to prepare the saints to act well their part, and to strengthen and sustain them in the stormy day just upon us.
- 16:12**
- 15:1**
- We have no desire to draw before the mind a dark picture: we would prefer to think of and point out the glory to follow the great day of wrath, and the joys of the incoming Millennial Day, rather than the afflictions and discouragements of the nearer future which precedes full sunrise. But it is necessary that the saints should be at least in some measure forewarned of impending events, that when such come to pass they may not be alarmed or disheartened, but being forearmed may know how to meet them; and also that they may more fully appreciate the blessings of the present, so as diligently to work while it is **called** day; for the night [a much darker time in comparison with the present, **called** day] cometh, **wherein no man CAN WORK.**
- The present little season, before the storm-cloud bursts upon the world, is a most favorable time for the work of the Elijah class, and corresponds to the successful days of both Elijah and John. It is favorable for personal growth in grace and knowledge, and also for the spread of the truth the most favorable time that has ever been known. How the early truth-seekers, the Bereans, for instance, would have rejoiced at such students helps as we now possess, in the way of complete and printed Reference Bibles, Concordances, Histories, Cyclopedias, Dictionaries and other valuable works of reference, at prices within the reach of all, and accessible to all without price in the public libraries of even moderate-sized towns; and in addition to all these, the increasing light of the dawning Millennial day, and the ability of all classes to read and think intelligently for themselves. With such helps more can be learned of God's Word and plan in a day than it was possible to learn in a year in less favored times. Nor has there ever been a time so favorable for Christian effort, or so spurring to Christian zeal and activity, as this time of the glorious harvest message of the Lord's presence and the glad tidings of the approaching kingdom.
- But the Apostle, referring to the nominal Church in the last days, asserts that the time will come when they **will not endure** sound doctrine. (2 Tim. 4:3) . . .
- While it is true now, to a large extent, that none are permitted to buy or sell [trade in the truth] in the common marts or synagogues, except those who have the mark of the beast or the number of his name (Rev. 13:17), yet the fully consecrated have learned that magnificent temples of fashion, called churches, are no more necessary to the preaching of the gospel now than they were in the days of the apostles, and that grand organs and trained choirs are not necessary accompaniments to attract the attention of the people; for now, as in the early days, the common people hear the gospel gladly on the street corners, in the market places, through the mails and from the printed page. The question is, May not this statement of the Revelator mean still more than is at present experienced? and, like the Apostle Paul's statement, may it not imply that a time will come, in the last days, when sound doctrine will not be **endured at all**? May not ours in this respect correspond somewhat to the experience of John the Baptist (the type), who was shut up in prison? In other words, What may we expect between the present comparatively favorable time though it is not without its difficulties and the coming blessed time of unhindered righteousness? Will it continue to be as favorable as the present for labor in the vineyard or more so, or less so? Let us notice what these types indicate; for since our Lord has

directed our attention to them, whatever we find in the life and experience of either Elijah or John which seems to fit well to the experience of the Church, and to the testimony regarding her future earthly course, we are justified in recognizing as typical.

13:17

Elijah was separated from earthly scenes by a chariot of fire, representative of the spiritual glory and exaltation awaiting, at the end of the earthly racecourse, those of the Church alive and remaining to the last days. But we should also remember that it was by a whirlwind or storm that he was taken away; and a storm is the symbol of trouble, as much as the fiery chariot is a figure of victory and glorious escape from that trouble. [For full quote see Volume 2. Part is quoted on page 181 of this book.]

REV. 13:15-17: quoted previously.

REV. 16:12: And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Revelation 18:8 suggests that the plagues will come upon her in one year (day). The Kings (civil, financial, social, aristocratic, and political kings and princes), merchants (ecclesiastical compare Revelation 13:7 the clergy), and mariners (Missionaries, home and foreign, who carry her merchandise to those in the sea class) lament that her judgment has come in one hour - compare Revelation 14:7 the harvest period. Her guilt is set forth in Revelation 18:24, and her responsibility. Claiming to be God's gateway and mouthpiece brings great responsibility. *Hora* (hour), translated time in Revelation 14:15, also refers to the harvest hour.

REV. 18:8: Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

REV. 13:7: And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

16:12

REV. 14:7: Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

REV. 18:24: And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

18:8

13:7

REV. 14:15: And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

14:7
18:24

Certainly this day is not a thousand years! Rev. 18:8 is in harmony with Jer. 51:8 and Rev. 18:21 in describing the suddenness of Babylon's destruction. Cf. *D, Chap. II.*

14:15

REV. 18:8: quoted previously.

18:8

JER. 51:8: Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

13:7

REV. 18:21: And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

14:7

See *D, Chap. II.*

18:24 Other kinds of kings besides those in royal families are discussed in *D, pg. iii:3, 1916 Foreword*. These are not the ones, who, with the scarlet beast, burn down or consume the woman in fire (Rev. 17:16); for standing afar off, they lament her destruction. These cannot be the monarchs who abdicated or were deposed before World War II; for she had survived them. We cannot discard the time order in Revelation and expect our opinions to fit prophecy! See also *What Pastor Russell Said, page 626:4* (at the end of the answer to question 2, page 625. Rev. 18:9, 10

18:8
18:21 *What Pastor Russell Said, page 627, top*, calls attention to the fact that these kings and the same is true of the others - stand afar off lamenting over her, fearing to come to her aid in her trial which forebodes their own. (Revelation 18:10, 15, 17)

18:21 *D,iii:3, 1916 Foreword*: At the time of Babylon's fall, the mighty ones of the earth, financial and political princes and kings, will stand afar off, keeping clear of too close an affiliation with her, although they will greatly lament her destruction, realizing that it forebodes their own. Then very shortly will come the complete overthrow and destruction of the present Gentile governments, symbolically represented in the Bible as a great conflagration which will consume the whole earth - all institutions - religious, social, political, and financial.

REV. 17:16: And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17:16 **Q626:4:** For quote see page 178 of this book.

18:9, 10 **Q627:** Then comes the fall of Babylon, after which the great anarchy and trouble will come on the world. Babylon will fall before the kingdoms will fall; for in the Book of Revelation we read that the kings of the earth will stand afar off when they behold Babylon fall, and see the smoke of her burning. That means that they will not come in to help her. They will perceive that the masses of the people have turned against churchianity. At that time, no doubt, the people will be in such a humor they will be glad to get rid of us also. Shortly after Babylon goes down, the great conflagration will reach the whole world. Rev. 18:1-20

18:10, 15, 17 **REV. 18:9, 10:** [9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

17:16 **REV. 18:10, 15, 17:** [10] [quoted above.] . . . [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, . . . [17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

Likewise as the merchants (vss. 11-17), probably the preachers, priests, and teachers of Babylon (Cf. Rev. 13:17), rather than those who sell religious articles, fixtures, etc.; and those engaged in missionary work, home or foreign, or in uplift work among the sea class of society among those not of accepted social standing (earth), bringing in converts, also lament her fall. Rev. 18:17-19

REV. 18:11-19: [11] And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: [12] The merchandise of gold, and silver, and

Revelation

- precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, [13] And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. [14] And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. [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, [16] And 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! [17] For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, [18] And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! [19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, 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.
- 18:1-20**
- 18:9, 10**
- 18:10, 15, 17**
- 18:11-17**
13:17
- REV. 13:17:** And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
- 18:17-19**
- Here at last are the judgment of saints and (*Diag.*) apostles, and prophets judged upon (or out of Greek, *ex*) her. The word judgment here is translated from *krima*, which Young defines as judgment (pronounced), in distinction, therefore, from *krisis* (process of judgment). See *Young's Concordance*, under condemnation. Thus at last the blood of those in the fifth period of the church and earlier, as well as those who were then yet to be killed excommunicated if not literally killed (Cf. Rev. 13:9-11) in the sixth, would be avenged, though this began at the beginning of the seventh, when Babylon was cast off in 1878.
- 18:11-19**
- REV. 13:9-11:** [9] If any man have an ear, let him hear. [10] He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. [11] And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.
- In Rev. 18:21 the angel refers to the violent overthrow of Babylon as yet future. This places him, though, on the Lord's day (Rev. 1:10), yet sometime before that when Babylon is destroyed as in preceding verses. This might therefore picture symbolically the Bolshevik Revolution of Russia before the close of World War I. Since this casting of the stone into the sea was the angel's illustration of Babylon's fall, could this refer to *Volume Four's* using the French Revolution as an illustration of the violence of the final one in Rev. 16:18-21? See *D529:2-535*. (Cf. Rev. 11:13.) Since Rev. 18:21 follows the call out of Babylon (Rev. 18:4) given in *C155, 156, C162, C180*, is it unlikely that the angel in Rev. 18:21 would represent *Volume Four*? Cf. pg. 110:4 (pg. 111, top); also pg. 37; pg. 42:2; pg. 39.
- 13:17**
- REV. 18:21:** And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.
- REV. 1:10:** I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
- 13:9-11**
- REV. 16:18-21:** [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. [19] And the great city was divided into three parts, and the cities

13:9-11 of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

18:21 *D529:2-535: [Only partly quoted. For full quote see Vol. 4.]*
1:10 **Two Remarkable Types of the Impending Catastrophe**

But let no one conclude because these various descriptions are not literal, but symbolic, that they may therefore represent merely a battle of words, a quaking of fear, or a trivial storm of human passion. For though controversy, and words of passion and arguments will be and are among the weapons used in this battle, especially in the beginning of it, yet it will not end with these. Every prophetic detail indicates that before it ends it will be a most sanguinary conflict, a fierce and terrible storm. We have already observed* [**Chap. 3 (of Vol. 4), and Vol. 2, Chap. 7*] the typical character of the great tribulation which came upon fleshly Israel in the end of the Jewish age; and now, having come to the parallel period the harvest of the Gospel age, we see all the indications of a similar, though much greater trouble, upon Christendom, its antitype. While the judgments visited upon Judea and Jerusalem were terrible in the extreme, they were only on a small scale as compared with the great tribulation, now fast approaching, upon Christendom, and involving the whole world.

18:21 The Roman army and regular warfare caused but a small portion of the trouble in the end of the Jewish age, noted as the most terrible on the pages of history, and approached only by the French Revolution. It sprang mainly from national disintegration, the overthrow of law and order anarchy. Selfishness apparently took complete control and arrayed every man against his neighbor just as is predicted of the coming trouble upon Christendom (in the midst of which the great spiritual temple, God's elect Church, will be completed and glorified). Before those days there was no hire for man, nor any hire for beast [see margin]; neither was there any peace to him that went out or came in, because of the affliction: for I set all men every one against his neighbor. Zech. 8:9-11

1:10 That times have not so changed as to make such a calamity either impossible or improbable in our day is too manifest to require proof. But if any should be inclined to doubt it, let them call to mind the great Revolution that only a little over a century ago brought France to the verge of social ruin and threatened the peace of the world.

16:18-21 Some have the erroneous idea that the world has outgrown the barbarities of earlier days, and they rest in fancied security and assume that such calamities as have occurred in the past could not befall the world again; but the fact is that our twentieth century refinement is a very thin veneer, easily peeled off: sound judgment and an acquaintance with the facts of even recent history and with the present feverish pulse of humanity are sufficient to guarantee the possibility of a duplication of the past, even without the sure word of prophecy, which foretells a time of trouble such as never was since there was a nation.

In the symbolic language of Revelation, the French Revolution was indeed a great earthquake a social shock so great that all Christendom trembled until it was over; and that terrible and sudden outburst of a single nation's wrath, only a century ago, may give some idea of the fury of the coming storm, when the wrath of all the angry nations will burst the bands of law and order and cause a reign of universal anarchy. It should be remembered, too, that that calamity occurred in what was then the very heart of Christendom, in the midst of what was regarded as one of the most thoroughly Christian nations in the world, the nation which for a thousand years had been the chief support of Papacy. A nation intoxicated with Babylon's wine of false doctrines in church and state, and long bound by priestcraft and superstition, there vomited forth its pollution and spent the force of its maddened rage. In fact, the French Revolution seems referred to by our Lord in his Revelation to John on Patmos as a prelude to, and an illustration of, the great crisis now approaching.

It should be observed also that the same causes which operated to bring about that great calamity, are now operating to produce a similar, but far more extensive revolution, a

revolution which will be world-wide. The causes of that terrible convulsion have been briefly summed up by the historian as follows: [**Campaigns of Napoleon*, p. 12.]

The immediate and most effective cause of the French Revolution must be referred to the distresses of the people and the embarrassments of the government occasioned by the enormous expenses of the war in which France supported the independence of the American colonies. . . .

Says another historian: [**Universal History* (by Prof. Fisher, of Yale College), p. 497.] First among the causes of the revolution in France was the hostility felt toward the privileged classes—the king, the nobles and the clergy—on account of the disabilities and burdens which law and custom imposed on the classes beneath them.

The Land Nearly two-thirds of the land in France was in the hands of the nobles and of the clergy. A great part of it was illy cultivated by its indolent owners. The nobles preferred the gayeties of Paris to a residence on their estates. There were many small land-owners, but they had individually too little land to furnish them with subsistence. The treatment of the peasant was often such that when he looked upon the towers of his lord's castle, the dearest wish of his heart was to burn it down with all its registers of debts [mortgages]. The clergy held an immense amount of land, seigniorial control over thousands of peasants, and a vast income from tithes and other sources. In some provinces there was a better state of things than in others; but in general, the rich had the enjoyments, the poor carried the burdens.

Monopolies Manufactures and trades, although encouraged, were fettered by oppressive monopolies and a strict organization of guilds.

Corrupt government The administration of government was both arbitrary and corrupt.

Loss of respect for royalty Respect for the throne was lost.

Abortive Essays at Reform The efforts at political and social reform in France and in other countries, emanating from sovereigns after the great wars, produced a restless feeling without effecting their purpose of social reorganization.

Political Speculation The current of thought was in a revolutionary direction. Traditional beliefs in religion were boldly questioned. Political speculation was rife. Montesquieu had drawn attention to the liberty secured by the English constitution. Voltaire had dwelt on human rights. Rousseau had expatiated on the sovereign right of the majority.

Example of America Add to these agencies the influence of the American Revolution, and of the American Declaration of Independence, with its proclamation of human rights, and of the foundation of government in contract and the consent of the people. . . .

REV. 11:13: And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

REV. 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.

C155, 156: With the declaration that Babylon is fallen comes also the command to all of God's people still in her, to come out—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. (Rev. 18:4) The expression, Babylon is fallen: Come out of her, my people, clearly marks two thoughts which should be distinctly remembered. It indicates that at one time Babylon was not fallen from divine favor; that for a time she retained a measure of favor, notwithstanding her mixed character; that, however large the proportion of error which she held, and however little of the spirit of Christ which she manifested, she was not entirely cast off from God's favor until the harvest time of separation. It indicates that at some time a sudden and utter rejection is to come upon Babylon, when all favor will forever cease, and when judgments will follow—just such a rejection as we have shown

was due in 1878. It indicates, also, that at the time of Babylon's rejection many of God's people would be in and associated with Babylon; for it is after Babylon's rejection, or fall from favor, that these are called to "Come out of her, my people."

The contrast between the many gradual reform movements of the past four hundred years and this final complete separation should be clearly discerned: they were permitted attempts to *reform* Babylon, while this recognizes her as beyond all hope of reform.

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad [intoxicated with her errors]. Babylon is suddenly fallen and broken: wail for her; take balm for her wound, if so be she may be healed. **We would have healed Babylon**, but she is not healed: forsake her, and let us go every one unto his own country [to the true Church, or to the world, as the case may be, according as each is thus proved to be of the wheat or the tares]: for her punishment reacheth unto heaven. Jer. 51:7-9. Compare Rev. 17:4; 14:8; 18:2, 3, 5, 19.

Unhealed Babylon is now sentenced to destruction: the whole system—a system of systems—is rejected, and all of God's people not in sympathy with her false doctrines and practices are now called to separate themselves from her. . . .

11:13

C162: Since it is the Lord who calls his people out of Babylon, we cannot doubt that, whatever may be his agencies for giving the call, all truly his people will hear it; and not only will their obedience be tested by the call, but also their love of Babylon and affinity for her errors will be tested. If they approve her doctrines, methods, etc., so as to be loathe to leave her, they will prove themselves unworthy of present truth, and deserving of her coming plagues. But the words of the call indicate that God's true people in Babylon are not to be considered as implicated in her sins of worldliness and ignoring of divine truth, **up to the time** they shall learn that Babylon is fallen—cast off. Then, if they continue **in her**, they are esteemed as being **of her**, in the sense of approving her wrong deeds and doctrines, past and present, and shall be counted as **partakers** of her sins, and therefore meriting a share of their punishment, the plagues coming upon her. See Rev. 18:4.

18:4

18:4

How strong the expression, "She is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." How true it is, that the most execrable of society seek and wear the garb of Christian profession and ceremonialism, in some of the various quarters (sects) of Babylon. Every impure principle and doctrine, somehow and somewhere, finds representation in her. And she is a cage which holds securely not only the Lord's meek and gentle doves, but also many unclean and hateful birds. Of all the defaulters, and deceivers of men and of women, how many are professedly members of Christ's Church! and how many even use their profession as a cloak under which to forward evil schemes! It is well known that a majority of even the most brutal criminals executed die in the Roman Catholic communion. . . .

C180: Nor can we wonder that the great ones, the chief priests and rulers of Christendom, looking each to gain from his own quarter or sect (Isa. 56:11), fail to recognize, and therefore reject, the spiritual King now present, as the teachers of the fleshly house rejected him when present in the flesh. And as the Lord rejected, cut off and cast away from favor, into a fire of trouble, many of the "natural branches" of the olive tree, preserving only the Israelites indeed as branches, do we not see that, in the harvest of this age, the same wisdom tests the "wild branches" also (Rom. 11:21, 22), and cuts off from favor and fatness of the root [the Abrahamic promise] this great mass of professed branches, whose character and aims and dispositions are foreign and wild indeed—very different from the promise and plan of God represented in the root?

17:4

14:8

18:2, 3, 5, 19

It is not strange that the present harvest witnesses the separation of true Christians from mere professors, as in the Jewish harvest a separation of Israelites indeed from mere professors was accomplished. It is only what we might reasonably have expected, even had there been no revelation made to us in God's Word, showing the fact of the rejection of the mass, as Babylon. Compare Rom. 11:20-22 with Rev. 3:16; 18:4.

The rejection of Babylon ("Christendom"), in 1878, was the rejection of the mass of professors—the host, as it is termed by Daniel, to distinguish it from the sanctuary or

18:4

temple class. The sanctuary class will not be given up, nor left desolate. No, thank God, the sanctuary is to be glorified; the glory of the Lord is to fill his temple, when its last living stone is polished and approved and set in place. (1 Pet. 2:5, 6) We have seen how such a sanctuary class has existed throughout the age, how it was defiled, and its precious vessels (doctrines) profaned, and how its cleansing from error has been gradually effected. This class had all along been the real Church, even while the nominal systems were still in a measure recognized and to some extent used. After the rejection of the nominal systems, however, now as in the Jewish harvest, the real Church or Sanctuary class alone is recognized and used as God's mouthpiece. Caiaphas, a chief-priest of Fleshly Israel, was used as the agent of God to deliver a great lesson and prophecy only a few days before that system was cast off. (See John 11:50, 51, 55; 18:14.) But we have no intimation in the Scriptures, nor any reason for supposing, that God ever used or recognized that church-nation, its rulers and representatives, after it was cast off. And this same lesson should be recognized, here, in connection with Babylon. She is *spewed out* of the Lord's mouth; and neither the voice of the Bridegroom nor of the bride shall be heard **in her** any more **forever**. Rev. 18:23

D110: We thus see the present order of things trembling in the balances of public opinion. The appointed time for its overthrow having come, the great Judge of all the earth lifts up the scales of human reason, points to the weights of truth and justice, and, turning up the light of increasing knowledge, invites the world to test and prove the righteousness of his decision in condemning to destruction the hollow mockery of Christendom's false pretensions. Gradually, but rapidly, the world is applying the test, and in the end all will arrive at the same decision; and as a great millstone, Babylon, the great city of confusion, with all her boasted civil and ecclesiastical power, and with all her assumed dignity, her wealth, her titles, her influence, her honors, and all her vain glory, will be cast into the sea (the restless sea of ungovernable peoples) to rise no more. Rev. 18:21; Jer. 51:61-64

D37: For quote see page 158 of this book.

3:16
18:4

D42: Come down, and sit in the dust, O virgin daughter of Babylon [said in derision of her claim to purity]; sit on the ground: there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate . . . Thy nakedness shall be uncovered; yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man . . . Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called, The lady of kingdoms . . . Thou saidst, I shall be a lady forever, so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

D39: Therefore, says the inspired writer i.e., because she will violently struggle for life and power shall her plagues come **in one day** [suddenly], death and mourning and famine, and she shall be utterly burned with fire [symbolic fire destructive calamities], for strong is the Lord God who judgeth her. Rev. 18:8

Thus saith the Lord, Behold I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me [all in sympathy with Babylon], a destroying wind; and I will send into Babylon, fanners that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. . . Destroy ye utterly all her host. Jer. 51:1-3

And I will render unto Babylon [to the Papacy specially], and to all the inhabitants of Chaldea [or Babylonia Christendom to all the nations of the so-called Christian world] all their evil that they have done in Zion in your sight, saith the Lord. (Jer. 51:24) As we call to mind the long train of evils by which Babylon has oppressed and worn out the saints of the most High (the true Zion), and how it is written that God will avenge his own elect, and that speedily; that, according to their deeds, he will repay recompense to his enemies; that he will render unto Babylon a recompense (Luke 18:7, 8; Isa. 59:18; Jer. 51:6), we begin to realize that some fearful calamity awaits her. The horrible decrees of Papacy the reproach and reward of which Protestantism also is incurring by her present

18:23

compromising association with her for the burning, butchering, banishing, imprisoning and torturing of the saints in every conceivable way, executed with such fiendish cruelty in the days of her power by the arm of the State, whose power she demanded and received, await the full measure of just retribution; for she is to receive double for all her sins. And the nations (of Christendom) which have participated in her crimes and guilt must drink with her to the dregs that bitter cup.

18:21

And I will punish Bel in Babylon [the god of Babylon the Pope]; and I will bring forth out of his mouth that which he hath swallowed up [He shall repudiate in his extremity the great swelling words and blasphemous titles which he has long appropriated to himself that he is the infallible vicar, vice-gerent of Christ, another God on earth, etc.], and the nations shall not flow together any more unto him. Yea, the wall of Babylon [the civil power that once defended it, and that in a measure does so still] shall fall . . . Thus saith the Lord of hosts: the broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire [shall be destroyed]; and the people shall labor in vain, and the folk in the fire [to prop and save the walls of Babylon], and they shall be weary. (Jer. 51:44, 58) This shows the blindness of the people, and the hold Babylon has on them, that they will labor to uphold her against her own best interests; but notwithstanding her desperate struggle for life and to conserve her prestige and influence, like a great millstone cast into the sea, Babylon shall go down, never again to rise; for strong is the Lord God that judgeth her. Only then will the people realize their wonderful deliverance, and that her overthrow was by the hand of God. Rev. 19:1, 2

Revelation 18:22, 23, possibly a continuation of the angel's words in verse 21, give a picture of complete desolation, as does *Volume Four*. See pages 21, 22; Isa. 24:8; Jer. 7:34; 25:10.

18:8

REV. 18:21, 22, 23: [21] And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. [22] And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *be be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; [23] And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

D21, 22: THE DOOM OF BABYLON CHRISTENDOM & MENE, MENE, TEKEL, UPHARSIN

THE Doom of Babylon which Isaiah . . . saw. Lift ye up a standard upon the high mountain, raise high your voice unto them, motion with the hand that they may enter into the gates of the princes.

I have commanded my sanctified, I have also called my mighty ones for my anger; even them that rejoice in my highness.

They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation, to destroy the whole land.

There is a noise of tumult on the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle.

Wail ye; for the Day of Jehovah is at hand: it shall come as a destruction from the Almighty. Therefore, all hands shall become weak, and every mortal's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall have throes, as a woman that travaileth: they shall wonder every man at his neighbor; red like flames shall their faces glow.

Behold, the Day of Jehovah cometh, direful with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not shed abroad her light.

And I will visit on the world its evil, and on the wicked their iniquity; and I will cause the arrogance of the proud to cease, and the haughtiness of tyrants will I humble. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall be removed out of her place, in the wrath of the Lord of hosts, in the day of his fierce anger. Isa. 13:1-13. Compare Rev. 16:14; Heb. 12:26-29.

19:1, 2

Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. Isa. 28:17

18:22, 23

18:21

The various prophecies of Isaiah, Jeremiah, Daniel and the Apocalypse concerning Babylon are all in full accord, and manifestly refer to the same great city. And since these prophecies had but a very limited fulfilment upon the ancient, literal city, and those of the Apocalypse were written centuries after the literal Babylon was laid in ruins, it is clear that the **special** reference of all the prophets is to something of which the ancient literal Babylon was an illustration. It is clear also that, in so far as the prophecies of Isaiah and Jeremiah concerning its downfall were accomplished upon the literal city, it became in its downfall, as well as in its character, an illustration of the great city to which the Revelator points in the symbolic language of the Apocalypse (Chapters 17 and 18), and to which chiefly the other prophets refer.

18:21, 22, 23

As already intimated, what today is known as Christendom is the antitype of ancient Babylon; and therefore the solemn warnings and predictions of the prophets against Babylon Christendom are matters of deepest concern to the present generation. Would that men were wise enough to consider them! Though various other symbolic names, such as Edom, Ephraim, Ariel, etc., are in the Scriptures applied to Christendom, this term, Babylon, is the one most frequently used, and its significance, **confusion**, is remarkably appropriate. The Apostle Paul also points out a nominal, spiritual Israel in contradistinction to a nominal fleshly Israel (See 1 Cor. 10:18; Gal. 6:16; Rom. 9:8); and likewise there is a nominal spiritual Zion, and a nominal fleshly Zion. (See Isa. 33:14; Amos 6:1.) But let us examine some of the wonderful correspondencies of Christendom to Babylon, its type, including the direct testimony of the Word of God on the subject. Then we will note the present attitude of Christendom, and the present indications of her foretold doom.

ISA. 24:8: The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

JER. 7:34: Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

JER. 25:10: Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

16:14

Revelation

17, 18

PART 10: Revelation 19

18:24 Babylon's great responsibility (Rev. 18:24) is discussed also in *D47-49*. When she has been
19:1, 2 destroyed, people will see the righteousness of God's vengeance upon her (Rev. 19:1, 2;
D623:2, 3). Since this voice comes from a large crowd in heaven, may this not be from the
7:9-17 great multitude, liberated from bondage to Babylon by her fall? (*T71:2-72:1*) Cf. Rev.
19:1 7:9-17, *Diag.*; Rev. 19:1, *Diag.*

18:24 **REV. 18:24:** And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

D47-49: THE NECESSITY AND JUSTICE OF THE DAY OF VENGEANCE

Verily, I say unto you, All these things shall come upon this generation. Matt. 23:34-36; Luke 11:50, 51

TO THOSE unaccustomed to weighing principles from the standpoint of an exact moral philosophy it may seem strange that a subsequent generation of humanity should suffer the penalty of the accumulated crimes of several preceding generations; yet, since such is the expressed judgment of God, who cannot err, we should expect mature consideration to make manifest the justice of his decision. In the above words, our Lord declared that thus it should be with the generation of fleshly Israel whom he addressed in the end of the typical Jewish Age. Upon them should come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, who was slain between the temple and the altar. Matt. 23:35 That was a terrible prophecy, but it fell upon heedless and unbelieving ears; and, true to the letter, it had its fulfilment about thirty-seven years later, when civil strife and hostile invaders accomplished the fearful recompense. Of that time we read that the inhabitants of Judea were divided by jealousies into many warring factions, and that mutual mistrust reached its highest development. Friends were alienated, families were broken up, and every man suspected his brother. Theft, impostures and assassinations were rife, and no man's life was secure. Even the temple was not a place of safety. The chief priest was slain while performing public worship. Then, driven to desperation by the massacre of their brethren in Caesarea, and apparently appointed everywhere else for slaughter, the whole nation united in revolt. Judea was thus brought into open rebellion against Rome, and in defiance against the whole civilized world.

Vespasian and Titus were sent to punish them, and terrible was their overthrow. One after another of their cities was swept away, until at last Titus laid siege to Jerusalem. In the spring of A.D. 70, when the city was crowded with the multitudes who came up to the feast of the Passover, he drew up his legions before her walls, and the imprisoned inhabitants shortly became the prey of famine and the sword of the invaders and civil strife. When any managed to creep out of the city they were crucified by the Romans; and so dreadful was the famine that parents killed and ate their own children. The number that perished is stated by Josephus to have been over a million, and the city and temple were reduced to ashes.

Such were the facts in fulfilment of the above prophecy upon rebellious fleshly Israel in the end of their age of special favor as God's chosen people. And now, in the end of this Gospel age, according to the broader significance of the prophecy, is to come the parallel of that trouble upon nominal spiritual Israel, which, in its widest sense, is Christendom

a time of trouble such as was not since there was a nation, and hence in some sense even more terrible than that upon Judea and Jerusalem. We can scarcely imagine a trouble more severe than that above described, except in the sense of being more general and widespread, and more destructive, as the machinery of modern warfare signally suggests. Instead of being confined to one nation or province, its sweep will be over the whole world, especially the civilized world, Christendom, Babylon.

We may therefore regard that visitation of wrath upon fleshly Israel as a foreshadowing of the greater indignation and wrath to be poured upon Christendom in the end of this age. Those who in their haste incline to view this course of the Almighty toward this generation as unjust have only failed to comprehend that perfect law of retribution, which surely, though often slowly, works out its inevitable results. The justice, yea, the necessity and the

philosophy of it, are very manifest to the thoughtful and reverent, who, instead of being inclined to accuse God of injustice, apply their hearts to the instruction of his Word.

The Great Tribulation a Legitimate Effect from Preceding Causes

We stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit; especially to that part of the world which has been favored, directly and indirectly, with the light of divine truth Christendom, Babylon whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction for the lessons which experience (their own and others) is designed to teach; and if men fail to heed the lessons of experience, or wilfully neglect or spurn its precepts, they must suffer the consequences.

19:1, 2

REV. 19:1, 2: [1] And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: [2] For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

D623: For quote see pages 132-134 of this book.

T71, 72: When all the members of the little flock shall have gone beyond the Veil, divine providence, the hand of the Lord, will set free those bound ones, who, through fear of death [to the world], are all their lifetime subject to bondage, by overthrowing the many theories, creeds and traditions of men, and great **nominal** church organizations, in and to and by which his people of the scape-goat class are held hindered from hearing and obeying the Lord's voice.

Forced into freedom by Babylon's fall while realizing that the **great prize** has been lost, these tribulation saints will then hear the High Priest's voice and find themselves forced into the wilderness condition of separation and flesh destruction. At no previous time have there been so many CONSECRATED ones **bound** as at present; yet there have been some throughout the entire age.

7:9-17

REV. 7:9-17, Diag.: [9] After these things I saw, and behold! a great Crowd, which no one could have numbered, out of Every Nation, and of all Tribes, and Peoples, and Languages, standing before the THRONE, and in the presence of the LAMB, invested with white Robes, and Palm-branches in their HANDS; [10] And they cry with a loud Voice saying, The SALVATION [be ascribed] to THAT GOD of ours who SITS on the THRONE, and to the LAMB. [11] And All the ANGELS stood around the THRONE, and the ELDERS, and the FOUR Living ones, and they fell down on their FACES before the THRONE, and worshipped GOD. [12] saying, Amen! the BLESSING, and the GLORY, and the WISDOM, and the THANKSGIVING, and the HONOR, and the POWER, and the STRENGTH, be to our GOD for the AGES of the AGES. [13] And one of the ELDERS answered, saying to me, These who have been INVESTED with WHITE ROBES, who are they? and whence did they come? [14] And I said to him, My Lord, thou knowest. These are THOSE COMING out of the GREAT AFFLICTION, and they washed their ROBES, and whitened them in the BLOOD of the LAMB. [15] On this account they are before the THRONE of GOD, and publicly serve him Day and Night in his TEMPLE; and HE who SITS on the THRONE will tabernacle over them. [16] They will hunger no more, neither will they thirst any more; nor will the SUN fall on them, nor Any Heat. [17] Because THAT LAMB which is in the Midst of the THRONE will tend them, and will lead them to Fountains of Waters of Life; and GOD will wipe away Every Tear from their EYES.

Revelation

19:1 **REV. 19:1, *Diag.*** After these things I heard a loud Voice as of a great Crowd in HEAVEN, SAYING, Hallelujah! the SALVATION and the GLORY and the POWER of our God;

19:1 Though Revelation 19:1 might include all the heavenly host, it quite likely refers to the great company, liberated by Babylon's fall — perhaps all who have been in Babylon. The smoke — evidence, memory — of her destruction remains forever. (Verse 3) The Living Ones — God's attributes — and the elders — the royal priesthood — concur and praise the Lord. (Verse 4)

19:1 **REV. 19:1:** And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

19:3 **REV. 19:3:** And again they said, Alleluia. And her smoke rose up for ever and ever.

19:4 **REV. 19:4:** And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

19:3 The smoke (evidence of fire-destruction) will continue eternally. (Rev. 19:3) This does not mean that it will require eternity to destroy her. (Cf. Rev. 14:11) God's attributes and his royal priesthood will glorify him then. (The twenty-four elders have already been discussed in Revelation 4:4, etc.) If those pictured the four Gospels and twenty-four books, prophecies, or prophets of the Hebrew Bible, why would the other prophets of the Hebrew Bible, apostles or New Testament books be left out?

14:11 **REV. 19:3:** quoted previously.

14:11 **REV. 14:11:** And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

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

19:3 Rev. 19:3 records a second exclamation of Hallelujah by this great crowd in heaven (vs. 1) as having been given (Cf. *Diag.*) (Cf. Rev. 7:9, 10 with 19:1 [both quoted previously]).
19:1 Rev. 19:4 shows that the four living (ones) (*Diag.*) and twenty-four elders — the latter perhaps here representing those filling the positions of the royal priesthood (1 Pet. 2:4, 5) and perhaps including the resurrected earthly phase (Cf. Heb. 11:39, 40; Exod. 19:6)
7:9, 10 concur in Rev. 19:4 (Cf. Rev. 7:11, 12 [quoted previously]), saying Amen, hallelujah, if
19:1 the number 24 includes the latter class.
19:4

19:4 **REV. 19:4:** And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

19:4 **1 PET. 2:4, 5:** To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

19:4 **HEB. 11:39, 40:** And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

EXOD. 19:6: And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

Verse 5 calls upon all to praise the Lord. Though the response might be that of the great company, as in *Volume One, page 240*, since they may have been shown in verse 1, this response may come from the world, as on pages 86-87. It indicates no jealousy of the bride. (Verse 7) The linen represents the righteousness, righteous acts, or rights of the new creature the robe accorded each in Revelation 6:11. Compare Revelation 3:4.

19:5

19:1
19:7
6:11
3:4

REV. 19:5: And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

A240: Every one who has built upon Christ anything else than the gold, silver and precious stones of truth, and a character consistent therewith, will find himself sorely beset during the time of wrath (fire); for all the wood, hay and stubble of doctrine and practice will be consumed. Those who have built properly, and who consequently possess the approved character, are represented by figure **s**, while **t** represents the great company, begotten of the Spirit, but who have built with wood, hay and stubble wheat, but not fully ripened at the time of the gathering of the first fruits (**s**). They (**t**) lose the prize of the throne and the divine nature, but will finally reach birth as spirit beings of an order lower than the divine nature. Though these are truly consecrated, they are overcome by the worldly spirit to such an extent that they fail to render their lives in sacrifice. Even in the harvest, while the living members of the Bride are being separated from others by the **truth**, the ears of others, including class **t**, will be dull of hearing. They will be slow to believe and slow to act in that time of separation. They will, no doubt, be greatly dismayed when they afterward realize that the Bride has been completed and united to the Lord, and that they, because so listless and overcharged, have lost that great prize; but the beauty of God's plan, which they will then begin to discern as one of love, both for them and for all the world of mankind, will quite overcome their grief, and they will shout Alleluia! for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. (Rev. 19:6, 7) Notice, too, the abundant provision of the Lord: the message is sent to them Though you are not the Bride of the Lamb, you may be present at the marriage supper Blessed are they which are called unto the marriage supper of the Lamb. (Verse 9) This company will, in due time, through the Lord's chastisements, come fully into harmony with him and his plan, and will wash their robes, that they may ultimately reach a position next to the Bride y, on the spiritual plane, **L**. Rev. 7:14, 15

19:5

19:6, 7

REV. 19:1: quoted previously.

19:9

A86-87: The apostles and their companions were likewise mysteries in the world, in leaving their business prospects, etc., to preach forgiveness of sins through the death of the despised and crucified Jesus. Paul forsook a high station and social influence to labor with his hands, and to preach Christ, and the invisible crown for all believers who should walk in his footsteps. This was so mysterious that some said, Paul, thou art beside thyself: much learning doth make thee mad. And all who so follow in the Master's footsteps are, like Paul, counted fools for Christ's sake.

7:14, 15

But God's plan will not always be shrouded in mystery: the dawn of the Millennial Day brings the fuller light of God to men, and the knowledge of the Lord shall fill the whole earth. The Sun of Righteousness, which shall arise with healing in his wings, dispelling the darkness of ignorance, is the Christ in Millennial glory not the Head alone, but also the members of his body; for it is written: If we suffer with him, we shall also be glorified together. When Christ, who is our life, shall appear, then shall we also appear **with him in glory**; and Then shall the righteous shine forth **as the sun** in the kingdom of their Father. Rom. 8:17; 2 Tim. 2:11, 12; Col. 3:4; Matt. 13:43

Now, to all except those begotten to a new mind, by receiving the mind of Christ, the promises which we believe, and the hopes which we cherish, seem visionary, and too improbable to be received or acted upon. In the age to come, when God shall pour out his spirit upon all flesh, as during the present age he pours it upon his servants and handmaids, then indeed all will understand and appreciate the promises now being grasped by the little flock; and they will rejoice in the obedience and exaltation of the Church, saying, Let us be glad, and rejoice, and give honor to God, for the marriage of the Lamb is come, and his wife hath made herself ready. (Rev. 19:7) They will rejoice in the glorification of the Church, through which blessings will then be flowing to them; and while they will realize that the exceeding great and precious promises inherited by the Anointed (head and body) are not for them, but are fulfilled upon us, they will be blessed by the lesson illustrated in the Church; and while they run for the blessings **then held out to them**, they will profit by the example of the Church, and glorify God on her behalf. But this knowledge will not bring covetousness; for under the new order of things their calling to perfect human nature will fully satisfy them, and will seem more desirable to them than a change of nature. [For remainder of quote from *A87*, see page 72 of this book.]

19:7

REV. 19:7: quoted on next page.

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

REV. 3:4: Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

The acclamation in Rev. 19:6-8 is credited to the great multitude in *A240* and mankind in *A86*. As the virgins, her companions, that follow the Bride, the Lamb's wife (Psa. 45:14, 15; Rev. 21:9), they will be brought with gladness and rejoicing rejoice and exult. (Rev. 19:7, *Diag.*; Psa. 45:15, above) *A86:3* (and top of page 87) applies this passage to the people of the world, to be blessed with restitution. These follow the rewarding of the great multitude. (Cf. Rev. 19:1-3; Psa. 45:14, 15; Rev. 19:6) This agrees with the time order of the resurrection: that of the great multitude being followed by that of the restitution class. The promise of the white raiment (Rev. 3:4, 5) accorded to the souls under the altar (Rev. 6:11) will have been fulfilled to them and those of the same class since (Rev. 19:8, 14; Psa. 45:13, 14) the righteous acts of the saints. (*Diag.*) May we all prove faithful in completing this needle-work! Though the parable does not show the foolish virgins as entering into the marriage (Matt. 25:11, 12), Psa. 45:14, 15 does show the virgins, the bride's companions that follow her, entering into the King's palace with gladness and rejoicing. So Rev. 19:9 has been taken to indicate that the great multitude will share in the marriage feast. *A240*

6:11

3:4

19:6-8

21:9

19:7

19:1-3

19:6

3:4, 5

6:11

19:8, 14

REV. 19:6-8: [6] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. [7] Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. [8] And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

19:9

A240 and A86: quoted previously.

19:6-8

PSA. 45:13, 14, 15: The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

REV. 21:9: And there came unto me 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.

REV. 19:7, *Diag.*: We may rejoice and exult and give the GLORY to him: Because the MARRIAGE of the LAMB came, and his WIFE prepared herself.

21:9

REV. 19:1-3: [1] And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: [2] For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. [3] And again they said, Alleluia. And her smoke rose up for ever and ever.

19:7

REV. 3:4, 5: [4 quoted previously] . . . [5] He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

19:1-3

REV. 6:11: quoted previously.

REV. 19:8, 14: [Verse 8 quoted previously] **[14]** And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

MATT. 25:11, 12: [11] Afterward came also the other virgins, saying, Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you, I know you not.

3:4, 5

REV. 19:9: And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

The virgins her companions that follow her are then seen to be the guests at the marriage supper. (Psalm 45:14, 15; Revelation 19:9)

19:14

PSA. 45:14, 15: quoted previously.

REV. 19:9: quoted previously.

19:9

We have already discussed verse 10 as characteristic of the angel the Laodicean Messenger whose writings have given us, who are living in the Lord s parousia, the understanding of the prophecy.

19:9

REV. 19:10: And I fell at his feet to worship him. And he said unto me, *See thou do it not:* I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Having seen these things, the John class assay to worship the Lord s messenger who reveals them. He modestly disclaims all credit, showing the testimony of Jesus to be the vital essence of the prophecy. Jesus took the same attitude in John 14:10, giving glory to the Father.

19:10

JOHN 14:10: Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

19:10

The remainder of the chapter has been treated on pages 17-19 of *Volume 1*.

A17-19: [Only partly quoted here. For full quote see Vol. 1.] But dark as this picture appears, it is not the darkest picture that fallen humanity presents. The above cut represents

only the present living generations. When we consider the fact that century after century of the six thousand years past has swept away other vast multitudes, nearly all of whom were enveloped in the same ignorance and sin, how dark is the scene! Viewed from the popular standpoint, it is truly an awful picture.

The various creeds of today teach that all of these billions of humanity, ignorant of the only name under heaven by which we must be saved, are on the straight road to everlasting torment; and not only so, but that all of those 116,000,000 Protestants, except the very few saints, are sure of the same fate. No wonder, then, that those who believe such awful things of Jehovah's plans and purposes should be zealous in forwarding missionary enterprises—the wonder is that they are not frenzied by it. Really to believe thus, and to appreciate such conclusions, would rob life of every pleasure, and shroud in gloom every bright prospect of nature.

To show that we have not misstated Orthodoxy on the subject of the fate of the heathen, we quote from the pamphlet *A Mute Appeal on Behalf of Foreign Missions* in which the diagram was published. Its concluding sentence is: Evangelize the mighty generations abroad—the one thousand million souls who are dying in Christless despair at the rate of 100,000 a day.

But though this is the gloomy outlook from the standpoint of human creeds, the Scriptures present a brighter view, which it is the purpose of these pages to point out. Instructed by the Word, we cannot believe that God's great plan of salvation was ever intended to be, or ever will be, such a failure. It will be a relief to the perplexed child of God to notice that the Prophet Isaiah foretells this very condition of things, and its remedy, saying: Behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles [heathen] shall come to thy light. (Isa. 60:2, 3) In this prophecy, the gross darkness is lighted by the bow of promise: The Gentiles [the nations of earth in general] shall come to thy light. . . .

The rider on the white horse was discussed in connection with the battle of Armageddon (Harmagedon). (Rev. 16:16-21) Certainly Rev. 19:11-21 does not follow the destruction of Babylon (Rev. 18:9 - 19:2) nor the seventh of the last plagues! (Rev. 15:1; 16:17-21) Nor does our Lord's return to reign with his faithful (Rev. 20:4, 6; 11:15-18; 10:1; 18:1) and begin to bind Satan (Rev. 20:1-3) wait till Babylon is destroyed. (Luke 11:21, 22) Until we realize the importance of locating the time setting of this series of visions, we shall be in danger of confusion.

16:16-21
19:11-21
18:9 - 19:2
15:1
16:17-21
20:4, 6
11:15-18
10:1
18:1
20:1-3
16:16-21

REV. 16:16-21: [16] And he gathered them together into a place called in the Hebrew tongue Armageddon. [17] And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. [19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

REV. 19:11-21: [11] And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. [12] His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. [13] And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. [14] And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. [15] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty

19:11-21 God. [16] And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. [19] 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. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

See and compare REV. 18:9 - 19:2 with above scriptures.

REV. 15:1: And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

REV. 20:4, 6: [4] And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . [6] Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

15:1 REV. 11:15-18: [15] And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. [16] And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, [17] Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. [18] And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

20:4, 6

REV. 10:1: And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

11:15-18 REV. 18:1: And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

REV. 20:1-3: [1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. [2] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, [3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

10:1 LUKE 11:21, 22: [21] When a strong man armed keepeth his palace, his goods are in peace: [22] But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

18:1 Rev. 19:11 identifies the Conquerors on the white horse (pure doctrine) as being called faithful and true (Cf. Rev. 1:5; 3:7, 14) in distinction to the rider (probably the Nicolaitans) crowned before the time promised in Rev. 2:10 (Cf. Rev. 11:15) going forth to conquer before the time (Cf. 1 Cor. 4:8; *B86:2*; Matt. 25:31). His judgment and warfare are righteous. (2 Tim. 4:8; Isa. 63:1; John 5:22, 27) The description of his eyes is in Rev. 19:12 as in Rev. 1:14. As King of kings, he is seen having many diadems. As Bible names are often descriptive of character (or office, or titles), his character staggers our comprehension. (Cf. *E153-155* inclusive.) Rev. 19:13 recalls Isa. 63:2, 3 and John 1:1-3, 14; (Cf. Col. 1:15-17). (On verse 14, see *R5451*, top, continued from preceding page.) Compare latter part of this verse with verse 8.

REV. 19:11: And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

19:11

1:5

3:7, 14

2:10

11:15

REV. 1:5: And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

19:12

1:14

19:13

19:14

19:8

REV. 3:7, 14: And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; . . . And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

19:11

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

1:5

REV. 11:15: And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

3:7, 14

1 COR. 4:8: Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

2:10

11:15

B86: Shiloh having received the scepter and all power at his resurrection, because of his obedience unto death, will indeed bless Israel first but not fleshly Israel, for they are not all true Israelites who are called such according to the flesh. (Rom. 9:6) Shiloh, the **heir**, is seeking and finding children of Abraham according to the spirit such as share the Abrahamic disposition of faith and obedience, both from his natural posterity and from among the Gentiles to be a people for his name. (Acts 15:14) And **after this** [after the gathering of his elect Church is accomplished in the harvest or end of the Gospel age, at the close of the Gentile Times] he will turn again his favor and will build again the ruins of Israel, and finally of all the families of the earth, upon a better basis than has ever entered into the heart of man to conceive. He who now holds the scepter whose right it is to rule will at the expiration of the Gentile Times receive the crown also; and unto him shall the gathering of the people be. (Gen. 49:10) The scepter, or title to all power in heaven and in earth, was given unto him at his resurrection, but he awaits the Father's appointed time the limit of the Gentile Times before he will take his great power and begin his glorious reign. See Rev. 11:17, 18.

MATT. 25:31: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

2 TIM. 4:8: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

ISA. 63:1: Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

11:17, 18

JOHN 5:22, 27: [22] For the Father judgeth no man, but hath committed all judgment unto the Son: . . . [27] And hath given him authority to execute judgment also, because he is the Son of man.

REV. 19:12: His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

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

E153-155: [Only partly quoted here. For full quote see *Vol. 5.*] And the more we investigate this subject the more evident all the foregoing appears for the student of the Greek may readily inform himself of the fact that in all the instances in which our Lord makes use of this term, 'The Son of Man,' he used it in an emphatic form, which is not distinguishable in English translation, and which, to be appreciated in English, would need to be expressed with emphasis upon the two words 'the **the** Son of **the** Man.' And our Lord's right to this title is indisputable. As Adam alone was perfect, and all others of his race degenerate, except this one Son who attached himself to Adam's race, to be the **Redeemer** of all his lost possessions, so when he was in the act of redeeming the race, and since he has redeemed it from the curse or sentence of death, the title to be **the** son of **the** man came legally and indisputably into his possession.

19:12

And not only was that title properly his during the period of his giving the great ransom for all, but it is properly his during this Gospel age while the selection of his co-workers in the grand restitution program is in progress. And much more will this title properly belong to our Lord during the term of his Millennial Kingdom, when he will as **the** (now highly exalted and changed) Son of **the** man (Adam) prosecute the work of restitution, 'the redemption [deliverance] of the purchased possession.' Eph. 1:14; Ruth 4:1-10 . . .

1:14

Aye, truth is stranger than fiction, and the perfect man Christ Jesus, anointed with the spirit of the Highest, was so different from the imperfect race of which he took hold, for its redemption, that the world is certainly excusable for questioning whether he was not more than a man. Assuredly he was more, much more than a **mere** man — much more than a sinful man: he was separate from sinners, and, as a perfect man, was the very image and likeness of the invisible God.

REV. 19:13: And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

ISA. 63:2, 3: [2] Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? [3] I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

JOHN 1:1-3, 14: [1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him; and without him was not any thing made that was made. . . . [14] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

19:13 **COL. 1:15-17:** [15] Who is the image of the invisible God, the firstborn of every creature: [16] For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: [17] And he is before all things, and by him all things consist.

REV. 19:14: And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

R5451: . . . The Lord is still our Shepherd. No good thing will He withhold from those who follow Him as His sheep, harkening to His Voice and ignoring the voice of strangers. His promises will stand sure, and these, as all other things, shall work together for good to those who love Him the called ones according to His purpose. Romans 8:28.

REV. 19:8: And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Compare the sword in Rev. 19:15 with 2 Thes. 2:8; Rev. 1:16; 2:12, 16; 19:21; Isa. 11:4; and the rod of iron with Psa. 2:9; Rev. 2:26, 27; and the winepress with Rev. 14:17-20; Isa. 63:1-6; *D14:3-D19*; also Rev. 14:9, 10; 16:19.

19:14 **REV. 19:15:** And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

2 THES. 2:8: And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

REV. 1:16: And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

19:8 **REV. 2:12, 16:** [12] And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; . . . [16] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

19:15 **REV. 19:21:** And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

1:16 **ISA. 11:4:** But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

2:12, 16 **PSA. 2:9:** Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter s vessel.

19:21 **REV. 2:26, 27:** [26] And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: [27] And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

1:16 **REV. 14:17-20:** [17] And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

2:12, 16

ISA. 63:1-6: [1] Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. [2] Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? [3] I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. [4] For the day of vengeance *is* in mine heart, and the year of my redeemed is come. [5] And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. [6] And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

2:26, 27

D14-19: For quote see page 151 of this book.

14:17-20

REV. 14:9, 10: [9] And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, [10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

REV. 16:19: quoted on next page.

Compare Rev. 19:16 with 1 Tim. 6:15; Rev. 17:14; also the call to the birds of prey in Rev. 19:17, 18 with that in Ezek. 39:17-20, at the time of Gog's invasion. We have already called attention to this and to the identity of the earthquake and hail in Ezek. 38:18-22 with those in Rev. 16:18-21. (*D556:3*) Rev. 19:19-21 (compare Rev. 16:13, 14, 16) follows Rev. 16:12, after Rev. 15:5 - 16:1, subsequent to Rev. 15:2, when Rev. 13:15-17 has come to pass. Rev. 19:20 connects the false prophet with the two-horned beast of Rev. 13:13, 14 (Cf. *Vol. IV, 1912 Foreword, p. xviii, par. 2*). Verse 21 of Rev. 19 does not indicate a gradual disintegration of the two beasts. See *D37*; also *1912 Foreword, pp. vi-xi*. Obviously the kings in Rev. 17:16 are not the same as those in Rev. 18:9, 10; nor is the beast in Rev. 17:16 the same as that in Rev. 13.

REV. 19:16: And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

1 TIM. 6:15: Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

14:9, 10

REV. 17:14: These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

19:16
17:14
19:17, 18
16:18-21
19:19-21
16:13, 14, 16
16:12
15:5 - 16:1
15:2
13:15-17
19:20
13:13, 14

REV. 19:17, 18: [17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

EZEK. 39:17-20: [17] And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. [18] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. [19] And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. [20]

Revelation

- 19:21
18:9, 10
17:16
13
- Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.
- 19:16
- EZEK. 38:18-22:** [18] And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face. [19] For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; [20] So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. [21] And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. [22] And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.
- 17:14
- 19:17, 18
- REV. 16:18-21:** [18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. [19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.
- D556:** After describing that the coming of this army from the north quarters against Israel (regathered to Palestine in the latter day, having much goods and dwelling peaceably) will be suddenly, and as a cloud to cover the land (Ezek. 38:1-17), the message is, Thus saith the Lord God, Art thou he of whom I have spoken in olden time by my servants, the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? The Lord then declares his purposed destruction of the wicked host; and the description seems to indicate that it will be accomplished by an outbreak of jealousy, revolution and anarchy amongst the various elements composing the great mixed army: a revolution and strife which will involve whatever may still remain of the home governments of the various peoples, and complete the universal insurrection and anarchy the great earthquake of Revelation 16:18-21.
- REV. 19:19-21:** [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. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.
- 16:18-21
- REV. 16:13, 14, 16:** [13] And I saw three unclean spirits like 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. [14] For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . [16] And he gathered them together into a place called in the Hebrew tongue Armageddon.
- REV. 16:12:** And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

REV. 15:5 - 16:1: [15:5]And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: [6] and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. [7] And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. [8] And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. [16:1]And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

16:18-21

REV. 15:2: And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

19:19-21

REV. 13:15-17: [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

16:13, 14, 16

REV. 19:20: quoted previously.

REV. 13:13, 14: [13] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, [14] And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

16:12

D, 1912 Forward, p. xviii, par. 2: Gentile Times have still two years to run. The Image of the Beast must yet receive life power. It must be transformed from a mere mechanism to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates, will come from the two-horned Beast, which we believe symbolically represents the Church of England. High-Handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it, but must follow perhaps a year after, according to our view of the Prophetic Word.

15:5 - 16:1

REV. 19:21: quoted previously.

15:2

D37: For quote see page 158 of this book.

D, 1912 Forward, p. vi-xi: For quote see pages 103, 104 and 115 of this book.

13:15-17

REV. 17:16: And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

REV. 18:9, 10: [9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, [10] Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

13:13, 14

See **REV. 13.**

We may close our minds to current developments in the nominal religious world and suppose these prophecies to have been nearly all fulfilled, for the sake of peace, unity and outward harmony, or because we see some similarities to parts of prophecies as practical fulfilments; but this does not leave us prepared. Compare Rev. 1:1, 3; 22:10, 19.

REV. 1:1, 3: [1] The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: . . . [3] Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

REV. 22:10, 19: [10] And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. . . . [19] And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

17:16

18:9, 10

1:1, 3
22:10, 19

1:1, 3

22:10, 19

PART 11: Revelation 20 22: The Millennial Reign and Glory to Follow

REVELATION 20 22

20 - 22

The contrast between the three remaining chapters [Rev. 20 - 22] and the first three in Genesis [Gen. 1 - 3] is called to our attention in *Volume One*, page 56. Much of these visions is explained in *The Everlasting Gospel*, Chapter 1. There are also *Reprint* articles beginning on pages 330, 3570.

A56: If, then, we find no reason to impeach the motives of the various writers of the Bible, but find that the spirit of its various parts is righteousness and truth, let us next proceed to inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the Law and the Prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim that they are divinely inspired particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

This we do find: One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from that fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking. The one describes the first creation, the other the renewed or restored creation, with sin and its penal-curse removed; the one shows Satan and evil entering the world to deceive and destroy, the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done in earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honor and life.

In *Reprints 330-334* Br. Russell gives us seven pictures from the last three chapters of Revelation. Reprints also treat Chapters 20-22 as follows:

R330: [See APPENDIX E].

R3570: [See APPENDIX F].

This series of visions may be divided into the following separate visions:

I. A . The binding, loosing, and destruction of Satan

20:1-3

REV. 20:1-3, [1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. [2] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, [3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

20:7-10

REV. 20:7-10: [7] And when the thousand years are expired, Satan shall be loosed out of his prison, [8] And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. [9] And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. [10] And the devil that deceived them was cast into the lake of fire and

brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

B. The simultaneous millennial reign while he is bound

20:4-6

REV. 20:4-6: [4] And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. [5] *But the rest of the dead lived not again until the thousand years were finished.* This *is* the first resurrection. [6] Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

20:11-15

REV. 20:11-15: [11] And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. [12] And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. [13] And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. [14] And death and hell were cast into the lake of fire. This is the second death. [15] And whosoever was not found written in the book of life was cast into the lake of fire.

II. The judgment, resurrection of the world

REV. 20:11-15: quoted previously.

III. The new heaven and earth Revelation 21:1 - 22:5, with detail of the New Jerusalem in Revelation 21:9 - 22:5

21:1 - 22:5

21:9 - 22:5

21:1-4

REV. 21:1 - 22:5: [only 21:1-4 quoted here] [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. [2] And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. [3] And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. [4] And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . .

IV. Conclusion

20

20:1-6

REVELATION 20

20:1-3
13:13-18

The first six verses of Chapter XX cover 1000 years. It is not surprising, therefore, if, like Nebuchadnezzar's vision in Daniel 2, the account is extremely condensed. The taking of the stone that struck the image out of the mountain has progressed throughout the age. (John 15:19; 17:14) It would be impossible in the vision to show this process in detail. The stone had to be shown all in one piece - not something put together in the first resurrection, in which the dead in Christ rise first. (1 Thessalonians 4:16)

Rev. 20:1-3 (*R4609, 2nd article; R4610*, bottom on federation. Rev. 13:13-18

REV. 20:1-6: quoted previously.

See **DAN. 2.**

JOHN 15:19: If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

JOHN 17:14: I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

1 THES. 4:16: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

13:13-18

R4609: [see **APPENDIX G**]

R4610: [see **APPENDIX H**]

REV. 13:13-18: [13] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, [14] And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [18] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.

11:19
16:20
11:15

That the world-wide establishment of the kingdom is not an instantaneous matter, as is the transfer of title, is shown by Psalm 2. Verses 8 and 9 show that the nations were to be broken up after our King has received them. Similarly, Revelation 11:19 places the final upheaval (earthquake), after which the mountains (kingdoms) are not found (Revelation 16:20; Ezekiel 38:20), after the transfer of title in verse 15 and after the thanksgiving of the elders in the intervening verses, which represents the harvest proclamation.

PSA. 2: [1] Why do the heathen rage, and the people imagine a vain thing? [2] The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, [3] Let us break their bands asunder, and cast away their cords from us. [4] He that sitteth in the heavens shall laugh: the Lord shall have them in derision. [5] Then shall he speak unto them in his wrath, and vex them in his sore displeasure. [6] Yet have I set my king upon my holy hill of Zion. [7] I will declare the decree: the LORD hath

11:19 said unto me, Thou *art* my Son; this day have I begotten thee. [8] Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. [9] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter s vessel. [10] Be wise now therefore, O ye kings: be instructed, ye judges of the earth. [11] Serve the LORD with fear, and rejoice with trembling. [12] Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

16:20 **REV. 11:19:** And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

REV. 16:20: And every island fled away, and the mountains were not found.

11:15 **EZEK. 38:20:** So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

REV. 11:15: And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

Indeed, all seven of the last plagues occur during the seventh trumpet period, even as the Israelites surrounded Jericho seven times on the seventh day. (Joshua 6:15) So also, not only hath the Lord told Jesus to ask for the kingdoms, but he has set (or anointed him as in Psalm 2:6, *margin*) upon Zion s hill before the kings and rulers take counsel together to break the bands with which they have been bound. (Compare Psalm 149:5-9; 2:1-6; Matthew 12:29.) See also *Q386* quoted on page 156 of this book.

JOSH. 6:15: And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

PSA. 2:6, margin: Yet have I set [*margin*. anointed] my king upon my holy hill of Zion.

PSA. 149:5-9: [5] Let the saints be joyful in glory: let them sing aloud upon their beds. [6] *Let* the high *praises* of God *be* in their mouth, and a two-edged sword in their hand; [7] To execute vengeance upon the heathen, *and* punishments upon the people; [8] To bind their kings with chains, and their nobles with fetters of iron; [9] To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

PSA. 2:1-6: quoted previously.

MATT. 12:29: Or else how can one enter into a strong man s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

2:26, 27
14:1
14
20:4
19:19-21

Not only are the saints shown to have a part in the breaking up of the kingdoms (Revelation 2:26, 27; compare Psalm 2:8, 9), but they are also shown with the Lamb on Mount Zion. (Revelation 14:1; compare Psalm 2:6.) Though this vision represents the 144,000 complete and in the kingdom, it is placed at the beginning of the harvest message vision in Revelation 14. (Compare Obadiah 21.) Thus Revelation 20:4 shows the 144,000 ruling with Christ a thousand years. Nevertheless, the opposition of the kings (Psalm 2:1-5; Revelation 19:19-21), as in its partial fulfilment upon our Head (Acts 4:24-28), will be vented upon the members of his body still in the flesh (Compare *Reprints, page 5451*, top of column 2; Revelation 19:11.) after he has received the crowns of earth s kingdoms. (Revelation 19:12, 16, 19-21) Thus although still in the flesh, they are shown as coming to execute vengeance

Revelation

- 19:11
19:12, 16, 19-21
- with him at his coming (Jude 14; compare 2 Thessalonians 1:7, 8; Matthew 25:31), though their gathering to him is a gradual process. (1 Thessalonians 4:16, 17; Revelation 14:13)
- 14:13
- REV. 2:26, 27:** And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.
- 2:26, 27
- PSA. 2:8, 9, 6, 1-5:** quoted previously.
- REV. 14:1:** And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father s name written in their foreheads.
- See **REV. 14.**
- 14:1
- OBADIAH 21:** And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD S.
- REV. 20:4:** And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
- 20:4
- REV. 19:19-21:** [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. [20] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [21] And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.
- 19:19-21
- R5451:** A somewhat similar description of The Christ in glory is given us in Revelation 19:11, where He that is called Faithful and True goes forth in righteousness to judge and make war. The Heavenly armies follow Him (Vs.14), and out of His mouth goes a sharp sword, that with it He should smite the nations. Vs.15.
- ACTS 4:24-28:** [24] And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: [25] Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? [26] The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. [27] For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, [28] For to do whatsoever thy hand and thy counsel determined before to be done.
- 19:11
19:14
- REV. 19:11:** And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.
- 19:15
- REV. 19:12, 16, 19-21:** [12] His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. . . . [16] And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. . . . [verses 19 - 21 quoted previously]
- 19:11
- JUDE 14:** And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Revelation

19:12, 16,
19-21

2 THES. 1:7, 8: [7] And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, [8] In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

MATT. 25:31: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

1 THES. 4:16, 17: [16] For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [17] Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

REV. 14:13: And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

The dragon, though similarly said to be bound for the thousand years, is one of the agencies in instigating the attack by the kings after they are bound. (Revelation 16:13, 14, 16; 19:19; Psalm 2:1-5) See Revelation 20:1-3. The purpose of his binding is stated to be that he should deceive the nations no more, till the thousand years should be fulfilled ; yet here he is shown gathering the kings.

14:13

REV. 16:13, 14, 16: [13] And I saw three unclean spirits like 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. [14] For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . [16] And he gathered them together into a place called in the Hebrew tongue Armageddon.

16:13, 14, 16
19:19
20:1-3

REV. 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.

PSA. 2:1-5: quoted previously.

16:13, 14, 16

REV. 20:1-3: [1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. [2] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, [3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

19:19

Though a distinction may be noted between Satan and Rome, his earthly domain, called the devil and Satan (Revelation 12:9) after its invisible ruler (compare his claim in Luke 4:6), nevertheless this earthly domain could not be expected to continue active long after its invisible ruler is completely restrained. So this activity on the part of the dragon in Revelation 16:13 would seem sufficient proof that he is not completely restrained.

20:1-3

REV. 12:9: And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

LUKE 4:6: And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

12:9

REV. 16:13: quoted previously.

16:13 Similarly Psalm 110 shows that the subduing of enemies occurs after the reign begins. See also Psalm 45:1-6; 1 Corinthians 15:25; Romans 16:20. Hebrews 12:26-28 indicates the establishment of the unshakable kingdom before the shaking which removes all the others.

12:9 How then can the 144,000 all be said to reign the entire thousand years and Satan be bound that long and unable to deceive the nations? How could Jesus speak of living people who could bury the dead as being dead and Abraham, Isaac, and Jacob as living, when proving that they would have to rise from the dead to be alive? (Luke 9:60; Matthew 22:31, 32)

PSA. 110: A Psalm of David. [1] The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. [2] The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. [3] Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. [4] The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. [5] The Lord at thy right hand shall strike through kings in the day of his wrath. [6] He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.

PSA. 45:1-6: To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. [1] My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer. [2] Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. [3] Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. [4] And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things. [5] Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee. [6] Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

1 COR. 15:25: For he must reign, till he hath put all enemies under his feet.

ROM. 16:20: And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

HEB. 12:26-28: [26] Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. [27] And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. [28] Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

LUKE 9:60: Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

MATT. 22:31, 32: [31] But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, [32] I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Romans 4:17 tells us the answer: (As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Thus in the Sardis period, the slain were said to have been given white robes (Revelation 6:11) which they would not wear for a chronos yet. (Revelation 3:4; 19:8)

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

REV. 3:4: Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

REV. 19:8: And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Similarly, Revelation 17:12 tells us that the ten kings receive power (authority) as kings one hour with the beast though they as yet had not actually received their kingdom.

6:11

3:4

19:8

REV. 17:12: And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

6:11

See *Volume Four, pages 12, 621-623* for a description of the gradual establishment of the kingdom. *What Pastor Russell Said*, page 627, top, connects the completion of Satan's binding with the collapse of Babylon.

3:4

D12: That the dark and gloomy day thus described by the prophets is a day of judgment upon mankind socially and nationally a day of national recompenses is clear from many scriptures. But while noting these, let the reader bear in mind the difference between national judgment and individual judgment. While the nation is composed of individuals, and individuals are largely responsible for the courses of nations, and must and do suffer greatly in the calamities which befall them, nevertheless, the judgment of the world as individuals will be distinct from its judgment as nations.

19:8

17:12

The day of individual judgment for the world will be the Millennial age, as already shown.* [*Volume I, Chapter 8*] Then, under the favorable conditions of the New Covenant, and granted a clear knowledge of the truth, and every possible assistance and incentive to righteousness, all men individually, and not collectively as nations and other social organizations, will be on trial, or judgment, for eternal life. The judgment of nations, now instituted, is a judgment of men in their collective (religious and civil) capacities. The civil institutions of the world have had a long lease of power; and now, as the Times of the Gentiles come to a close, they must render up their accounts. And the Lord's judgment, expressed beforehand by the prophets, is that not one of them will be found worthy of a renewal of that lease or a continuance of life. The decree is that the dominion shall be taken from them, and that he whose right it is shall take the Kingdom, and the nations shall be given to him for an inheritance. Ezek. 21:27; Dan. 7:27; Psa. 2:8; Rev. 2:26, 27

17:12

Hear the word of the Lord to the nations assembled before him for judgment: Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies. The Lord is . . . an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

A noise shall come, even to the ends of the earth; for the Lord hath a controversy with the nations . . . Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind [intense and complicated trouble and commotion] shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth [the present social order] shall be devoured with the fire of my jealousy; and then [afterward] will I turn unto the people a pure language; that they may all call upon the name of the Lord, to serve him with one consent. Isa. 34:1, 2; Jer. 10:10; 25:31-33; Zeph. 3:8, 9; Luke 21:25

2:26, 27

D621-623: This **submission** for over eighteen centuries to the violence of dominant evil has not been because of lack of power on the part of our risen, ascended and glorified Lord to protect his people; for after his resurrection he declared "All power is given unto me in heaven and in earth." (Matt. 28:18) The exercise of the power is delayed for a purpose. In the Father's plan there was a "due time" for the great sacrifice for sins to be given, and another due time for the Kingdom to be set up in power and great glory to rule and bless the world: and these were far enough apart to permit the calling and preparing of the elect Church to be joint-heirs of the Kingdom with Christ. The evil influences and opposition of sinners have been **permitted** for the purifying, testing and polishing of those called to be members of the Kingdom class. As with the Head, so with the body, it is God's design that each member shall as a new creature be made perfect through suffering. Heb. 5:8, 9 [For remainder of quote, see pages 132-134 of this book.]

Q627: Then comes the fall of Babylon, after which the great anarchy and trouble will come on the world. Babylon will fall before the kingdoms will fall; for in the Book of Revelation we read that the kings of the earth will stand afar off when they behold Babylon fall, and see the smoke of her burning. That means that they will not come in to help her. They will perceive that the masses of the people have turned against churchianity. At that time, no doubt, the people will be in such a humor they will be glad to get rid of us also. Shortly after Babylon goes down, the great conflagration will reach the whole world. Rev. 18:1-20.

The ones sitting on thrones, to whom judgment (*krima*, judicial sentence) is given in verse 4 are the rulers of the old order. (Psalms 82:1-5; 2:10-12) The symbolic beheading of their successors is discussed in the *November 7 Manna* comment. See *Volume One, page 288*, footnote, on verse 5. It does not make sense to say that the rest of the dead did not rise and that this is the first resurrection. That their resurrection does take place during the thousand years is proved by 1 Corinthians 15:25, 26. Compare Revelation 20:13, 14.

On Rev. 20:5, see *A288 footnote*. Note that verse 12 speaks of the dead as standing.

REV. 20:4: quoted below.

PSA. 82:1-5: A Psalm of Asaph. [1] God standeth in the congregation of the mighty; he judgeth among the gods. [2] How long will ye judge unjustly, and accept the persons of the wicked? Selah. [3] Defend the poor and fatherless: do justice to the afflicted and needy. [4] Deliver the poor and needy: rid *them* out of the hand of the wicked. [5] They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

PSA. 2:10-12: quoted previously.

18:1-20

Manna: NOV.7: And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God. Revelation 20:4

20:4

ALTHOUGH this beheading is figurative and not literal, it nevertheless has a deep significance. . . . It signifies, not only death to **self-will**, but also to be cut off from all other heads, governments and law-givers, and to recognize no head but Jesus, whom God hath appointed to be the Head of the church, which is His body. . . . It means, not only to be **cut off** from institutional heads and authorities, but also to cease to have heads and wills of our own, and to accept, instead, the headship, the will, of our Lord Jesus. It is the same thought that is drawn to our attention by the apostle in Romans 6:3, where he declares that we are baptized into the **body** of Christ, as members of that body, under the one Head, Christ, by being baptized into His death, a full consecration of our wills, and ultimately a full laying down of our lives, faithfully unto death. *Z. 00-285 R2700:6*

20:5

20:13, 14

20:5
20:12

REV. 20:5: But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

20:4

A288, Footnote: In this verse the words **But the rest of the dead lived not again until the thousand years were finished** are spurious. They are not found in the oldest and most reliable *Greek MSS, the Sinaitic, Vatican Nos. 1209 and 1160*, nor the *Syriac MS*. We must remember that many passages found in the modern copies are **additions** which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no MS of earlier date (either *Greek or Syriac*) contains this clause. It was probably at first merely a **marginal comment** made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment.

However, the repudiation of this clause is not essential to the Plan as herein set forth; for the rest of the dead the world at large will not **live** again in the full sense, in the perfect sense that Adam **lived** before he sinned and came under the sentence **dying** thou shalt die. Perfect life without weakness or dying is the only sense in which God recognizes the word **life**. From his standpoint all the world has already lost life, is dying, and might now be more properly described as **dead** than as **alive**. 2 Cor. 5:14; Matt. 8:22

20:5

The word **resurrection** (Greek, *anastasis*) signifies **raising up**. As related to man, it signifies **raising up** man to that condition from which he fell, to full perfection of manhood the thing lost through Adam. The perfection **from which** our race fell is the perfection **to which** they will gradually rise, during the Millennial age of restitution or resurrection (raising up). The Millennial age is not only the age of trial, but also the age of blessing, and through resurrection or restitution to **life** all that **was lost** is to be restored to all who, when they know and have opportunity, gladly obey. The process of resurrection will be a gradual one, requiring the entire age for its full accomplishment; though the mere awakening to a measure of life and consciousness, as at present enjoyed, will of course be a momentary work. Consequently it will not be until the thousand years are finished that the race will have fully attained the complete measure of life lost in Adam. And since anything short of perfect life is a condition of partial death, it follows that, although the above words are no part of the inspired record, it would be strictly true to say that the rest of **the dead will not live** again (will not regain the fulness of life lost) until the thousand years of restitution and blessing are complete.

REV. 20:12: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

1 COR. 15:25, 26: [25] For he must reign, till he hath put all enemies under his feet. [26] The last enemy *that* shall be destroyed is death.

REV. 20:13, 14: [13] And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. [14] And death and hell were cast into the lake of fire. This is the second death.

The little season (Greek, *mikron chronon*) may be a literal *chronon* (time), or year. (Verse 3) Though he attempts to deceive the restored millions, the number of whom is as the sand of the sea (verse 8) compare Genesis 22:17; Romans 4:16 we are not to understand that he succeeds in deceiving them all. Not only will the system then introduced by the Adversary, here called by his name, be a perpetual example (the root meaning of the Greek *basanisthesontai*, coming from *basanos*, touch-stone would probably signify that

he shall be examined) but he himself will be a lasting example which will not be allowed to rest. See Isaiah 66:24; 14:16-20.

20:12 **REV. 20:3:** And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

REV. 20:8: And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

20:13, 14 **GEN. 22:17:** That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

ROM. 4:16: Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

20:3
20:8 **ISA. 66:24:** And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

20:3 **ISA. 14:16-20:** [16] They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms; [17] *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners? [18] All the kings of the nations, *even* all of them, lie in glory, every one in his own house. [19] But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. [20] Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned.

20:8 As restitution is said to come (literally translated) from the face (Greek, *prosopou*) of the Lord as a mark of his favor, the old earth and heaven flee away from his face (the same word in the Greek) in Revelation 20:11 and no place is found for them to rest or exist. Compare 2 Peter 3:7, 10, 13. This shows that it is God himself who shall be the great supreme Judge of the world - by that Man whom He hath ordained (Acts 17:31) and his faithful followers of this age. (1 Corinthians 6:2) Their immortality is shown in Revelation 20:6. Compare Philippians 3:10, 11.

REV. 20:11: And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

2 PET. 3:7, 10, 13: [7] But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . [10] But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . [13] Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

ACTS 17:31: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

1 COR. 6:2: Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

20:11

REV. 20:6: Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

20:6

PHIL. 3:10, 11: [10] That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; [11] If by any means I might attain unto the resurrection of the dead.

20:11

To leave the interpolation in Revelation 20:5 would break the continuity of thought and make this verse teach that the failure of the rest of the dead to live constitutes the first resurrection. Reading verses 4 and 5 without that part makes the whole a clear, connected statement.

REV. 20:4, 5: [4] And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. [5] [*Spurious:* But the rest of the dead lived not again until the thousand years were finished.] This *is* the first resurrection.

20:6

The reference to Gog and Magog in verse 8 calls attention to the similarity between this invasion or attempted attack and the invasion of Palestine by Gog, the land of Magog in Ezekiel 38 and 39, at the beginning of the Millennium. Whether there will be a literal invasion of Palestine at the end or not, the attempt will be to circumscribe the divine government (the beloved city). The expression camp of the saints suggests the temporary nature of the millennial kingdom. Of course, the attack will be directed against the earthly representatives of the kingdom, and the use of the word camp suggests that they may be given a change to spirit nature when their work of that age is completed. The desire to usurp authority manifested in this uprising shows the same spirit of irreverence and non-appreciation of the benefits of divine benevolence manifested by Lucifer in Isaiah 14:12-14. Contrast the spirit manifested by our Lord in Philippians 2:5-8 (*Diaglott*), also the consequences. (Isaiah 14:15-23; Philippians 2:9-11) The fire (destruction) from heaven indicates divine intervention.

20:5

20:4, 5

REV. 20:8: And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

20:4, 5

See **EZEK. 38 and 39.**

20:8

ISA. 14:12-14: [12] How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! [13] For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: [14] I will ascend above the heights of the clouds; I will be like the most High.

PHIL. 2:5-8, Diag.: [5] Let this disposition be in you, which was also in Christ Jesus, [6] who, though being in God's Form, yet did not meditate a Usurpation to BE like God, [7] but divested Himself, taking a Bondman's Form, having been made in the Likeness of Men; [8] and being in condition as a Man, he humbled himself, becoming obedient unto Death, even the Death of the Cross.

ISA. 14:15-23: [15] Yet thou shalt be brought down to hell, to the sides of the pit. [16] They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms; [17] *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners? [18] All the kings of the nations, *even* all of them, lie in glory, every one in his own house. [19] But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. [20] Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned. [21] Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. [22] For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD. [23] I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

20:8

PHIL. 2:9-11: [9] Wherefore God also hath highly exalted him, and given him a name which is above every name: [10] That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; [11] And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Rev. 20:9 (R4881-4882; R5253, last 3 par.)

REV. 20:9: And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

R4881: [See APPENDIX I.]

R5253:(last 3 par.): I note your second question, relative to our statement in THE WATCH TOWER of March 1, 1910, page 88, second column where we set forth that Satan's little season will be after Messiah shall have delivered up the Kingdom to the Father. It is true that some years ago we were not so clear on this point as now less positive. The great Mediator will indeed destroy from amongst the people all who will not obey Him, throughout the Millennial Age; so that at the transfer of His Kingdom and the vacating of His Mediatorship, the world of mankind will be **perfect**. The Mediator will step from between God and man, and Divine tests will be applied, to prove, to demonstrate, the heart-faithful. The sentence upon the disloyal is: There will come fire from God out of Heaven and destroy them. This indicates a testing and punishing by Divine Justice. This would not be possible so long as the Mediatorial Kingdom held sway. However, we understand that our Lord will be the Father's **Representative** in connection with that exhibition of Divine Justice which will follow His Mediatorship, just as He was the Father's **Representative** and Agent before He came into the world to be our Redeemer.

The trial will follow the thousand years of Christ's reign, at the conclusion of which He will deliver up the Kingdom to God, even the Father. Hence the loosing of Satan and the testing of the perfected race will be the result of their being turned over into the hands of absolute Justice, and in contradistinction to their having been in the hands of Mercy through the Mediator for a thousand years. That judgment, or test, therefore, will be of the Father, of Justice a similar test to that which originally came upon Father Adam.

However, it is written that all things are **of** the Father and **by** the Son. We are to understand that the glorious Son of God will be the Father's active Agent in respect to that Judgment, as well as in all other matters. But it will be the **Father's** Judgment, or the judgment of **Justice**, for the Son's Mediatorial Kingdom will have ended.

20:9

20:9

The books opened in Revelation 20:12 (compare Isaiah 29:9-12) are the Bible containing the words by which the world shall be judged. (John 12:48) The book of life to be opened

will be opened for the purpose of entering the names of the sheep class of that age. (Matthew 25:31-40)

REV. 20:12: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

ISA. 29:9-12: [9] Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. [10] For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. [11] And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: [12] And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

JOHN 12:48: He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

MATT. 25:31-40: [31] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: [32] And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: [33] And he shall set the sheep on his right hand, but the goats on the left. [34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [35] For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: [36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. [37] Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink? [38] When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* [39] Or when saw we thee sick, or in prison, and came unto thee? [40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

20:12

Rev. 20:12; 3:5 (R5377, first article)

20:12

REV. 20:12: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

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

R5377: [See APPENDIX J.]

Rev. 20:13 (R4331, par. 2)

REV. 20:13: And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

R4331: This is testified to additionally by the statement of Revelation, which pictures the Millennial epoch, with its great white throne of justice and mercy, before which all the dead, small and great, will stand for trial; not to see whether they were sinners or not, for that is conceded. All were sinners. Nor will it be to see whether or not God is willing to forgive them, for that is conceded the sacrifice of Christ will then have been accepted as a full

Revelation

satisfaction for the sins of the whole world. Their judgment or trial, like ours, will be to determine whether or not they will come into fullest harmony with God, and have his blessing of joy and eternal life, or, otherwise, be destroyed from amongst the people. They will not be judged according to their faith, because they will be under the New Covenant of Law and works. As it is written, They were judged every man according to their works. Rev. 20:13.

20:12

3:5

20:12

3:5

20:13

20:13

20:13

21

REVELATION 21

20:12
21:1

That the world will not come forth perfect is shown by the fact that they are still called dead when they stand up again in resurrection to be judged. (Revelation 20:12) The Sea the restless condition (Isaiah 17:12) delivering up those in it, shall be no more. (Revelation 21:1) Death the dying condition in which the fallen race is born - and hades - the condition of those who are literally dead, having gone all the way into death are destroyed during the thousand year judgment reign by the resurrection processes. (Matthew 25: 31, 32; 1 Corinthians 15:24-28) This does not include the second death, which, not being an enemy of any that are at all righteous, shall never be destroyed.

20:12

REV. 20:12: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

ISA. 17:12: Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

REV. 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.

21:1

MATT. 25:31, 32: [31] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: [32] And before him shall be gathered all nations and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

1 COR. 15:24-28: [24] Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. [25] For he must reign, till he hath put all enemies under his feet. [26] The last enemy *that* shall be destroyed *is* death. [27] For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. [28] And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The world's judgment will be unto each according as his work shall be - or (then) is, according to the *Sinaitic Manuscript* not according as it was in his past life, when it was known to be unrighteous. (Romans 3:10) Nevertheless, habits formed now will be hard to break under the rod of iron rule. (Matthew 12:36; 23:33; Psalm 2:9; Revelation 2:27) The corrective judgments will therefore be the more severe upon those who sinned against greater light (Luke 12:47, 48; 8:17; 2:35; 1 Corinthians 4:5). The definition of the lake of fire as the second death is literal. It is just what it says: death.

2:27

ROM. 3:10: As it is written, There is none righteous, no, not one:

MATT. 12:36: But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

MATT. 23:33: *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

PSALM 2:9: Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

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

2:27

LUKE 12:47, 48: [47] And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. [48] But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

LUKE 8:17: For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

LUKE 2:35: (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

1 COR. 4:5: Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Since the new heaven and new earth new powers of spiritual control and new order of society are the third heaven and earth (2 Peter 3:5-13; 2 Corinthians 12:2), the *Diaglott* rendering former instead of first is preferable; for it is the second heavens and earth that pass away. Of course, since the first two were both under the influence of Satan, they might be grouped together as one, in the same way that the creative days are grouped as one day in Genesis 2:4. We have already considered the absence of the sea. The ones who were formerly in it shall be absorbed in the new earth or destroyed. (Acts 3:23) Compare Isaiah 26:9, 10.

2 PET. 3:5-13: [5] For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: [6] Whereby the world that then was, being overflowed with water, perished: [7] But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. [8] But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. [9] The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. [10] But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. [11] *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, [12] Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? [13] Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

2 COR. 12:2, *Diag.*: I know a Man, in Christ, who above fourteen Years since (whether with a body, I know not; or without a Body, I know not, God knows;) SUCH a one suddenly conveyed away to the Third Heaven

GEN 2:4: These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

ACTS 3:23: And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

ISA. 26:9, 10: [9] With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness. [10] Let favour be showed to the wicked, *yet* will he not learn

righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

The divine government (city) of the faithful the former espoused virgin (2 Corinthians 11:2; compare Matthew 25:1-10; Revelation 14:4) the new Jerusalem (city government of Peace compare Isaiah 9:7) now becomes the bride the Lamb's wife. (Revelation 21:2, 9; 22:17) Her adornment is that of character. (Revelation 19:7, 8; 1 Peter 3:3-6)

14:4

2 COR. 11:2: For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

21:2, 9

22:17

19:7, 8

MATT. 25:1-10: [1] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. [2] And five of them were wise, and five *were* foolish. [3] They that *were* foolish took their lamps, and took no oil with them: [4] But the wise took oil in their vessels with their lamps. [5] While the bridegroom tarried, they all slumbered and slept. [6] And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [9] But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. [10] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

REV. 14:4: These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

14:4

ISA. 9:7: Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

REV. 21:2, 9: [2] And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . [9] And there came unto me 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.

21:2, 9

REV. 22:17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

REV. 19:7, 8: [7] Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. [8] And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

22:17

19:7, 8

1 PET. 3:3-6: [3] Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; [4] But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. [5] For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: [6] Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

The use of the word *tabernacle* in verse 3 [Rev. 21] suggests that the millennial kingdom is only temporary. Compare 1 Corinthians 15:24-28. God dwells in his church, as well as

in Christ, by his Spirit. (Ephesians 2:22) His tabernacle is with, but not over, men. Compare Revelation 7:15 and remarks in this manuscript. He will again be their God. Compare Isaiah 26:13, 14.

21:3 **REV. 21:3:** And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, *and be* their God.

7:15 **1 COR. 15:24-28:** [24] Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. [25] For he must reign, till he hath put all enemies under his feet. [26] The last enemy *that* shall be destroyed *is* death. [27] For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. [28] And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

21:3 **EPH. 2:22:** In whom ye also are builded together for an habitation of God through the Spirit.

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

ISA. 26:13, 14: [13] O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name. [14] *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

7:15 Rev. 21:4-8, 23-27; (R2832-2834)

21:4-8, 23-27 **REV. 21:4-8, 23-27:** [4] And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. [5] And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. [6] And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. [7] He that overcometh shall inherit all things; and I will be his God, and he shall be my son. [8] But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. . . . [23] And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. [24] And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. [25] And the gates of it shall not be shut at all by day: for there shall be no night there. [26] And they shall bring the glory and honour of the nations into it. [27] And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

R2832: [See APPENDIX K.]

The wiping away of tears will be a gradual process; but by the close of the period, the blessed conditions described in the last paragraph on page 191 of *Volume One* will prevail.

A191: It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental

vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete. Rev. 21:4

While the abolition of pain is omitted by the *Sinaitic Manuscript*, it is really included in death, as a part of the dying process. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isaiah 11:9

21:4 As our Lord cried, It is finished, at the close of His sacrifice and the voice shall announce, It is done, when the last plague is poured out, so, at the close of the Millennium, it would be appropriate to say, It is done. (John 19:30; 16:17; 21:6) However, since the remainder of the verse speaks of some who are athirst (Compare Isaiah 49:10; Matthew 25:35, 42), it is with evident propriety that the *Sinaitic Manuscript* omits these words in Revelation 21:6, at the beginning of restitution. Compare Revelation 22:17. Our Lord, the Alpha and Omega (Revelation 1:8, 17; 22:13), the only direct creation (John 1:1-3; Colossians 1:15-19), will be the everlasting Father (Isaiah 9:6) to restored humanity, giving them the water of life freely. (Compare Revelation 22:17.)

JOHN 19:30: When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

21:6
22:17
1:8, 17
22:13
JOHN 16:17: Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

JOHN 21:6: And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

22:17
ISA. 49:10: They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

MATT. 25: 35, 42: [35] For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: . . . [42] For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

REV. 21:6: And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

REV. 22:17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

REV. 1:8, 17: [8] I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. . . . [17] And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

REV. 22:13: I am Alpha and Omega, the beginning and the end, the first and the last.

21:6

JOHN 1:1-3: [1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him; and without him was not any thing made that was made.

22:17

1:8, 17

COL. 1:15-19: [15] Who is the image of the invisible God, the firstborn of every creature: [16] For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: [17] And he is before all things, and by him all things consist. [18] And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. [19] For it pleased *the* Father that in him should all fulness dwell;

22:13

ISA. 9:6: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Rev. 21:6, 8-14; 22:1, 2, 14, 15; *R4990, par 5 to R4992*

REV. 21:6, 8-14: [6] And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. . . . [8] But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. [9] And there came unto me 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. [10] And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, [11] Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; [12] And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: [13] On the east three gates; on the north three gates; on the south three gates; and on the west three gates. [14] And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

21:6, 8-14

22:1, 2, 14, 15

21:6, 8-14

REV. 22:1, 2, 14, 15: [1] And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. [2] In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. . . . [14] Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. [15] For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

See *R4990:5 - R4992*.

As it was one of the angels with the plagues that shows John the unholy city (Revelation 17:1), so one of them shows him the new Jerusalem. (Revelation 21:9)

REV. 17:1: And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

21:1, 2, 14, 15

REV. 21:9: And there came unto me 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.

We may understand the description of those to be destroyed in the second death (Revelation 20:14) in Revelation 21:8 to have symbolic significances. Compare Daniel 8:13; 12:11; Matthew 24:15 (the abominable); 1 John 3:12-15 (murderers); Revelation 17:1, 2 (whoremongers); 1 Timothy 4:1 (sorcerers); 1 John 5:21; Matthew 6:24 (idolaters); Psalm 24:4; 1 Timothy 4:2; 1 John 4:20 (all liars) - compare John 8:44; 2 Corinthians 4:3, 4 compare also Jude 3-16.

17:1
21:9

REV. 20:14: And death and hell were cast into the lake of fire. This is the second death.

17:1

REV. 21:8: But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

21:9

DAN. 8:13: Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

20:14
21:8
17:1, 2

DAN. 12:11: And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

MATT. 24:15: When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

20:14

1 JOHN 3:12-15: [12] Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother s righteous. [13] Marvel not, my brethren, if the world hate you. [14] We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. [15] Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

21:8

REV. 17:1, 2: [1] And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: [2] 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.

1 TIM. 4:1: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1 JOHN 5:21: Little children, keep yourselves from idols. Amen.

MATT. 6:24: No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

PSA. 24:4: He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

1 TIM. 4:2: Speaking lies in hypocrisy; having their conscience seared with a hot iron;

17:1, 2

1 JOHN 4:20: If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

JOHN 8:44: Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

2 COR. 4:3, 4: [3] But if our gospel be hid, it is hid to them that are lost: [4] In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

See **JUDE 3-16.**

Revelation 21:14 limits the number of apostles to twelve, and the Apostle Paul taking the place of Judas. These, based upon the one foundation, which is Jesus Christ, (1 Corinthians 3:11) are also foundation stones. (Ephesians 2:20; Revelation 21:14)

REV. 21:14: And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

1 COR. 3:11: For other foundation can no man lay than that is laid, which is Jesus Christ.

EPH. 2:20: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

The golden reed of verse 15 [Rev. 21] recalls the reed like unto a rod in Revelation 11:1. It might represent the divine standard or foretold number of the elect set forth in the Word, or the Bible itself. The cubic shape of the city represents its perfection; the twelve thousand furlongs correspond to the number in each tribe. (Verse 16; compare Revelation 7:5-8) The jasper wall (verse 18) represents the divine protection of all who enter. (Compare Revelation 4:3) The 144 cubits in the wall correspond to the 144 thousand of the little flock. (Revelation 7:4)

21:14 **REV. 21:15:** And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

21:14 **REV. 11:1:** And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

REV. 21:16: And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

21:15 **REV. 7:5-8:** [5] Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. [6] Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. [7] Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. [8] Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

4:3 **REV. 21:18:** And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

21:15 **REV. 4:3:** And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

11:1

- REV. 7:4:** And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.
- 21:16
- 7:5-8
- The precious stones (Revelation 21:19, 20) correspond to those in the high priest's breastplate to a considerable extent and represent characteristics or special qualities of the jewel class of Malachi 3:17. Indeed the whole city (verse 11) is compared to a jasper stone, clear as crystal indicating its purity. Through these twelve tribes of Israel (the gates), represented by the Ancient Worthies, whosoever will may enter. As the pearl represents the oyster's resistance to the irritation of a foreign substance, so the character of these worthy ones was developed through trial. (Hebrews 11)
- REV. 21:19, 20:** [19] And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; [20] The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.
- 21:18
- MAL. 3:17:** And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.
- 4:3
- REV. 21:11:** Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;
- 7:4
- See HEB. 11.**
- 21:19, 20
- 21:11
- Underlying all the intercourse of the heavenly government is the street of the city, which is the divine purity, represented by the pure gold, like transparent glass, also recalling the sea of glass before the throne in Revelation 4:6.
- REV. 4:6:** And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.
- 21:19, 20
- Rev. 21:24-26 (R4555, col. 2, par. 1) * and honour omitted in MSS.
- REV. 21:24-26:** [24] And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory [**and honour*] into it. [25] And the gates of it shall not be shut at all by day: for there shall be no night there. [26] And they shall bring the glory and honour of the nations into it.
- 21:11
- R4555:4:** As the ancient worthies will attain perfection immediately under the New Covenant and be granted a share in the Kingdom, similarly all, in proportion as they shall understand and come into accord with the Kingdom conditions, may proportionately to their sincerity and zeal make progress and the more quickly reach perfection. Perfected, they will be kings in the sense that Adam was a king endued with the powers of perfect manhood over beasts, fowl, fish, etc. (Psa. 8:5-8.) And these earthly kings shall become more or less associated with the princes in the dominion of earth they shall bring their honour and glory into the New Jerusalem. Rev. 21:24, 26.
- 4:6
- 4:6
- When the law shall go forth of Zion, and the word of the Lord from Jerusalem (Micah 4:2), they will not need the Scriptures (sun and moon) for guidance; for the glory of the Lord shall fill the whole earth and Christ will indeed be the light of the world. (Revelation 21:23; Isaiah 11:9; 6:3; Revelation 15:8; 11:19; Ezekiel 10:4; Isaiah 9:2; Luke 1:78, 79; 3:6; Joel 2:28; Haggai 2:7; Isaiah 40:5; 35:2; 49:6; Luke 2:32; Matthew 4:16; John 1:4-9; 1 John 1:5-7) There shall be no night there! (Revelation 21:25; Psalm 30:5) Though nothing that

Revelation

21:24-26 would defile or work deception or abomination may enter the divine kingdom (Matthew 25:34, 41; Revelation 21:27), this will not be because any will be excluded because of past conditions if they will reform; for the gates of it shall not be shut by day and there shall be no night there. (Verse 25) The words of them which are saved and and honour, in verse 24, are not in the *Sinaitic Manuscript*. It is by walking in the light shining from this city, whose temple or sanctuary are God and Christ (verse 22), that the nations (Revelation 11:15) shall attain salvation on the highway of holiness. (Isaiah 35:8-10)

MICAH 4:2: And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

REV. 21:23: And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

ISA. 11:9: They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

ISA. 6:3: And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

REV. 15:8: And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

REV. 11:19: And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

EZEK 10:4: Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD S glory.

ISA. 9:2: The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

LUKE 1:78, 79: [78] Through the tender mercy of our God; whereby the dayspring from on high hath visited us, [79] To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

LUKE 3:6: And all flesh shall see the salvation of God.

JOEL 2:28: And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

HAGGAI 2:7: And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

ISA. 40:5: And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

ISA. 35:2: It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

ISA. 49:6: And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

LUKE 2:32: A light to lighten the Gentiles, and the glory of thy people Israel.

MATT. 4:16: The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

JOHN 1:4-9: [4] In him was life; and the life was the light of men. [5] And the light shineth in darkness; and the darkness comprehended it not. [6] There was a man sent from God, whose name *was* John. [7] The same came for a witness, to bear witness of the Light, that all *men* through him might believe. [8] He was not that Light, but *was sent* to bear witness of that Light. [9] *That* was the true Light, which lighteth every man that cometh into the world.

1JOHN 1:5-7: [5] This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. [6] If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: [7] But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

REV. 21:25: And the gates of it shall not be shut at all by day: for there shall be no night there.

PSA. 30:5: For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

MATT. 25:34, 41: [34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: . . . [41] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

REV. 21:27: And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

REV. 21:24: And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

REV. 21:22: And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

REV. 11:15: And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

21:25

ISA. 35:8-10: [8] And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. [9] No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: [10] And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

21:27 At the beginning of the earthly phase of the kingdom, the Ancient Worthies will bring their glory into it; but the lost dominion being restored to all the willing and obedient at the close of the Millennium, every man shall then be a king, being admitted to the rulership as a king, bringing their glory into the kingdom as perfect men (Genesis 1:26; Psalm 8; Hebrews 2:6-9; Micah 4:8; Matthew 25:34). See *Volume One*, page 296.

21:24 **GEN. 1:26:** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

11:15 **PSA. 8:** To the chief Musician upon Gittith, A Psalm of David. [1] O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens. [2] Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. [3] When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; [4] What is man, that thou art mindful of him? and the son of man, that thou visitest him? [5] For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. [6] Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: [7] All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas. [8] O LORD our Lord, how excellent *is* thy name in all the earth!

HEB. 2:6-9: [6] But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? [7] Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: [8] Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

MICAH 4:8: And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

MATT. 25:34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

A296: When mankind reaches perfection at the close of the Millennial age, as already shown, they will be admitted into membership in the Kingdom of God and given the entire control of earth as at first designed — each man a sovereign, a king. This is clearly shown in the symbolic prophecy of John (Rev. 21:24-26); for in vision he not only saw the people walk in the light of it, but he saw the **kings** enter it in glory; yet none could enter who would defile it. None can become identified with that city (kingdom) who has not first been thoroughly tested; none who would work, or love to work, deceit and unrighteousness; only those whom the Lamb will write as worthy of life everlasting, and to whom he will say, Come, ye blessed of my Father, inherit the kingdom prepared for you.

It should be remembered, then, that though undoubtedly the literal city of Jerusalem will be rebuilt, and though probably it will become the capital of the world, yet many prophecies which mention Jerusalem and its future glories refer, under that as a symbol, to the Kingdom of God to be established in great splendor.

Concerning the future glory of the earthly phase of the kingdom as represented in Jerusalem, the prophets speak in glowing terms, saying: Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. Behold, I create Jerusalem a rejoicing, and her people a joy. Rejoice ye with Jerusalem and be glad with her, . . . that ye may be delighted with the abundance of her

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glory; for saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it. And many people shall go and say, Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion [the spiritual phase] shall go forth the law, and the word of the Lord from Jerusalem the earthly phase. Isa. 52:9; 65:18; 66:10-12; Jer. 3:17; Isa. 2:3

Rev. 21:24, 26: *Footnote A288*:

A288 Footnote. Of them which are saved and and honor Rev. 21:24, omitted in ancient *Greek MSS.* And honor does appear in verse 26, however.

21:24-26

REV. 21:24: And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

REV. 21:26: And they shall bring the glory and honour of the nations into it.

21:24, 26

21:24

21:26

21:24

21:26

REVELATION 22

22

Rev. 22 (R3570-3572): [See APPENDIX F.]

22:1

See **REV. 22.**

22:2

The pure river of water of life (Revelation 22:1) is the same as that described in Zechariah 14:8; Ezekiel 47:1-11. Verse 12 of the latter chapter refers to the tree of life of Revelation 22:2. These living waters, or waters of life, proceed from the divine government - the throne. They recall our Lord's promise to the faithful of this age, recorded in John 7:38. See also

22:1

verse 37; Isaiah 55:1-4.

REV. 22:1: And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

ZECH. 14:8: And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

EZEK. 47:1-11: [1] Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar. [2] Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. [3] And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles. [4] Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins. [5] Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. [6] And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river. [7] Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other. [8] Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. [9] And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. [10] And it shall come to pass, *that* the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. [11] But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

EZEK. 47:12: And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

22:2

REV. 22:2: In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

JOHN 7:38: He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

JOHN 7:37: In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

ISA. 55:1-4: [1] Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. [2] Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. [3] Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. [4] Behold, I have given him *for a* witness to the people, a leader and commander to the people.

19:10

21:2
22:17

Then, at the invitation of the Spirit perhaps the Holy Spirit the Spirit of prophecy the Testimony of Jesus (Revelation 19:10) issuing from our glorified Lord (2 Corinthians 3:17) and the former chaste virgin (2 Corinthians 11:2), now become the bride (Revelation 21:2), whosoever will may come and take the water of life freely. (Revelation 22:17) Those who hear may also join in inviting or helping others to come. (Matthew 25:34-36) Those who desire (which do hunger and thirst after righteousness, as in Matthew 5:6) may then be filled. See *Volume Five, page 208, bottom*. Those who accept the message of life and obey it shall live forever. (Jeremiah 15:16; John 6:63; 5:25) Those who refuse to hear shall be destroyed from among the people. (Acts 3:23; Deuteronomy 18:20) They will not then need the preaching of the gospel (sun), nor the candle, or lamp-light of the church in the flesh (Luke 8:16; Matthew 5:15, 16; Philippians 2:15) when the law shall go forth of Zion and the Word of the Lord from Jerusalem. (Micah 4:2) See Revelation 22:5.

22:5

19:10

REV. 19:10: And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

21:2

2 COR. 3:17: Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

REV. 21:2: And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a birde adorned for her husband.

22:17

2 COR. 11:2: For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as a* chaste virgin to Christ.

REV. 22:17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

MATT. 25:34-36: [34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [35] For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: [36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

MATT. 5:6: Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

22:17 **E208:** Thus does the Spirit or influence of God, the holy Spirit or influence of the Truth, instruct his people, guiding them (directly or indirectly) into a knowledge of God. Thus it is the channel of at-one-ment now to the Church, and somewhat similarly it will be the channel of at-one-ment to the world in the coming age, when the Spirit and the Bride [the glorified Church] shall say, Come, take of the water of life freely. Rev. 22:17

JER. 15:16: Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

JOHN 6:63: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

JOHN 5:25: Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

ACTS 3:23: And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

DEUT. 18:20: But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

LUKE 8:16: No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

MATT. 5:15, 16: [15] Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. [16] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

PHIL. 2:15: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

MICAH 4:2: And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the LORD from Jerusalem.

REV. 22:5: And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

22:5 We may understand that the river would intersect the street. If so, the wood of life in the middle of the street and on each bank of the river would form a cross. As the ashes of an heifer sprinkling the unclean (the memories of the sufferings of the Ancient Worthies, as in Hebrews 11, in antitype) sanctifieth to the purifying of the flesh (Hebrews 9:13), so the leaves - the professions, the righteous acts of the saints (Revelation 19:8) then revealed to the world - will assist their healing of the disease of sin and death. (Revelation 22:2; Ezekiel 47:12) As pointed out in *Tabernacle Shadows*, page 122, the fruit buds of the olive tree (compare Romans 11:16-24) appear before the leaves. This tree (or wood) bare twelve manner of fruits, and yielded her fruit every month for the thousand years.

19:8
22:2

See **HEB. 11.**

HEB. 9:13: For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

REV. 19:8: And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

19:8

REV. 22:2: In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

22:2

EZEK. 47:12: quoted previously.

T122: Aaron s Rod that budded showed the elect character of all the Body of Christ as members of the Royal Priesthood. By reading Numbers XVII, the meaning of the budded rod will be seen to be Jehovah s acceptance of Aaron and his sons the typical priesthood, representatives of Christ and the Church as the only ones who might perform the priest s office of mediator. That rod, therefore, represented the acceptableness of the Royal Priesthood the Christ, Head and Body. The rod budded and brought forth almonds. A peculiarity about the almond tree is that the fruit-buds appear before the leaves. So with the Royal Priesthood : they sacrifice or begin to bring forth **fruit** before the leaves of professions are seen.

ROM. 11:16-24: [16] For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. [17] And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; [18] Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. [19] Thou wilt say then, The branches were broken off, that I might be grafted in. [20] Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: [21] For if God spared not the natural branches, *take heed* lest he also spare not thee. [22] Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. [23] And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. [24] For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

The product of these figures is 144,000. We may see a deeper application of these figures. Since there would be 144,000 of these trees of righteousness (Isaiah 61:3), this may indicate 144,000 human beings to be helped by or to be the fruitage of each of these 144,000. (Isaiah 53:10, 11) These may be the nations that walk in the light of the city (Revelation 21:24; Isaiah 61:1-4) who come to the Lord (Malachi 4:2) and his faithful (Matthew 13:43) the Sun of righteousness - when He is risen upon Israel, as the sons and daughters of the latter (Ezekiel 16:61), though the sons and daughters in Isaiah 60:4 may be the fleshly descendants of Israel. (Verse 9: Isaiah 43:6; 49:8-13) Such shall be the fruitage of the trees. (Psalm 1:3; Matthew 26:29)

21:24

ISA. 61:3: quoted below.

ISA. 53:10, 11: [10] Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. [11] He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

21:24

REV. 21:24: And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

ISA. 61:1-4: [1] The spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; [2] To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; [3] To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. [4] And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

MAL. 4:2: But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

MATT. 13:43: Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

EZEK. 16:61: Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

ISA. 60:4: Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

ISA. 60:9: Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

ISA. 43:6: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

ISA. 49:8-13: [8] Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; [9] That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Show yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. [10] They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. [11] And I will make all my mountains a way, and my highways shall be exalted. [12] Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. [13] Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

PSA. 1:3: And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

MATT. 26:29: But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father s kingdom.

The curse shall then be done away. (1 Corinthians 15:25, 26; Genesis 3:17; Revelation 22:3; 21:4) The willing of the earthly class shall then serve God and receive His Holy Spirit and its enlightenment, having his name thus in their foreheads. These shall thus know his

Revelation

22:3 character (name) and copy it. (Revelation 22:4; Joel 2:28) This is true now of the 144,000.
 21:4 Revelation 7:3 He shall no more turn his back upon them (compare Isaiah 53:3); for these
 22:4 times of refreshing shall come from the presence - literally, from the face (or favor)
 7:3 of the Lord. (Acts 3:19) Thus they shall see his face. (Revelation 22:4; Job 19:26) Thus
 22:4 illuminated there shall be no more night of darkness, ignorance and weeping. (Revelation
 22:5; Psalm 30:5) Those who thus come to know him shall reign forever. See Matthew
 22:5 25:34; John 17:3.

1 COR. 15:25, 26: For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death.

GEN. 3:17: And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

REV. 22:3: And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

22:3 **REV. 21:4:** And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

21:4 **REV. 22:4:** And they shall see his face; and his name *shall be* in their foreheads.

22:4 **JOEL 2:28:** And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

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

ISA. 53:3: He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

7:3 **ACTS 3:19:** Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

JOB 19:26: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

REV. 22:5: And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

PSA. 30:5: For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

22:5 **MATT. 25:34:** Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

JOHN 17:3: And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

From Revelation 1:1, we gather that Revelation 22:6 is referring to our Lord. The angel is the seventh messenger, represented in each of his seven messages. (Revelation 21:9; compare comments in this book on Revelation 15 with reference also to Ezek. 9:10.) He identifies

himself as our fellow-servant and refuses our homage. (Revelation 22:8, 9) In verse 10 we are admonished not to keep the mysteries revealed in this book secret (contrast Daniel 12:4, 9); for the time is at hand. They will not be understood till due to be carried out (in their instructions) by the faithful. This verse may apply particularly to the time when the entire prophecy is understood. Then (verse 11) it will be useless to try to bring any more into the Truth. The unjustified, the filthy (compare Romans 3:10), the righteous (justified), and the holy (the consecrated, Exodus 39:30) must remain unchanged, at least till the plagues have been poured out and the temple shall be the meeting place between God and men throughout the Millennium. (Revelation 15:8; See *To Us the Scriptures Clearly Teach.*)

1:1

22:6

21:9

15

22:8, 9

22:10

22:11

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

15:8

REV. 22:6: And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

1:1

REV. 21:9: And there came unto me 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.

See REV. 15.

22:6

EZEK. 9:10: And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

21:9

REV. 22:8-10: [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. [9] Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. [10] And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

22:8-10

DAN. 12:4, 9: [4] But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . [9] And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

REV. 22:11: He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

ROM. 3:10: As it is written, There is none righteous, no, not one:

EXOD. 39:30: And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

REV. 15:8: And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

22:11

TO US THE SCRIPTURES CLEARLY TEACH : [See APPENDIX L.]

The reward to the earthly restitution class will not be according to their past conditions, which we know was not right, but to every man according as his work shall be - or (then) is, to use the *Sinaitic* reading. See Isaiah 26:9, 10. Nevertheless, habits now formed will be with them at first, at least. See Matthew 12:36; Luke 12:47, 48; Daniel 12:2. Those who obey that Prophet may have access to the grove of life and enter in as subordinate kings to the

- 15:8 city. (Revelation 22:14; 21:24) To the list of those excluded in Revelation 21:8 is added dogs - those who bite and devour one another. (Galatians 5:15; Psalm 22:16; Philippians 3:2) Those who love a lie or misrepresentation are also mentioned in this verse. (Compare 1 Corinthians 13:6; 2 Thessalonians 2:10-12.) We may not even sympathize with falsehood, even though it bring advantage to us. (Revelation 22:15)
- 22:14
21:24
21:8
- ISA. 26:9, 10:** [9] With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness. [10] Let favour be showed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.
- MATT. 12:36:** But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
- 22:15
- LUKE 12:47, 48:** [47] And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. [48] But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
- DAN. 12:2:** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.
- REV. 22:14:** Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
- REV. 21:24:** And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.
- REV. 21:8:** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
- GAL. 5:15:** But if ye bite and devour one another, take heed that ye be not consumed one of another.
- 22:14
- PSA. 22:16:** For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.
- 21:24
- PHIL. 3:2:** Beware of dogs, beware of evil workers, beware of the concision.
- 21:8
- 1 COR. 13:6:** Rejoiceth not in iniquity, but rejoiceth in the truth;
- 2 THES. 2:10-12:** [10] And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. [11] And for this cause God shall send them strong delusion, that they should believe a lie: [12] That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
- REV. 22:15:** For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Jesus is the first and last of God's direct creation. (John 3:1-3; Colossians 1:15-19) See Revelation 22:13; 1:8, 11; 2:8. He is, according to the flesh, David's Son; in the regeneration, his everlasting Father. (Isaiah 11:1; Matthew 22:41-46; 19:28; Isaiah 9:6)

He was not only the morning star of creation (Job 38:7), but his second coming is the harbinger of the Millennial Day.

22:15 **JOHN 3:1-3:** [1] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: [2] The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. [3] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

22:13
1:8, 11
2:8 **COL. 1:15-19:** [15] Who is the image of the invisible God, the firstborn of every creature: [16] For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: [17] And he is before all things, and by him all things consist. [18] And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. [19] For it pleased *the Father* that in him should all fulness dwell;

REV. 22:13: I am Alpha and Omega, the beginning and the end, the first and the last.

REV. 1:8, 11: [8] I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. . . . [11] Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

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

ISA. 11:1: And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

22:13
1:8, 11 **MATT. 22:41-46:** [41] While the Pharisees were gathered together, Jesus asked them, [42] Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David. [43] He saith unto them, How then doth David in spirit call him Lord, saying, [44] The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? [45] If David then call him Lord, how is he his son? [46] And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

MATT. 19:28: And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

2:8 **ISA. 9:6:** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

JOB 38:7: When the morning stars sang together, and all the sons of God shouted for joy?

Ancient *Greek MSS.* read washing their robes, instead of do his commandments, in Rev. 22:14.

REV. 22:14: Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

The warning in verses 18, 19 may have a symbolic meaning applicable to those who add to or take from its true interpretation. Those who add their false doctrines will, at the close of the age, be punished by the plagues. Indeed, all through the age, they would be plagued by God's two witnesses. (Revelation 11:3-6) Those who take from the true interpretation would certainly not be worthy, if this is intentional, of being a part of the holy city, new Jerusalem, or its life-giving trees, or any of the things promised to the overcomers. (Revelation 21:2) (*Sinaitic Manuscript* reads tree or wood instead of book.) *Everlasting Gospel*, page 61 to 64.

22:14

REV. 22:18, 19: [18] For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: [19] And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

22:14

22:18, 19

REV. 11:3-6: And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

11:3-6

21:2

REV. 21:2: And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

22:18, 19

Everlasting Gospel, pages 61 to 64: [See APPENDIX M.]

After seeing this wonderful vision, what marvel that John should respond to the Lord's surely I come quickly : Even so, come, Lord Jesus! Shall we not also rejoice in the evidences of His presence and the near approach of the time of his revealing in the glory of the kingdom? (*Manna, August 24*) (Revelation 22:20) The book closes with the apostolic benediction. (Verse 21) The *Sinaitic Manuscript* adds the subscription The Revelation of John.

11:3-6

MANNA, AUG. 24: Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. John 17:11

AS we come to consider this beautiful expression of the Lord's sentiments with reference to the church, we catch a glimpse of the glory of the blessed oneness of the divine family. It is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession. This oneness our Lord described as already existing between Himself and the Father, but so far as His disciples are concerned it was and still is prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire. *Z. 03-77 R3160:3*

21:2

REV. 22:20: He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

22:20

22:21

REV. 22:21: The grace of our Lord Jesus Christ *be* with you all. Amen.

Revelation

22:20

22:21

PART 12: CONCLUSION

Revelation
2, 3
6 - 8:1
8 - 11

Chapters 2 and 3, in the messages to the seven successive stages of the church, Chapters 6 - 8:1, the opening of the seals, and the seven trumpets in Chapters 8 - 11 show the early church and the falling away and eventually the destruction of the old order and establishment of the everlasting kingdom of righteousness.

12 - 20
20 - 22

The falling away and destruction of the old order are likewise elaborated in chapters 12 - 20. Chapters 20 - 22 show the establishment of the kingdom of righteousness. Thus, though most of its visions deal with the period of the Gospel age followed by the Millennium, there is a similarity of contrast to the whole Bible narrative which starts with creation, as expressed in *A56:2*, showing the fall of man, which follows the account of his creation in perfection in the first three chapters of Genesis, and the restoration to everlasting righteousness and life in the last three chapters of the Bible, which are, of course, the last three chapters of Revelation itself.

A56: This we do find: One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from that fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking. The one describes the first creation, the other the renewed or restored creation, with sin and its penal-curse removed; the one shows Satan and evil entering the world to deceive and destroy, the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done in earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honor and life.

13:15-17

The importance of this book is increasing as we approach the end of the harvest period. The signs of approaching fulfilment of its closing features — the siftings among the Lord's followers, many of whom are off guard while drinking of the water of truth (Cf. Judges 7:4-7; the approach of a semblance of peace among the Gentiles (Jer. 6:14; 1 Thes. 5:3) and soon perhaps even in Israel too (Ezekiel 38:8, 11); Yet the unrest among the Peoples and the approaching union of churches (Rev. 13:15-17) — alert the watchers, although some would prefer to close their eyes and ears to these things and write them off as fulfilled or perhaps put them into the indefinite future.

JUDGES 7:4-7: [4] And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. [5] So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. [6] And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. [7] And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

JER. 6:14: They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

1 THES. 5:3: For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Revelation

EZEK. 38:8, 11: [8] After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. . . . [11] And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

13:15-17

REV. 13:15-17: [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Therefore let us not sleep as do others; but let us watch and be sober. 1 Thes. 5:6

APPENDIX

APPENDIX A R5991-5992: JESUS CHRIST THE FIRST AND THE LAST

[This article is not complete on R5991 but is reproduced here as it was in the *November 15, 1916 Tower*.]

REVELATION 1:1-8, 17-20 THE MESSAGE OF THE RISEN CHRIST THE APOSTLE JOHN REPRESENTATIVE OF THE FEET-MEMBERS OF THE BODY OF CHRIST IN A TRANCE HE SAW A SERIES OF VISIONS OF THE LEADING EVENTS OF THE GOSPEL AGE, THE SEVEN STAGES OF THE DEVELOPMENT OF THE GOSPEL CHURCH AND THE SETTING UP OF THE MESSIANIC KINGDOM A SYMBOLICAL PICTURE OF OUR GLORIFIED LORD THE WORD LIKENED TO A TWO-EDGED SWORD.

Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore. Verses 17, 18. R. V.

VISIONS are not realities, although symbolically representing them. This is true, whether the visions come as Daniel the Prophet describes his or whether they come in broad daylight, as did the transfiguration scene, which our Lord declared was a vision. (Daniel 7:1; Matthew 17:9.) The visions granted to St. John, recorded in the Revelation, are in no sense to be understood as realities; and this is the significance of his statement, I was in the spirit on the Lord's day.

Note the simplicity of the introduction to this most wonderful Book. The Apostle did not write the title as it appears in our Bibles The Revelation of St. John the Divine. On the contrary, he claims no credit for the revelation; for it was not his. As he distinctly explains, it was from our Lord Jesus Christ, and to Him from God the Father. Nor was it even to St. John in any special sense; but, as he again declares, unto God's servants, sent by His servant John. This simplicity, common to all the Apostles, commends them to us as men of humble mind the very kind we should expect our Lord to use as special messengers to His people. This simplicity, this absence of boastfulness, so noticeable in the writings of all the Apostles, marks them as being in the ministry, not for the gratification of vanity, or for earthly rewards of any kind, but simply as the servants of God, who delighted to do His will, and to tell the Good Tidings, to the utter ignoring of themselves, except in so far as mention of themselves and their affairs might be necessary.

St. John was instructed to write, to make clear, to God's people the things already brought to his attention, and other things subsequently to be thus brought, to the intent that God's people might be enabled to comprehend with all saints the lengths, the breadths, the heights and depths of the Love of God, which passeth understanding, and which can be received only through revelation from God. And here let us note the force of the Apostle's statement (Verse 3) to the effect that there is a blessing upon those who read this revelation, even though they do not understand, and a special blessing upon those who hear and understand the words of this prophecy, and who conform their lives to the things therein written.

THE RISEN CHRIST'S MESSAGE

At the time of this vision St. John was a prisoner, exiled to the Isle of Patmos, a penal colony of those days a rocky, barren island in the Aegean Sea. The crime for which he suffered this banishment was his faithfulness as the Lord's mouthpiece. At the time he must have been about ninety years of age supposing that none of our Lord's disciples were younger than Himself at the beginning of His ministry.

St. John, the beloved disciple, in some measure or degree represented the last living members of the Body of Christ. Doubtless this was the meaning of our Lord's statement, If I will that he tarry till I come, what is that to thee? (John 21:20-23.) St. John did not tarry; but a class whom in some respects he illustrated are represented as tarrying a class that see with the eyes of their understanding the visions and revelations which the beloved disciple saw in symbols in a trance. If, then, St. John's exile in any degree represents ostracism which the Lord's followers may expect in the close of this Age a complete isolation from others and a treatment implying that they are prisoners they may take comfort from the thought that as our Lord's favor and revelation to St. John more than offset his persecutions, so the opening of our eyes of understanding and the granting to us of greater knowledge and appreciation of our Lord and of the Divine Plan will far more than offset the various experiences which in His providence God may permit to come upon us. His assurance is that all things shall work together for good to those who love God. Whoever rests his faith securely upon the Divine promise may indeed with the Apostle Paul count all things else as loss and dross for the excellency of the knowledge of Christ Jesus our Lord. Philippians 3:8.

Presumably the Apostle had this vision on the first day of the week, now generally called Sunday. To Christians it is peculiarly the Lord's day the day on which our Savior rose from the dead, and on which all the promises of God's Word received life and our hopes through Christ were quickened. We may see in the expression also a reference to the Millennial Age, called frequently in Scripture The Day of the Lord. According to our understanding of Bible chronology we today are living in the early dawn of this Day of Christ; and it is here, properly enough, that we begin to see the wonderful things of the Divine Character and Plan. But to see and to understand we must be in the spirit. Only those who have become New Creatures in Christ can be expected to appreciate spiritual things; and this is the class which the Apostle John represented.

There are many reasons for concluding that while the messages were given to the seven churches specified, and were applicable to them, nevertheless these messages should properly have a still wider application to the whole Church of Christ, the number seven representing completeness and the order representing different epochs in the history of the Church. Thus the Church at Ephesus would represent the condition of the Church at the time of the writing of the messages; while the Laodicean Church would represent the Church in our day in the end of the Gospel Age. The other

churches would correspondingly represent different epochs intermediate, between then and now.

To think otherwise would be to attach too much importance to these seven comparatively small churches of Asia Minor, and would have implied an ignoring of other churches more influential than they; for instance, the churches at Jerusalem, Antioch, Corinth, etc. Furthermore, the details of the messages given these churches fit historically the one Church of the Living God, over every member of which our Lord has a care. This thought that the number seven signifies completeness we find emphasized in other symbolical representations—seven spirits, seven golden candlesticks, seven stars, etc.

THE FIRST-BORN OF THEM THAT SLEPT

Verse 5 clearly teaches what the creeds of Christendom ignore, and what is in direct antagonism to their statements; namely, that the risen Christ was the first born of the dead. That is to say, our Lord was the first to experience a resurrection in the full sense of the word, the first to experience a resurrection to perfection and eternal life. Although some before Him were temporally awakened, they relapsed again into death; for they were only partial illustrations of resurrection, to assure men of the Divine Power to accomplish it fully in the due time appointed of God.

Verse 7 clearly teaches that at the time of our Lord's Second Advent the world will be far from converted to God; for all kindreds of the earth shall wail because of Him. Some Scriptures taken disconnectedly seem to teach that the world will be converted before His return; but when God's Word and Plan are viewed as a whole, these will be found to favor the opposite view—that Christ comes before the conversion of the world and for the very purpose of converting all mankind; and that the glorified Church of the Gospel Age shall share with her Lord and Head in His Reign, which is God's appointed means of blessing the world.

Christ and the glorified Church, made partakers of the Divine nature, will be spirit beings, invisible to men. Our Lord's presence will be manifested to the world by exhibitions of power and great glory. He will not be visible to natural sight, but to the eyes of understanding, as these shall open to an appreciation of the great changes which earth's new Ruler shall effect. His presence and His righteous authority will be recognized in both the punishments and the blessings which will flow to mankind from His Reign.

Our King will reveal Himself gradually. Some will discern the new Ruler sooner than will others. But ultimately every eye shall see [Greek, *horao*, discern] Him. But He cometh with clouds. And while the clouds of trouble hang heavy and dark, when the mountains kingdoms of this world are trembling and falling, when the earth organized society is being shaken and disintegrated, some will begin to realize that Jehovah's Anointed is taking to Himself His great power and is beginning His work of laying justice to the line and righteousness to the plummet. For He must reign until He shall have put down all authority and laws on earth which are contrary to those controlling in Heaven.

WHAT THE BELOVED DISCIPLE SAW

St. John's attention was first attracted by a trumpet-like voice of Christ from behind him. The fact that its location is mentioned implies that it has a symbolic meaning. It signifies that the beginning of this Message was not in St. John's day, nor in the future, but that the things revealed had already commenced and were already to some extent in the past. As some features of the Revelation show, the voice from behind went back to the time of our Lord's earthly ministry.

Turning and looking, the Apostle saw in symbol what the Lord's people may now see with the eye of faith and understanding. He saw One like a son of man—like a man, like a priest, as implied by the clothes described walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, etc. Thus our Lord Jesus, our glorified Master, although absent from us, has protected the interests of His Cause throughout the past eighteen centuries, and has directed respecting His people's affairs, especially inspecting and caring for the Church as a light-bearer, a candlestick. Alas, how poor the wicks have sometimes been! How feeble the light that has sometimes shone out into the darkness of this world! How much trimming has been necessary, and how much more may yet be required!

In the Tabernacle, and subsequently in Solomon's Temple, the Golden Candlestick was placed by the Lord's direction—not seven candlesticks, but one with seven branches, representing the whole Church during this Gospel Age. In the Revelation the same candlestick, or lampstand, is brought to our attention; but the parts are separated—the union, the relationship between them, being supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's nominal people of this Gospel Age, including the members of His mystical Body. It holds forth the light of life, which shines in the darkness and which He directed should be let so shine that men might see our good works and glorify our Father in Heaven. Matthew 5:16.

Alas! The Master evidently found but few good works, found but little glorifying light shining out from His earthly representatives in many of the seven epochs of the history of the Church. This fact is indicated by His messages, chidings, encouragements, etc., given to each of these epoch-churches represented by the different candlesticks, or lampstands. It is to be noted that the candlestick, or lampstand, represents the nominal Church of Christ, rather than the true Church. This is shown by the fact that in addressing each of these churches the Lord finds fault with the many and approves the faithful few, especially so in the last, the seventh, the Laodicean Church of our day.

THE APPEARANCE OF CHRIST

We are not to regard the word picture of Verses 13-16 as a portrait of our Lord in glory; for it is merely symbolical. When we shall see Him in glory He will not look as here described. Nevertheless this symbolical picture has precious lessons for us, more valuable than an attempt to describe to our minds the appearance of our Lord as a Spirit Being, dwelling in light which no man can approach unto, and which we cannot appreciate until we shall be changed to be like Him and to see Him as He is. 1 John 3:2; 1 Cor. 15:50-53.

His head and His hair as white as wool and snow tell us of His wisdom, His splendor and His glory. His eyes like a flame of fire tell us in symbol that our Master is all-seeing, omniscient; that He is not deceived by outward forms and ceremonies; but that He can, and does, read every thought and intent of the heart. The contemplation of His glance should of itself purge and purify our hearts to the extent of our ability, to put far from us everything which would have His disapproval.

Having described the head, St. John mentions the hands and the feet. The remainder of the body was covered with a garment reaching from the head to the feet. This may possibly represent the fact that the glory of Christ was manifested in His own person, in His own ministry, and in that of His Twelve Apostles, His representatives—St. Paul taking the place of Judas; and that with their death the body of Truth was almost veiled throughout the eighteen centuries intervening, until now, in the end of the Age, the Feet members of the Body of Christ will be illuminated by the Truth and will shine forth—not like the Head, but as polished brass.

THE MASTER'S COMFORTING MESSAGE

When we think of the great advantage which we of the present day possess, we are inclined to say, What manner of persons ought we to be in all holiness of living and God-likeness! We have shining upon us with almost burning brightness the focused rays of Divine inspiration and revelation from the past 6,000 years. How it should consume in us all the dross of selfishness! How it should purify us! How humble it should make us! Even in our flesh we should be polished, bright, luminous representatives of our glorious Lord and Head.

The countenance of the majestic One present amongst the candlesticks is said to be like lightning. So great was the splendor that St. John fell as dead when he beheld it, just as Daniel did in the presence of the mighty One whom he saw, and just as Saul of Tarsus did before the majesty presented to him. (Daniel 10:4-11; Acts 9:3-9.) So it is symbolically with the Christian, when once he gets a glimpse of the glories of the Divine character. When once we get a true view of Him with whom we have to do, as the great Heart-searcher and Caretaker of His Church, we fall before Him, humbled to the dust, realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of His favor and blessing.

But as our Lord touched St. John gently, raising him up, so He has spoken to us comfort, peace and love, assuring us that we have a High Priest that can be touched with a feeling of our infirmities, One who is able to sympathize and mercifully to assist, One who has bought us with His own precious blood, and who has accepted us and will number us as His Body members as long as we abide in Him, seeking in our hearts to know and to do His will. To us His comforting assurance is: (1) Fear not. The same message the Father has sent us through the Prophet, saying,

Their fear of Me is not of Me, but is taught by the precepts of men. (Isaiah 29:13.) This is one of the first lessons which we must learn. We cannot come into close sympathy with our Lord and be taught of Him respecting other features of His Plan until we learn to fear not, learn to have confidence in Him as the One who loved us and bought us with His own precious blood, and whose purposes toward us continually are for our welfare and, if we submit ourselves to His guidance, will bring us off conquerors and more than conquerors.

(2) I am the First and the Last. We must recognize that our Lord is the One who was the beginning of the creation of God and the end of it, the One by whom are all things, the One who is next to the Father, His very Representative in everything pertaining to the affairs of the Universe. (Colossians 1:15; Revelation 3:14; John 1:1-3; 1 Corinthians 8:6.)

(3) We must recognize Him as the One who was dead, the One who really died for our sins, but who was as really raised out of death by the Father.

(4) We must realize that He is alive for evermore, that death has no more dominion over Him, that the work is finished, that neither sacrifices of the Mass nor death in any sense or form ever will be needed. His work is perfect; and, as He cried on the Cross, It is finished!

(5) We must recognize that He has the keys, the authority, the power over the tomb, to deliver from it all who are therein imprisoned. We must also realize that He

has the key, the power over death, in order that those whom He liberates from the prison-house of death, like those who have not yet gone into the tomb, but who are under the death sentence, may all be ultimately delivered, set free from the dominion of Sin and Death, delivered into the full liberty of the Sons of God—righteousness and life everlasting. Romans 8:21

IN HIS RIGHT HAND SEVEN STARS

This One whom we thus know, thus recognize, as the Instructor and Caretaker of the candlesticks, we are also to recognize as having in His right hand in His favor as well as His power seven stars, the angels, the messengers, of the seven Churches. Apparently the stars represent special ministers, or servants of the Church. In Revelation 12:1 the Church is pictured as a Woman crowned with twelve stars. These stars evidently represent the Twelve Apostles as the special lights of the Church. Similarly, in the picture before us, the seven stars which the Lord holds in His right hand seem to represent special light-bearers in the Church in each of its seven phases or stages of development. That they are in His right hand seems to teach us that these should be considered as in some special sense under the Master's guidance, protection and care in the interest of the Churches which they represented.

It will be noticed that the messages to the various Churches are addressed to these stars, messengers, angels, as though our Lord would have us understand that the appropriate message for each appropriate epoch in the Church's experience would be sent by the Lord through a particular star, or messenger, whom He would especially commission as His representative. Our Lord Himself is represented by the great light of the sun; and His special messengers in the Church throughout the entire period of the Gospel Age are consistently enough represented as stars.

The difference between the symbols of the star and the candlestick is manifest. The star light is the Heavenly light, the spiritual enlightenment or instruction. The lamp light is the earthly light, representing good works, obedience, etc., of those who

nominally constitute the Lord's Church in the world, and who are exhorted not to put their light under a bushel, but upon a candlestick, and to let it so shine that it will glorify their Father in Heaven.

No part of the description could more thoroughly convince us that the description of our Lord given here is a symbolic one than does the statement that out of His mouth proceeded a two-edged sword. As a symbolic picture, however, it is full of meaning, speaking to us of the Word of the Lord, the Sword of the Spirit, sharper than any two-edged sword. (Ephesians 6:17; Hebrews 4:12.) It reminds us that our Lord's words are not one-sided, not directed merely against sin in one class, but that His word is sharp, cutting in every direction, that sin is reprov'd by Him as much when found in His most earnest followers as when found elsewhere. It assures us that none need attempt to pluck out the mote from his brother's eye without first getting rid of the beam in his own eye; and that if we do not show mercy to those who are our debtors we must not expect mercy from Him who has proposed to extend His mercy toward us.

How heart-searching is God's Word when we understand it not merely as a compendium of rules and regulations, but when we catch the spirit of it! Then we come to see that its requirement is love out of a pure heart; first, to the Heavenly Father; secondly, to our Lord and Head; thirdly, to all His brethren; fourthly, to the world in general, groaning and travailing in pain, waiting for the blessings of the coming Day of Christ; and fifthly, toward our enemies also, sympathetically realizing that they are warped, twisted and blinded through the deceitfulness of sin and through the machinations of the great Adversary. 2 Corinthians 4:4.

Blessed Bible, precious Word!
Boon most sacred from the Lord;
Glory to His name be given,
For this choicest gift from Heaven.

'Tis a ray of purest light,
Beaming through the depths of night;
Brighter than ten thousand gems
Of the costliest diadems.

'Tis a fountain, pouring forth,
Streams of life to gladden earth,
Whence eternal blessings flow
Antidote for human woe.

'Tis a mine, aye, deeper, too,
Than can mortal ever go;
Search we may for many years,
Still some new, rich gem appears.

APPENDIX B R5992-5993: FAITHFUL UNTO DEATH

DECEMBER 10. REVELATION 2:1-17.

THE REVELATION A BOOK OF SYMBOLS SEVEN SUCCESSIVE STAGES IN THE HISTORY OF THE CHRISTIAN CHURCH SYMBOLIZED BY THE SEVEN CHURCHES WHICH ARE IN ASIA THE NAMES OF THE CHURCHES CHARACTERISTIC THE GREAT FALLING AWAY THE TRUE CHURCH CALLED OVERCOMERS THE LORD S RETURN DURING THE LAODICEAN PERIOD OF CHURCH HISTORY.

Be thou faithful unto death, and I will give thee the Crown of Life. Verse 10.

WHILE the messages given to the seven churches specified in the Revelation were doubtless applicable to them, they properly have a still wider application to the entire Gospel Church, the number seven representing completeness. The Book of Revelation is a book of symbols, which our Lord sent and signified [told it in signs and symbols] by His angel unto His servant John. (Revelation 1:1.) Bible students know that the book abounds in symbols, or signs; and we are satisfied that these are the rule, and that the literal is the exception, being used only when unavoidable.

To be in harmony, then, with the rest of the book, the seven churches which are in Asia must be symbolic; and as the book is chiefly history written beforehand, they must symbolize seven successive stages in the history of the Christian Church, covering the period between the First Advent and the Second Coming of Christ. The fulfilment, we think, proves the correctness of this position.

In the first chapter we have a description of One like unto a son of man, as seen in vision by the Apostle John. Some one or more of the features of this description would seem to be peculiarly appropriate to each of the successive stages of the Church; and in each case He who sends the message is thus described. The last part of each message is a promise to the overcomers, and is also adapted to the different periods of Church history.

To give a bird s-eye view of the arrangement, we would notice their chronological position. Ephesus covers the period during the lives of the Apostles; Smyrna, the time of the Pagan persecution, reaching to about 325 A.D., when Constantine became Emperor of Rome and declared in favor of Christianity. Pergamos embraces the transition period during which the Papacy had its rise; Thyatira, the space during which the true Church was in the wilderness, and the Apostate Church sat as a queen and lived deliciously with the kings of the earth. Sardis includes a short interval just before the Reformation; Philadelphia, the period from the Reformation until recent times; and Laodicea, the nominal Church of today.

MESSAGE TO THE CHURCH OF EPHESUS

The word Ephesus means first, desirable. During this period our Lord holdeth the seven stars in His right hand, etc. (Chapter 1:20.) The messengers of the Churches St. Paul, St. Peter, St. John, etc. were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as His, believing that their words were really His words. This stage of the Church is commended for its faithful, patient

labor and for its discernment of Truth and true teachers. Acts 20:28-30; 1 Cor. 11:19.

It was characteristic of this period that they forsook all and followed Him. They took joyfully the spoiling of their goods. They sold what they had and gave to those in want. Though often deprived of the bread of this present life, they not only had the Living Bread, but had the promise of the tree of life which is in the midst of the Paradise of God. It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the Garden was then a forbidden tree, the disobedient eating of which brought death upon Adam and all his race.

That tree in the midst of Paradise was called the tree of the knowledge of good and evil ; and our Lord s promise in today s study is that the overcomers of the Gospel Age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under Divine approval, and will not then bring a curse.

TO THE CHURCH OF SMYRNA

Smyrna means bitter. Myrrh and Marah are kindred words. This stage of the Christian Church was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. In His message to the Church of this epoch our Lord styles Himself the First and the Last, which was dead and is alive. In no other sense or way could He be the First and the Last than as the only direct creation of the Father, through whom all else was created. Any other view would be in conflict with the Scriptures. Revelation 3:14; Colossians 1:15; 1 Corinthians 8:6; John 1:1-3, *Diaglott*.

The Devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days. Thus the Lord informed His faithful servants of this period that theirs would be a time of great persecution. Pagan Rome, here symbolized as the Devil, has been the most devilish of all earthly governments, when viewed in the light of its bloody persecutions. The ten symbolic days refer to the last and most severe persecution under the Roman Emperors that of the reign of Diocletian, A.D. 303-313. Those who have read the history of this period can understand the depths of the words, that ye may be tried. Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period of the Church. The call was for faithfulness unto death; the promise was that the overcomers should not be hurt of the Second Death, but should receive the Crown of Life immortality.

TO THE CHURCH OF PERGAMOS

Pergamos means an earthly elevation. The Speaker is He who hath the sharp Sword with two edges [Greek, two-mouthed] the Word of God. During this period, while the nominal Church was growing popular, the true Christians were tested and proved by the introduction and development of Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honor and influence amongst the people, sought to bend their ideas to fit the new religion. Thus while nominally professing Christianity, they brought many of their former ideas with them into the Christian Church. These were eventually grafted upon the true stock the faith once delivered to the saints. Jude 3.

Thus gradually the Church was led into error, evil practices, and away from God. This is what is meant in Verse 14 by the allusion to Balaam and Balak. It will be remembered that Balaam, who had been a prophet of God, instructed King Balak how to tempt Israel to sin, and thus brought about what he could not accomplish by his own powers. (Numbers 23; 24; 31:16.) So these Pagan priests taught the Church to indulge in spiritual fornication, and thus brought upon her the withering blight of the wrath of God.

The doctrine of the Nicolaitans seems to be the theory of lordship or headship in the Church. The strife as to who should be greatest existed amongst many of the patriarchs fathers of the prominent churches. At their councils there was a bitter fight for supremacy. The tendency was toward an earthly head, and of course many coveted the honor. The patriarchs of Jerusalem, Antioch, Constantinople and Rome were the most prominent. The first two dropped out of the conflict, but the strife continued for several hundred years between Constantinople and Rome. It was settled only by a division of the Church: the Eastern, or Greek Church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal Church, acknowledging the Bishop Pope or Father of Rome.

Many of the true followers of the Master in the churches denounced this attempt to disobey the direct command of Jesus, Call no man father. (Matthew 23:9.) Of course, they received the promised persecution. (2 Timothy 1:12.) This class in Pergamos is commended by our Lord under the symbol of Anti-pas, My faithful martyr. In the Greek, **anti** means against, and **Papas** signifies father. In this stage of the development of the Church those who sought to be popular received the emoluments of the Church; but the promise to the overcomers is that of pleasure and honor that shall be eternal.

THE CHURCH OF THYATIRA

Thyatira seems to mean the sweet perfume of sacrifice. It was the period of Papal persecution. The virgin Church was enduring the hardships of the wilderness; while the apostate Church sat on the throne of her royal paramour. The message is sent by Him who hath eyes like a flame of fire, to watch over His faithful ones as they wandered through the dark valleys or hid in the darker caves of earth; and feet of hard brass, to walk

by their side as they scaled the rugged mountains or wandered footsore and weary, seeking a place to plant the seeds of Truth.

The message contains an allusion to a faithful old Prophet who fled for his life into the wilderness from the wrath of the idolatrous wife of a king. The picture is from the history of the Prophet Elijah. (1 Kings 18; 19.) Jezebel was the protector of the priests of Baal. Her husband was king, and she wielded his power for her own ends. The drought of three and one-half years was evidently a type of the time, times and a half 1260 years of the spiritual famine, not of bread nor of water, but of hearing the words of the Lord. Amos 8:11.

THE LORD S SECOND COMING

Sardis is said to mean that which remains, as if it signified a useless remnant, something out of which life or virtue had gone. The nominal Church during this period had the appearance of being what it was not, having a form of godliness without its power. Sardis was the remains of the true Church, which had been driven into the wilderness; but when the persecution began to subside, her zeal also abated. Persecution has always developed the vigor of the Church.

Many today have the Sardis characteristics. To such there is a fatal warning in Revelation 3:3. Seven times our Lord s Second Coming is described as being thief-like, stealthy. Only to those who are watching is the approach of a thief known. Those who are asleep will be awakened only after he has taken full possession, after his work of destruction has progressed. Although they may then arouse themselves, it is too late. They have been overtaken. Thus our Lord will be present, but invisible and unknown except to the watchers for some years after His arrival; and His presence will be recognized by the sleepers only as the noise of spoiling the Strong Man s House gradually increases. Then slowly will they realize what it is and what the outcome will be.

The reason why many professing Christians cannot recognize our Lord s Parousia presence is that they are looking for a fleshly Christ, visible to the fleshly eye, and making an imposing demonstration which they cannot mistake. Failing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, they cannot understand how He can be present while all things continue as they were since the beginning of creation. (2 Peter 3:3, 4.) Thus they are unable to understand the signs of the times, revealing His return.

THE CHURCH IN PHILADELPHIA

Philadelphia means brotherly love, as is well known. This stage of the Church s history evidently began at the Reformation; and there are many still living who possess the characteristics described.

There is considerable similarity between the work begun on Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separation of the true from the false, and a new start in

the way of Truth. No doubt all the powers of Satan were exerted to close the door then opened; but He that is true had said, which no man can shut. Compared with the mighty hosts of their enemies, the little band of Reformers had but a little strength; but they knew that they had the Truth, and they fully trusted the Giver. Thus the Master could say, Thou hast kept My Word, and hast not denied My name.

During the Philadelphian period, especially during the first and the last phases of it, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. The reward promised them is that they will be, not simply an unimportant part, but a vital one—a pillar in the true and eternal Temple—a part which cannot be removed while the structure exists. During their trial state their names were cast out as evil. They were branded as infidels and heretics. They were not recognized as children of God, as citizens of the Heavenly Country, as Christians. All this is to be reversed. The Lord knoweth them that are His, and in due time will fully and eternally acknowledge them.

THE NOMINAL CHURCH OF TODAY

Laodicea is interpreted to mean a tried, or judged people. The description shows us that they were tried and found wanting. If we understand Christ's meaning in this message, it is sent particularly to those who profess His name, but deny the Truth which He Himself here presents. Let those who read this special message do so with special care.

The Beginning of the creation of God. What think ye of Christ? Whose Son is He? (Matthew 22:42.) This question has had many answers. More Bible and less hymn-book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not even one reasonable text to support it when the well-known interpolation of 1 John 5:7 is discarded and when John 1:1 is properly understood. We suggest that any reader who does not see this subject clearly should read carefully and prayerfully the 17th chapter of St. John's Gospel.

The Message to the Laodicean stage of the Church pictures the nominal Church of today as our Lord sees her. In one sense she is not cold. She has much zeal, but not according to knowledge. She has organized her armies, developed her machinery and multiplied her stores; but yet the enemy does not fall before her. She claims that her principal object is to convert sinners, to bring forth spiritual children. The Prophet puts these words into the mouth of nominal Christians when they awake to a knowledge of the situation: We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen. (Isaiah 26:16-18.) This is said after they have realized the presence of the Lord.

We should not look for light where little remains but the fading reflections of a former glory. The sickly hue which now appears is only the smoke illuminated by the piercing rays from the Hand which, high upon the wall, is writing, MENE, MENE, TEKEL, UPHARSIN. (Daniel 5:25-28.)

Unknown to the Laodicean Church, our Lord has returned. He has stood at the door and knocked. Had they been awake, they would have heard. Our Lord clearly foretold that He would come as a thief; but He did not tell at what hour.

While the nominal church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honorable to be a church member, the Little Flock of Truth-seekers are despised and rejected. They are covered with reproach because they dare to point out the faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up in order that she may have the greater fall. Revelation 18:7, 21.

APPENDIX C R5377: NAMES WRITTEN IN THE LAMB S BOOK OF LIFE

He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the Book of Life, but I will confess his name before My Father, and before His angels. REV. 3:5.

THE invitation of this Gospel Age is to a special class, a class which professes to be out of harmony with present conditions out of harmony with sin.

Those who may become of this class are such as have been granted a knowledge of God's arrangement through Christ, and these may avail themselves of this privilege without delay, if they choose, by making a consecration to the Lord.

As Jesus laid down His earthly life in the service of the Father and of the Truth, and was misunderstood by those about Him, so those who follow in Jesus' footsteps must in like manner suffer disappointments in earthly matters, if they would be sharers in His glory and immortality. As Jesus overcame and sat down with the Father in His Throne, so those who overcome will sit down with Jesus in His Throne.

We must distinguish between the overcoming of Jesus and that of His followers. His was a perfect overcoming. While He had the instruction of the Father and the help of the angels, He had no one as a sin-bearer, no one to impute any righteousness to Him. His overcoming was full and complete. His followers, being imperfect in the flesh, cannot do perfectly; and therefore by the grace of God it has been so arranged that these may be acceptable through Jesus, if they have the **spirit** to overcome, the **desire** to overcome if they manifest righteousness of **heart**. But they must show this overcoming spirit, else they can never be associated with our Lord in His Kingdom. They **must be** copies of their Master in **spirit**, even though imperfect in the **flesh**.

Thus the very moment that we take the step of consecration and are accepted, all our blemishes and imperfections are covered by the robe of Christ's righteousness. But it is not only while we have blemishes that we need to be covered; even all those represented in the symbolic pictures of the Scriptures are there shown as clothed. The pictures given of the Heavenly Father represent **Him** as clothed, and the pictures of our Lord represent **Him** as clothed. The Revelation pictures represent our Lord and the saints as clothed in white garments. The angels who appeared at the time of our Lord's resurrection are represented as clothed in white. Our Lord said: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

The glorified Church is represented, not as taking off the robe of righteousness, but continuing to walk in white raiment. It will no longer be an **imputed** robe of righteousness, however; our righteousness will be our own. To be clothed in white garments then will be to be recognized as one of the pure ones--not as now, in a robe of reckoned righteousness, but in a robe of actual righteousness. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.

TWO BOOKS OF LIFE

The Bible mentions two books of life--one appertaining to the present time, and the other to the Millennial Age. As we read: He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life. Again, And the books were opened; and another book was opened, which is the Book of Life. (Rev. 3:5; 20:12.) The special Book of Life that is open at this present time is the one in which the names of all the **overcomers** of this Gospel Age are written. When we take the step of consecration and are begotten of the Holy Spirit, it is appropriate that we should be **reckoned** as belonging to the family of God. Just as a family will keep a record of its members Joseph, Mary, Martha, etc. so with those who become members of the family of God, through Christ; their names will be recorded.

This recording has been going on throughout this present Age. This means that those whose names are therein written are not only members of the family of God, but also members of the Bride class. In order to maintain this position, they must be overcomers. In some Scriptures it seems that the Great Company class are included; in other passages it is not so. Those who will constitute the Little Flock, or those who will be of the Great Company, or those who will attain perfection as earthly beings by and by, must all be overcomers. The Bride class is referred to as more than conquerors. They will gain the **abundant** entrance into the Heavenly Kingdom. 2 Peter 1:10, 11.

In our text we may not be sure whether or not the Great Company is included. From one standpoint it looks as though they were; from another, as though they may not be. We do well not to settle it too definitely in our minds, but wait to see what the Lord's intention is. We know that there will be some names blotted out. All those who go into the Second Death will be blotted out of the special record, and their names have no place in the Book of Life. Perhaps the Great Company class will also be blotted out of the *special* Record. But we are not anxious to put that construction upon it. They are our brethren, they also are brethren of the Lord, and we would like to think of them as favorably as possible.

INTRODUCTION TO THE FATHER

I will confess his name. This gives us, first of all, the thought that, although we have been begotten of God, we have never been **introduced** to Him in His actual presence. Our Lord is not only represented as our Bridegroom, but also as our Elder Brother, and is pictured as waiting on the other side until we, His brethren, shall pass over. And as we shall pass over, Our Lord being the One to whom the Father delegated the work of instructing us in the School of Christ, it will be appropriate that He should introduce us to the Father.

In another place, our Lord says that if we are ashamed of Him, He will be ashamed of us. This expression would rather imply that the Great Company class would not be included here. But we are sure respecting the Little Flock class, that they will be introduced to the Father and to the holy angels as the Bride of Christ. This is pictured in the 45th Psalm: She shall be brought unto the King in raiment of needlework; the virgins, her companions that follow her, shall be brought unto Thee. Those especially confessed, introduced, are the Bride class only. And we are to hope and strive that we may have a place amongst these. The place that **the Father** would prefer us to have is the place *we* would prefer to have.

APPENDIX D R5989-5990: THE EARTH TREMBLED AND FELL

His lightnings enlightened the world; the earth saw, and trembled. Psalm 97:4.

GOD S holy Prophets of the Old Testament and of the New give us numerous pictures of our day and the events now taking place in the world. The Psalmist David, taking prophetically a standpoint of observation future from his day declared, 'The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof! (Psalm 97:1.) As we have shown in *SCRIPTURE STUDIES, Vol. III., Study 9*, this began to be true when our Lord Jesus, having returned to earth to set up His Kingdom, took unto Himself His great power. Yet not until His Kingdom has been fully established in the earth will His glorious Reign be clearly recognized.

That the Prophet David is referring especially to the present time, from 1878 down to the full inauguration of the Kingdom, is clear from his succeeding statement:

Clouds and darkness are round about Him; righteousness and judgment are the habitation of His Throne. A fire goeth before Him, and burneth up His enemies round about. How true it is that the storm clouds are all about us in this Day of the Kingly presence of Jehovah s great Representative, the Executor of His great Purposes! Daily the darkness of gloom and perplexity deepens on every side for those not acquainted with Jehovah s purposes.

A FIRE GOETH BEFORE HIM

If we inquire, Why is this Day of His presence such a Time of Trouble and distress of nations? The answer comes, Because righteousness and judgment are the habitation of His Throne, and He is judging the nations and weighing them in the balance. Judgment is being laid to the line and righteousness to the plummet (Isaiah 28:17), to the intent that ere long the equitable principles of His Government may be established in all the earth. Not only will all unrighteousness be made manifest, but a fire goeth before Him and burneth up His enemies. (Psalm 97:3.) All the wilful and persistent opposers of His righteous course shall be cut off, destroyed, burned up, *devoured* with the fire of His jealousy. Zeph. 3:8.

This work of judgment and the consequent Time of Trouble being a necessary preparation for the glorious Reign of Righteousness that shall immediately succeed it, and all being wisely directed by the High and Holy One, who is too wise to err, too good to be unkind, the Prophet bids us discern in it an abundant cause for rejoicing and gladness. (See Psalm 96:9-13; 98:1-9.) Indeed, there is great cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell the glad tidings to all who will hear.

But whether men hear or whether they forbear, let us tell it out, and by and by when the great afflictions of this Judgment hour begin to seal the instruction upon the hearts of men, then the blessed testimony will be as healing balm. They will see that He who smote them in His wrath, and scourged them in His hot displeasure, is also merciful

and gracious, and unwilling that they should perish, but desirous rather that they should turn unto Him, obey His counsels and live.

LIGHTNING FLASHES FROM THE THRONE

It is in the midst of the clouds and darkness of this Day of Trouble incident to the setting up of Messiah s Kingdom that the statement of the Prophet is verified:

His lightnings enlightened the world; the earth saw, and trembled. How apt is this figure! Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men the remarkable glimpses of the great principles of Truth and Righteousness in contrast with which the world s present disorder is so manifest! A flash of lightning from the obscured Throne discloses here one error, and there another, and another.

Soon the whole world will be aroused. Already it is largely so. Every day adds to the intensity of the trouble, and the whole world trembles for fear, not knowing what the outcome will be, but dreading the worst. The editorials of some of our great newspapers read as if written from the standpoint of Present Truth, so remarkably do they foretell what they declare to be almost certain to follow this present terrible war. Revolution and black anarchy are freely prophesied, to precede a great reconstruction period. The great French Revolution is referred to in contrast, as an April shower compared to a destructive hurricane of the tropics. How truly are the Master s words concerning this time being fulfilled

Men s hearts failing them for fear, and for apprehension of the things coming on the earth ! Luke 21:26.

It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the Golden Rule, to the equal rights and privileges of human brotherhood, to the faultless character and loving and self-sacrificing disposition of Jesus Christ, to the Law of Love in contrast with the law of selfishness everywhere prevailing. It seems remarkable, too, how often in these days of war and stress *worldly* men are drawing attention to the prophecies of the Scriptures, and wondering whether present conditions, and the troubles which all intelligent people see just ahead, are not fulfilments of these Bible prophecies. All this is

leading men to reason of righteousness and of coming judgments (Acts 24:25), when they hope and believe that in some way present wrongs will be righted and righteousness established.

By the sudden, and now increasingly frequent, flashes of light which issue from the storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are being illuminated and brought to the front for the consideration of all men. They are discussed not only in the daily press, but in our popular periodicals, in the official labor organs, in stores and factories, in counting-rooms, in the market-places, at public gatherings. Even heathen nations are discussing them, and are contrasting both the daily lives of professed Christians and the present course of the professed Christian nations with the character and the teachings of the great Founder of the Christian religion, extolling the latter and ridiculing the former.

THE EARTH SAW AND TREMBLED

As a result of God's lightning flashes which are enlightening the world, there is great commotion everywhere manifest. Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest; and the whole current of popular thought throughout the earth is set in a revolutionary direction. The lightning flashes are revealing the corruption in the world, the dishonesty in high places, and showing men that they are living far below the dignity of manhood. But how to right things they are not able to see; and the conflicting ideas, voices, theories and threats, reveal the facts which the Prophets foretold; for the nations are angry, the heathen [Gentiles, peoples] rage, and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world.

ZION HEARD AND WAS GLAD

But in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient so that the whole earth reels and staggers as a drunken man (Psalms 107:27), are the saints in dismay and distress? Ah, no; for it is written, Zion heard, and was glad, and the daughters of Judah rejoiced, because of Thy judgments, O Lord! It is the sinners in Zion that are afraid. Psalm 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they dwell in the secret place of the Most High [represented by the Holy of the typical Tabernacle], and abide under the shadow of the Almighty (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their Refuge and Strength. The secret of the Lord is with them that reverence Him, and He will show them His Covenant. Psalm 25:14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the Divine Plan, with its times and seasons, which enables them to see both the necessity for the present method of Divine discipline upon the world and also the peaceable fruits of righteousness which shall result

therefrom. In the midst of the storm and battle of this great Day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice; for they have full confidence in His ability to bring order out of all the confusion. They realize that in the judgments of this Day it is the Lord that speaks from Heaven from the high place of authority and control; therefore they give thanks at the remembrance of His holiness (Psalm 30:4) of His Justice, Wisdom, Love and Power, which insure His doing all things well.

THE HEEDLESS WHO WILL NOT HEAR

But the Psalmist intimated that, while the world at large would be in ignorance of the real portent of present events, and therefore in fear and dread, and while the saints, with clear knowledge, will be rejoicing and lifting up their heads, because they see the outcome, some heedless both of the world's distress and of the Voice which speaketh from Heaven will still boast themselves of their idols. He says, Confounded be all they that serve graven images, that boast themselves of idols. These words call to mind the warning of the Apostle Paul: See that ye refuse not Him that speaketh from Heaven. (Hebrews 12:25.) St. Paul addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when He speaks in wrath and judgment.

But alas! there are some who heed not the warning, and who, although they recognize the voice of the Lord, refuse longer to obey it. They turn away from Him that speaketh from Heaven, toward the idols which their wayward hearts have set up instead of God. These graven images are indeed the work of their own hands the human philosophies, and science falsely so called of this evil day. And those who reject the testimony of God, when once they have heard it, invariably fall into some *one* of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed. The wilful sinner, once enlightened and blessed with the hallowed influences of the Holy Spirit and the Truth, shall not, the Apostle declared, escape the just punishment for his deeds. Heb. 12:14-19 points out this danger to the children of God, and warns them of the fearful penalties of turning away from the holy commandment delivered unto them. The Apostle Paul here depicts the scenes accompanying the inauguration of the old Law Covenant, and shows it to be a picture of events which will accompany the establishment of the New Law Covenant, at the close of this present Age, under the greater than Moses our Lord Jesus Christ.

The Mountain (Kingdom) of the Lord's House is now being established in the top of the mountains, superseding the great kingdoms of this world, and is being exalted above the hills the smaller governments. (Isaiah 2:2.) Clouds and darkness, trouble and perplexity and distress of nations are round about; and the thunderings and lightnings are making all the earth to tremble as did Israel at Mt. Sinai. (Exodus 19:1-25.) And now since the Spring of 1878 God has set His King upon His

Holy Hill of Zion. (Psalm 2:6.) Therefore, if those who refused to obey Moses, and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death, how can we escape if we disregard the voice of the great Mediator of the New Covenant, and the remarkable circumstances which now accompany its establishment?

CLOSING THOUGHTS

We see the deepening clouds of trouble. We hear the thunder tones of judgment that call the earth from the rising of the sun unto the going down thereof

(Psalm 50:1) from the east to the west. We see the lightning flashes of Truth and Righteousness, and observe how the whole earth is now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems and governments. Present events indeed speak in trumpet tones. How shall we regard these things? Surely, dear brethren, it will be with thoughtful and reverent hearts! Surely we shall watch and pray, lest a promise being left us of entering into His rest, any of us should seem to come short of it! (Hebrews 4:1.) We shall guide our course with the greatest carefulness that we may make our calling and election sure.

In this eventful period everything that can be shaken will be shaken, that only the unshakable things of truth and righteousness may remain. (Hebrews 12:25-29.) Every one called to share in the coming Kingdom must be a lover of righteousness, one who will courageously and lovingly stand for the Truth however much it may be spoken against. All others will be shaken out of this company. The snares and delusions of this evil day are accomplishing this very work. In the end only the true will remain. Seeing that we look for these things [let us] be diligent, that we may be found of Him in peace, without spot, and blameless (2 Peter 3:14), ready for the entrance into that rest which yet remains.

APPENDIX E R330-334: SEVEN PORTRAITS OF CHRIST'S MILLENNIAL KINGDOM AND ITS WORK

Revelation xx. to xxii. contains eight portraits of the true Kingdom, just as we have seen that chapters xii., xiii. and xvii. contain repeated descriptions of the false Kingdom Anti-Christ's.

This repetition of the same things from different standpoints, and with other details, is a principle which applies especially to this last book of the Bible. A failure to recognize this, is, we think, one of the reasons why so many of those who study this book fail to get sense from it.

The portion of Scripture we are about to consider, is frequently read as though it were one

connected narrative, instead of several repetitions of the first statement. Because of failure to rightly divide, some get the thought, that the great white throne is to be established after the Millennial age, and after Satan is destroyed; consequently, are at a loss to know why the dead are raised at that time, or how they could have a probation **after** the Millennial Age, and are much confused generally.

To better illustrate the distinctness and harmony of these portraits, we have diagrammed them as follows:

Diagram of Rev. XX-XXII

Satan (Evil) loosed a little season, after the one thousand (1,000) years.	End of the One Thousand Years Reign.	Satan Bound for a Thousand (1,000) years Evil and Vice under thorough restraint.	Vss. 1-3
		Earthly Thrones cast down, and the Overcomers Reign with Christ a Thousand (1,000) years.	Vs. 4
Satan Loosed. The Evilly Disposed deceived and destroyed.		The Holy and Blessed of the First Resurrection, live and Reign a Thousand (1,000) years with Christ.	V s s . 6-10
		The Great White Throne. Heaven and Earth Flee. The Dead Judged from Opened Books. Second Death.	V s s . 11-15
Second Death, of the Unbelieving and Abominable.		New Heaven and Earth. The Holy City (Government). Its blessings to mankind Pain, sorrow and death abolished.	xxi: 1-8
		The Bride The Holy City The Kingdom of God come to Earth. The Light of the World. The good may enter the Kingdom.	xxi: 10-27
		The water of Life flows freely. The World's troubles healed. The Curse (Sin, and its result, Death) Destroyed.	xxii: 1-3

FIRST VIEW

Let us more particularly examine these pictures, all of which clearly pertain to the same period, the Millennial Age. The first shows us that a restraint will be put upon **evil**, during that age of peace and blessing. This naturally commends itself to us, as the order for a reign of righteousness presupposes a restraint of unrighteousness. Satan is the best representative of evil principles, practices and persons, being the chief and leader in wickedness.

An angel is seen, with the key of the **abyss**, (covered, secret, hidden place,) and a chain. The **key** represents authority, and the **chain** represents strength. The word angel signifies **messenger**, and this picture shows us that God will send some messengers with authority and power to subdue Evil the adversary of truth and right. In this work of binding, many agencies will doubtless take a part an increase of knowledge probably being one of the strongest. Yet all of these agents are typified by the **one** messenger. There is that about this figure, which seems to indicate that Christ Jesus, and his body, the church of the first born, is the one in whose hand is the power of authority to bind and control Evil To bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written this honor have all his

saints. (Ps. 149:8, 9.) The language, too, reminds us of one who declares that he has the keys. (Rev. 1:18.)

The binding or suppression of evil during the Millennial Age will result from the exercise of authority and power, by our Lord, when he shall take unto himself his great power and reign. (Rev. 11:17.) But we have reason to think that the manner in which our Lord takes his great power, and binds evil, will differ much from the general conception of it. We believe that truth binds error, and error binds truth; like light and darkness, they are constantly opposed to each other. During this Age the powers of darkness and error hold control; but light and truth will c o m e with the new rulership.

We believe that this New Ruler has already come, (visible only, as are all the glorious and spiritual things, to the eye of faith enlightened by the Word of God,) and that the **binding** is already commenced. As is God's rule Judgment [trial] must begin at the House of God. (1 Pet. 4:17.) Errors and evils the devil in the church, must be bound first, and truth set free, among those who profess to be children of the light; and then it will progress, overturning errors, injustice and bad government among the World's people thus **blessing** both nominal church and

world, though the experience may for a time, seem a curse to both.

Many may be the instruments used in this work; some fine and polished tools from the Lord's laboratory; some moral and upright Infidels, honest in their unbelief; and some God-dishonoring and defiant unbelievers; to displace errors and prepare a place for truth. So too, among the nations, he may make the wrath of man to praise him, and perhaps use bloody-handed Communists, as advocates of civil rights, and for the overthrow of evil and oppressive governments. But the result will be that Satan shall be bound for a thousand years. The loosing for a little season, we will examine presently.

SECOND VIEW

GOVERNMENTAL POWERS OVERTHROWN, AND SAINTS REST AND REIGN

I saw thrones and they sat upon them and judgment [Rotherham judicial **sentence**] was given unto them. The thrones are those of earthly kingdoms at the present time, and all under the prince of this world. (John 14:30.) These are all condemned as unfit, and are to be overthrown, to give place to the kingdom of Christ. [The Greek word rendered **judgment** here, is the same rendered **condemnation** in the following passages: Luke 23:40; Jas. 3:1; Jude 4.]

And I saw the **persons** of them that were beheaded for the witness of Jesus, and for the Word of God. We believe that a few of this class are now living. It is not a literal beheading, but in keeping with other figures; it is a symbolic beheading. [Some suppose this to refer to all the **martyrs** of past ages but of them the fewest number were **beheaded**.]

Beheading is to cut off from a **Head**. There are many so called **bodies** of Christ: the Methodist body, Presbyterian body, etc., are common expressions. (The Scriptures, of course, recognize no such division into sects; but assure us that there is only one **body** and one head.) Of course, each body must have a head or authority, from whence comes its government and laws. These are Conferences, Assemblies, etc., and we predict that any one connected with any of these who will witness for Jesus, as the **only** head of the church, and for the Word of God, as the only standard of doctrine, will very quickly be treated as described beheaded cut off from those church heads. This is in harmony with the next clause, which says they worshiped not the **Beast**, neither his **Image**, neither received his **mark**. These, we saw in our last number, represent sectarian systems.

This Scripture shows that such as are of this bounden class, not separated beheaded cut off from others than the **true head**, are not overcomers, while the class described, of all ages, who will live and reign with Christ a thousand years, are. This is the first resurrection. Vs. 5. We omit the first clause of the verse, which, as heretofore explained, is wanting in several of the oldest MSS.

This reference to the first resurrection seems to indicate that it includes all of the first fruits company both those who sleep in Jesus, and the living who shall not sleep but be changed at the moment of death.* [*The word **anastasis**, here rendered resurrection signifies a standing or rising up to bring to perfection. The bringing to perfection of mankind in general, will be a

gradual work, requiring all of the Millennial Age, while the resurrection or **bringing to perfection** of the Bride of Christ the little flock, will be instantaneous, and at the beginning of the Millennial Age. Remember, too, that though both reach perfection, yet one is a **human** and the other **divine** perfection.

The attainment of the divine perfection is called the **first** resurrection, and signifies the chief or best perfection. The same Greek word (**protos**) is translated **best** in Luke 15:22, and **chief** in Acts 13:50; 16:12; 17:4; 25:2; 28:7; 7:17, etc.]

THIRD VIEW

THE BLESSED REIGN AND END OF EVIL. REV.

2:6-10

Blessed and holy is he that hath part in the (chief perfecting) first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

This seems scarcely to require comment. It shows the **holiness**, as well as blessedness of all that reigning company. Another thought is suggested, by the fact that these shall be priests to teach, as well as kings to reign. They will not only see to the execution of God's laws, but will give instruction and assistance to mankind, such as will enable them to render obedience. Yes, it is a blessed thought, that we will be both kings and priests, (Rev. 5:10) and reign with him a thousand years.

During this reign of **the Christ**, all will have been brought to a knowledge of the truth, (1 Tim. 2:4) the true light will have enlightened **every man, ever born** into the world. (John 1:9). All will have been brought to a recognition of Christ; those in heaven, (angels) those on earth (living men) and those under the earth, (those now in their graves who must be brought to life). All will have been brought to recognize the power of Jehovah's **anointed**; and unto him every knee shall bow, and every tongue confess. (Phil. 2:10, 11.) And all nations that God ever made (Sodomites and all) shall come and worship before him. (Rev. 15:4.) All people shall be blessed by having an opportunity to reach human perfection, and consequent perfect happiness, and life **ever-lasting**. This kingdom over earth, after subduing all evil, will cease by being delivered up to God, even the Father (Jehovah), as Paul tells us: He must reign till he hath put all enemies under his feet: [in subjection.] The last enemy that shall be destroyed, is **death**. [The destruction of **death** implies the **raising** of mankind out of **it**, to perfection of humanity: abolishing **death**, and all of its incipient stages of sickness, pain, etc. This will be a gradual process, requiring all of the times (1,000 years) of **restitution** for its complete accomplishment.]

It should be remembered, that to humanity the Millennial Age is not the **perfect**, but the **perfecting** age, to be followed by that which is perfect; even as to the Bride of Christ, the Gospel Age is not the perfect, but the perfecting period, to be followed by ages of glory and perfection, of which the Millennial is the first.

And when **all** things shall be put under him, then shall the Son, also, himself be subject unto him (Jehovah) that put all things under him [that gave him the power]; that God may be all in all. (1 Cor. 15:25, 28.)

But since all things before presentation to Jehovah must be **perfect**, whatever their nature; and since no sin is to go beyond the Millennial Age; therefore, it would seem but proper, that those who had experienced the blessings of knowledge and restitution, should be proved or **tested**, before they should be considered sin-proof. Having then reached perfection of being and having had a previous knowledge of sin and its results, perfect obedience should be expected. Therefore Satan evil will be loosed a little season, in order that it may be manifested, whether their **obedience** results from a fear of the punishment of evil doing, or from a heart love of God and a **desire** to do those things well pleasing to him.

As evil will be **bound** by the infliction of punishment, (the evildoer so we may presume,) it will be loosed by allowing evil deeds for a time to go **unpunished**; much as it is during this age. (See Mal. 3:15-18.) With full liberty to do good or evil, the actions of each individual will show his true disposition. Some will remain faithful, called holy ones (saints) others from among all nations (The world will then be very populous as the sand of the sea) will join the insurrection of evil; and the two classes will thus be manifested. (Vs. 7-10.) Then fire judgments will come upon them and they will all be cast into a lake of fire and brimstone, (fire representing judgment, trouble, and brimstone representing **extinction of life** no life is proof against the fumes of brimstone hence the force of the symbol, as a representative of extinction.)

The trouble and judgment into which the devil and those followers will be cast, is of the same sort as that into which the symbolic BEAST AND FALSE PROPHET, (**image**) are cast at the end of this Gospel Age. These we have seen to be symbols representing, not persons but **systems**: and these systems are said to go **alive** (while they are yet active and powerful systems) into the same lake of fire or **gehenna** fire of trouble and destruction. This **fire** is **already** burning, we think; beginning to torment those systems and to cause pain to all who do not recognize their true characters, and the **end** God has marked out for them destruction.

The devil and those followers shall be tormented day and night for ever and ever; more properly unto the ages of ages or until the perfect ages are due.

FOURTH VIEW

THE THRONE OF RIGHTEOUSNESS AND THE WORLD'S TRIAL FOR LIFE REV. XX:11-15

And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them.

The throne or kingdom of Christ will be a pure a righteous one, here symbolized by **white**, the symbol of peace and purity. A scepter of righteousness is the scepter of thy kingdom (Heb. 1:8.)

The **one** who sat in the throne represents The Christ primarily Jesus, the **head**, but also the overcomers who sit with him or share his glory and power (Rev. 3:21) yet all **one**.

Now call to mind the definitions of the symbols, **earth**, **heaven**, and **sea**, given in our last issue; you will find them of service here: **heaven** spiritual control; **earth** organized society; **sea** the turbulent masses without

religious restraint. From before, or at the presence of, this enthroned Christ, all forms of evil, oppression and injustice must flee **no place** is found for them, indicating that they will be driven from one place **after** another, but can remain nowhere.

Earth **society** as at present organized, is a series of layers, or strata, or **classes**, each holding its position by oppressing those below it. (This **class** oppression is less in degree, in this land than in any other; yet even here, social caste is easily discernible.) The **lower classes** and **upper crust** are recognizable in the entire social fabric; both in the nominal church, and in the world. The upper classes are usually proud and haughty the meek are oftenest found in the under strata, among the oppressed. The present system of **society** will pass away not be permitted anywhere, when the throne of **Justice** is established in the earth; and a new earth (system of society) will take its place; viz.: the recognition of **merit**, not of pride and power. Then, **love** to God and mankind will be the ruling principle.

This change of (**earthly**) society begins immediately on the commencement of the dominion of Christ's kingdom. (This, we understand the Word of God to teach, was due in the spring of 1878. If correct the elements for the overturning should already be in preparation and we believe they are.)

A symbolic statement by the Prophet (Isa. 24:1, 2) is in keeping with the above exposition. God says he will turn the **earth** up-side-down the upper crust the proud, will be debased and the humble and meek will be exalted.

Another prophecy, often mis-applied by Second Adventists, and others, and supposed to mean that the earth will be melted by fire, and when cooled off, be a perfectly flat surface, without hills or mountains, and thus a new earth, is found in Isa. 40:4. Every valley shall be exalted, and every mountain and hill shall be made low; the crooked (perverse) shall be made straight, and the rough places plain. This we understand to be but another way of showing that **society** (earth) is to be reconstructed and equality of classes obtain, in which individual merit will be recognized, blended with humility and benevolence.

But, not only does the present (earth) society pass away, but also the present **heavens** or spiritual powers of control. Satan is declared to be the prince of the power of the **air** (heavens) who now worketh (operates or rules) in the children of disobedience. (Eph.2:2.) This one called at present, The prince of this world (John 14:30), we have seen, is to be bound; consequently his control, or spiritual power, now exercised in favor of evil doing, etc., will cease, or pass away; gradually, because his binding, as shown by some prophecies, will not be fully accomplished for some 33 years.

The fact that the present earth and heaven are to be succeeded by, or give place to, a new earth (society), and a new heaven (new spiritual power of control also unseen, good and not evil of Christ and not of Satan), is not here mentioned, but is afterward.

And I saw the **dead**, small and great (high and low humble and proud) stand before God; and the books were opened and another book was opened; which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

That this will not be a marshaling of mankind in ranks, and rows, before a literal Judgment-bench, we have heretofore shown. We believe that the world of mankind, during their day (age) for trial or worthiness or unworthiness of perfect **human life**, will be tried in a similar way to that in which certain ones are now being **tried** and **tested** in this day (Gospel age) to prove whether worthy or unworthy of the perfection of the DIVINE nature. The Greek word here rendered **judged** has the significance of **tried** or tested. Paul's use of the same word will prove this. We here give a quotation, in which he uses the same word (**krino**) three times: We italicize the words translated from this Greek word. Dare any of you, having a matter against another, (1) **go to law** before the unjust and not before the saints? Do ye not know that the saints (2) **shall judge** the world? and if the world (3) **shall be judged** by you, are ye unworthy to judge the smallest matters? (1 Cor. 6:1, 2.)

Here Paul refers to the **coming** trial of the world, when the overcomers of the **present** trial, shall be their judges, who like their **Head**, Jesus, will not only be able to assist the world as the kings, but also to sympathize with them having been themselves tempted, in all points.

The **dead** includes all of the Adamic race who during this Gospel age do not escape from the **condemnation** that is on the world DEATH by becoming partakers of spiritual life through Jesus. By the offense of one [Adam] judgment came upon all men to **condemnation** but there is **now** no condemnation to them which are in Christ Jesus; for the law of life in Christ made such free from the condemnation of death. (Rom 5:18; and 8:1, 2.)

As during this age a little fragment of humanity escapes condemnation (death), by obtaining **spiritual** life offered on certain conditions, so we understand the world are to be privileged to escape from the **death condemnation**, by obedience to certain laws of **natural** life. Their right to this privilege of running for life comes as a consequence of Jesus having ransomed them.

This verse relative to **the dead** shows us how all those death condemned ones will be on trial before the White Throne. And so surely as it is a throne of purity and Justice, their trial, as ours now, will be full, fair and impartial. The Judge himself has already become their **baill**, so that they shall have a full and sufficient trial before himself, to attain **perfection** of human life.

The **books** opened, according to the rulings of which they will be tried, we understand to be the books of the Bible. The church, now on trial, is being judged according to these same books and none now are on trial, to whom those books are not to some degree **opened** (understood). This too, accords with Jesus' words: My words shall **judge** you in the last day (period) the Millennial day. John 12:48. The word here translated **judge** is the same word as in our text and in 1 Cor. 6:1. And the same word is rendered **sue at the law** in Matt. 5:40.

The words of Jesus will no longer be hidden under parables and dark sayings, that hearing the people might hear and not understand; but the secret things will be **uncovered**. The mystery of God the church being finished, the books will be opened, and the knowledge of the Lord shall fill the whole earth. For God will have all men to be saved, [redeemed] and [then] to come unto the knowledge of the truth. 1 Tim. 2:4

The succeeding verse is in harmony, and says that the **sea** (masses of mankind not under religious restraint) delivered up the **dead** which were in it: i.e. mankind will be taken out of that condition, and brought under the restraints of the White Throne. Consequently, when all are restrained there will be no more **sea** see Jude 13, Jas. 1:6. And death and the tomb delivered up the dead which were in them, and they were judged every man according to their works. (During that age or day.)

This trial includes all the world, (but not the saints John 5:24,) and is indeed the grand prospect held out before them. By means of that trial, the entire groaning creation, may be delivered from the bondage of corruption into the glorious liberty (freedom from death) of the sons of God. Rom. 8:21, 22.

Another book of life, was opened. This suggests to us that as there is a book (record), of life, in which the names of all the Gospel Age overcomers are recorded, who are worthy of divine life, so there will be a book or record kept in the next age of those worthy of perfect **human** life.

The book of life now about finished, will not be **opened** the results or record will not be known until the **full** end of this age; then we will see those deemed worthy to be of the Bride the Lamb's wife; so too, the records of the next age will not be **opened** until the end of that age, when those worthy of receiving back the dominion of earth, lost by Adam, will receive it.

Another feature of difference between the world's judgment of that age and ours of this, is that though they will be required to have faith, yet their trial will be based on works judged according to their works. We, on the contrary, live in an age when perfect works are impossible, and our judgment depends largely on faith: According to thy faith be it unto thee, and works only according to our **ability**.

In the end of that age of trial, **death** and the **tomb**, and all not found written in their book of life, will be cast into the lake of fire already described as representing wrath and destruction. That the lake of fire is **symbolic**, is readily seen, because death and the tomb are represented as going into the same the tomb will be no more, and the Adamic death will be no more. (Isa. 25:7, 8.) All men who are then judged unworthy of life, **die**; but it is the second death, and is attributable to wilful sin on their own part, for the Adamic death and all its results will have been destroyed.

FIFTH VIEW

THE HOLY CITY (GOVERNMENT) THE BRIDE
GOD'S DWELLING AMONG MEN: SORROW,
PAIN AND DEATH ABOLISHED
REV. XXI:1-7

This brings the glory side of this glorious Millennial Age to view. The former heaven and earth and sea passed away entirely, and the new are fully inaugurated at the opening of this scene. The new heavens (the spiritual dominion of Christ and the new earth, (the reconstructed condition of society) being now established; as a matter of course there will be no more **sea** people unrestrained.

The New Jerusalem coming down from God to earth, hereafter to be God's dwelling place, is a beautiful representation of the church as a **kingdom** or **government** over the earth.

As the false system, or church (anti-Christ) has during this age attempted to govern the nations of the earth, so the real church made one with the true Christ, will possess the true kingdom over earth's nations. The one, is in Scripture called that great **City** (government) that reigneth over the kings of the earth, and is also called Babylon; (confusion) so the other is to be a strong City called Zion and The New Jerusalem (or the city of the Great King King of kings and Lord of lords.) God is in the midst of her, she shall not be (re-) moved.

Being the dwelling place of God it will be the place from which he will operate in blessing all the world; for reconciliation for iniquity having brought mankind into harmony, and having blotted out sin, it will be meet that God's power should be engaged in lifting up and blessing all as God has spoken by the mouth of all the holy prophets. (Acts 3:21.)

Yes, God himself shall wipe away all tears from their eyes. It was **God's** plan from the very first God so loved the world that he sent Jesus; and so, of him and through him and to him are all things and we through him. (2 Cor. 5:18.) Not only do the past features of the plan indicate that God was **in Christ** reconciling the world to himself, (paying the ransom exacted by his own Justice,) but now we learn, that the Millennial work is still His. He it is, who will wipe all tears, etc. Yet as in times past, he will use means and agencies Christ Jesus and His Bride are to be the agencies; and as it has been all along it will still be, God in Christ and Christ in you.

How blessed the thought that we soon shall share in wiping away of all tears from humanity. Yet this shall be our glorious mission work during that age, for **wiping** is a gradual work. And the Tears will last so long as their cause imperfection, pain and death exists; and these will not be fully removed until the end of that age. Then there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. All those evils are part of the **curse** results of sin: and all being redeemed by him who was made a **curse** for us it is proper that in due time all should have these blessings, and the curse be forever removed. He that sat upon the throne said: Behold I make all things new.

Yes, for this cause he became a man, then gave his human life as a man's ransom price from sin. And thus having bought him in his low estate, he by his new (**divine**) life is to bless him with full ability to regain his lost estate, as perfect man the image of his Creator.

He that sitteth in the heavens has already declared a time of restitution or making new by the mouth of all his holy prophets, and he now tells John that promise is faithful and sure Write, these words are faithful and true. (margin.)

He is the A and Z, the beginner and ender of the great salvation of mankind. He surely will, as he has said, give to all that are **ATHIRST** of the water of life freely all men who will may come into harmony and live forever.

Those who are worthy of the perfect human life then, are called overcomers and inherit these things the earthly kingdom, just as the overcomers of this Gospel Age are called overcomers and inherit spiritual things.

But those who do not then renounce the works of darkness, have their part in the lake of fire and brimstone are subjects of the **second** death. This death is for their

own sins, and is everlasting, will never be ended or interrupted by a resurrection. No, Christ dieth **no more**, and there is no ransom from that tomb, as there was from the Adamic death.

Then sin blotted out sinners extinct all things in heaven and in earth shall sing praises and thanks, to the King eternal, immortal, invisible, the only wise God.

SIXTH VIEW

THE NEW JERUSALEM THE LIGHT OF THE NATIONS REV. XXI:19-27

This view seems to come back to our day, as its starting point. John representing the living members of the Bride company, is shown the Holy City (government) **coming** down to earth. But before he could see it, he had to go, in spirit, as high as possible above the earthly level. So we, the anti-type, may **now** see the kingdom of God **coming**: the rule of the Highest commencing to direct and overthrow earthly things, preparatory to the full reception of the will of God on earth as in heaven.

We can see his coming judgments as they circle all the earth. The signs and groanings promised, to precede the second birth, We read his righteous sentence in the crumbling thrones of earth, Jerusalem come down!

But **all** cannot see this kingdom as already on its way to earth coming down. To thus recognize it, we must get away from the world and its standpoint of view; we must go **in spirit** (by and by in person) to the great and high mountain (kingdom of God), i.e. we must come into full sympathy and loyalty to that heavenly kingdom before sharing the King's confidence, so as to be shown its glory and power, and our future position of the Bride of the King.

From our present standpoint, we can see what very few seem to see that that kingdom will be an all powerful one, a spiritual one Having the glory (majesty and power) of God.

We have here a symbolic description of this glorious government of earth. The entire city is of pure **Gold** divine glory, an untarnishing glory the glory of God. It has walls of salvation; (Isa. 60:18.) protection and security abide in it. Its walls will never crumble nor fall, for the foundations are built of precious jewels, and the wall itself of Jasper, clear as crystal (probably a **diamond**). The salvation walls rest securely on the finished redemption the completed foundations as expressed by Jesus, the Apostles, and Prophets. (Eph. 2:20.)

The city lieth four square, the height, length, and breadth being equal a cube, a perfect figure. This is another way of showing its perfection; it is perfect **toward** God as well as toward earth.

We have already seen, that when God's kingdom (dominion) is established on earth, mankind will be brought into harmony with it, and the literal earthly city of Jerusalem will be rebuilt upon her old heaps, and will again become the great city of earth and Israel (the children of Abraham according to the flesh) as God promised the channel through which a blessing will flow to all the nations of earth, from the spiritual **seed** Christ. (Gal. 3:16 and 29; compare Rom. 11:25-33.) And when we read that it has gates in every direction, and the names of the twelve tribes of Israel inscribed thereon, it seems in perfect accord, to show Israel's position as channels, gateways, by which the world may approach to the heavenly government, and

through which may come the blessings to mankind. At the gates were twelve messengers (angels). This would seem to teach that Israel will in due time be the messengers to communicate the Love and Knowledge of the Lord to all creatures.

The **city** had no need of the Sun (Gospel message), neither of the Moon (the Gospel reflection

The Mosaic Law) to shine in it; for it is filled with the glory of God. Now we know in part, and see as through a smoked glass dimly; then, we shall know even as we are known, being made perfect as divine beings, having the glory of God.

But the **nations** of earth will still need the symbolic (also the natural) sun and moon. In fact, it is when the books shall be opened, that the pure and full light of the Gospel and of the Law will shine out and bless mankind. The prophet says: The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold (perfect). . . . in the day that the Lord bindeth up the breach of his people [caused by sin] and healeth the stroke of their wound. (Isa. 30:26.) But not only will the knowledge of the Lord flow out from the opened books, but the city (government ruling) will be such as to shed light upon them. And the nations shall walk in the light of it. [The words all of them which are saved are omitted from the oldest MSS.]

And the kings [**saints**, Rev. 5:10] shall bring the glory and honor of themselves into the city. And they shall bring the glory and honor (the choice, bright, perfected) of the nations into the city. Thus we see that this government will at first contain the glory of the spiritual kings of earth, and afterward as the Millennial age progresses, the kingdom will embrace or include all of earth's pure and good but only those counted worthy of life. Among them, will be found none defiled for all who will, may by that time have been cleansed from all sin and defilement.

SEVENTH VIEW

THE RIVER OF WATER OF LIFE

REV. XXII. 1-3, 17

This view begins after the city (government) of God is established in earth, and illustrates its blessings under still different figures.

A river of water of life is seen, and trees of life whose fruit sustains life, and whose foliage heals the people. How this calls our minds back to the paradise from whence Adam was driven on account of sin, and to the tree of life in the midst of Eden, from which he was debarred, and from the lack of whose fruit Adam and his race died.

Oh, what a picture of the restitution of all things, which God hath spoken the healing of all the curse, the blotting out of sin, and with it, of misery, pain, and death, because a **ransom** has been paid and he who ransomed is the one who gloriously restores.

The water of life which will there flow from the **throne** is a picture of the future; for not yet has the throne been established on the earth. We still pray Thy kingdom come, and not until that prayer is answered, can that river of water of life flow. The water of life is **knowledge** truth for which mankind famishes now. It will flow out bountifully when the tabernacle of God is with men. Then thirsty humanity, groaning and in painful bondage to sin and death, will be refreshed and restored.

A type of humanity may be seen in the condition of Israel in the wilderness. Thirsty, they cried to the Lord for water; the rock was smitten and from it came forth streams in the desert. So now mankind's prayers and groans (Rom. 8:21, 22) have been heard of Jehovah and he has permitted the **ROCK**, Christ Jesus

to be smitten. Yes, and the smiting still continues, for we are permitted to **fill up** that which is behind of the afflictions of Christ (Col. 1:24) And while **one member** is being smitten, it is true that the **smiting** is still in process; but when all the sufferings of Christ (head and body) are ended, then will flow forth streams of water of life, and whosoever will may drink freely and live forever. Typical Israel drank of the typical water from the typical rock; but the substance is of Christ and the whole world whosoever is athirst may yet come to the river of life and drink freely. (1 Cor 10:4.)

Knowledge of God (whom to know is life eternal) is **now** possessed to a limited degree by those now begotten of the word of truth, but it is as Jesus expressed it, in such a **well** of water springing up ; but in the next, the Millennial Age, it will be a full broad **river** of truth and of the knowledge of the Lord. Now confined to the **few** a little flock, it will then be free to all. Then the little flock who now walk the narrow way to reach the grand prize of life Immortality will have reached and won the prize. The chaste Virgin now espoused to the Son of Heaven's King, will be united to the Bridegroom no longer the virgin, she will be the **Bride**, the Lamb's wife and joint heir: and her future work as Bride is shown in verse 17

The Spirit and the **Bride** say **come**. And let him that heareth say, come. And let him that is athirst, come. And whosoever will let him take of the water of life freely.

In the present Gospel age we as members of the espoused **Virgins** may be used by the Spirit, in the work of taking **out** (selecting) the one who shall shortly be the Bride, and share the Bridegroom's name and glory and work, and this is a grand privilege but what comfort it brings to the heart of every one begotten of the Spirit of God (Love) to know that the very object of our present selection is to enable us to be in the next age co-workers together with the Bridegroom and our Father, in blessing all families of earth by causing the water to flow freely, and inviting them to drink into the knowledge and love of God and live forever.

Trees of life seem to symbolize saints, whose leaves professions teachings, will heal men, and whose fruit will be adapted to the changing conditions of men as they are brought upward toward perfection fruit suitable for each changing season, thus restoring man to man's estate.

And there shall be no more curse the curse will be gradually removed and man gradually released under the blessings of that glorious age. There his servants shall serve him, and reign unto the age of ages, when the kingdom shall be delivered to God even the Father.

APPENDIX F R3570: THE HEAVENLY JERUSALEM

REVELATION 22:1-11

Golden Text: To him that overcometh will I grant to sit with me in my throne. **Rev. 3:21.**

THOSE who claim that God's Kingdom was set up in power at Pentecost, and that it since has been conquering the world, and that it will proceed until God's will is done on earth as in heaven, and that then Christ's second advent will take place and he will say, Well done, I could not have done better myself, and that then he will proceed to take all the faithful to heaven and to burn up the world; these dear friends have a specially hard task before them when they touch upon the book of Revelation, as the present International Sunday lesson does. They must admit that the first three chapters, containing the messages to the churches, imply nothing of the kind. Referring to seven different epochs in the Church's history, they suggest nothing to the effect that the Church is now reigning, but, quite to the contrary, that it will be a suffering Church down to the very last. It promises a coming reign to those who faithfully endure the trials of the present time preceding the reign. Each one of the messages closes with an exhortation, To him that overcometh, I will grant, etc.

All the intervening chapters between the third and the twentieth deal with conflicts between good and evil, and evidently cover the entire period of this Gospel age; yet in all of these presentations the evil is shown to be triumphant, and the people of the saints of the Most High God are worn out and cry from under the altar, etc. Not much a reign of righteousness that, surely; and how thinking people close their minds to all this is passing strange.

It is at the conclusion of this book of symbols, from the eighteenth to the twenty-second chapters, that the close of this Gospel age and the inauguration of the Millennial age is pictured, and the triumph of the Lord and of his saints is shown. The introduction of that reign of righteousness, Christ's Millennial Kingdom, is shown, marked by wonderful events connected with our Lord's second advent, the glorification of his Church, the binding of Satan, the rising of the Sun of Righteousness, the blessing of the world, the scattering of its darkness, ignorance, etc. One would think that, even with no knowledge of the symbols of Revelation, no thinking Christian should have any difficulty in realizing that the book portrays trouble for the Church throughout this Gospel age and the triumphant Millennial reign at its close.

Our lesson pertains to the New Jerusalem, which in the preceding context is described as coming down from heaven as a Bride prepared for her Husband beautiful, pure, gorgeous, resplendent. The City represents the Church in glory, this being indicated by the declaration that it was like unto a bride prepared for her husband, and the further demonstration is in the fact that the angel who called to John, saying, Come, I will show you the Bride, the Lamb's wife, showed him the New Jerusalem descending, etc. Rev. 21:9, 10.

The words of the Apostle comparing the earthly Jerusalem with the heavenly corroborate the angel's

testimony. The entire Gospel age has been the time for the preparation of this New Jerusalem. In one figure we are the city, in another we are the people of the city. The walls are living stones, such as the Apostle Peter describes; the foundation stones are the twelve apostles of the Lamb. The city as a whole comprises all the saints, from our Lord, the Head, down to and including the last member of the Church, which is his body. Not until all these have been chosen and found faithful and fitted and prepared for their places, will this city descend to earth in power and come into the possession or control of the earth. The coming of that city to the earth is the symbolical representation of the establishment of God's Kingdom in the earth, for a city is a symbol representing government, control. Thus Washington City represents the United States government, St. Petersburg the Russian government, Paris the French government, Rome the Italian, Berlin the German, London the British, etc.

THE RIVER OF THE WATER OF LIFE

The throne of God and of the Lamb is represented as being in this city. That is to say, the Kingdom, the government that will then be established in the world, will have as its center of authority the divine law and the divine power every feature of the government will be in accord with the divine will. From the throne of God will proceed the river of the water of life, of crystalline purity, not muddy traditions with false doctrines. No impurity of any kind will be in it: it will be the pure message of the Lord, going forth from the Millennial Kingdom for the blessing, refreshment, rejuvenation and eternal life of the whole world of mankind or so many of them as will accept the blessed provisions. Not only will the message of peace and the offer of life thus go forth from the throne to the whole world, but, additionally, there will be trees of life on both sides of the river, bearing twelve manner of fruits and yielding their fruits every month, and the leaves of these shall be for the healing of the nations.

The symbolic picture suggests nourishment and healing for the sin-sick, starving world, which then may partake freely of all the blessings and privileges thus symbolized. No longer will it be necessary to say to men,

The weaknesses of your fallen flesh will be with you until death, for although the Lord has graciously covered your sins because of faith in the Redeemer and the desire to walk in his way, nevertheless there is no escape from the consequences of sin, there is nothing that will absolutely heal. When the new dispensation, represented by this symbolical city and its river of the water of life and the trees of life with their leaves of healing, is made available to men, it will be the beginning of the times of restitution spoken by the Lord through the mouth of all the holy prophets since the world began. (Acts 3:19-21.) The restitution will affect all the willing and obedient, not only physically but mentally and morally: the uplift will be

individual and world-wide. This is the very object of providing the river of life, the trees of life, their fruits and their leaves.

WHOSOEVER WILL MAY COME

The call of this Gospel age is a limited one, He that hath an ear, let him hear, and let him come, and, coming, be one of the elect. But the majority of our race cannot hear the message in the present time, hence cannot come, hence cannot be of the elect. The Scriptures clearly indicate a reserve in the matter of the Lord's grace at the present time, our Lord's word on the subject being, No man can come unto me except the Father which sent me draw him. Again, If I be lifted up I will draw all men unto me. This Gospel age is the period in which the Father is drawing the Church to be the Bride of Christ, but as soon as the marriage of the Lamb shall have taken place, as soon as the New Jerusalem, the Church in glory, shall have been established in the earth, the drawing of all the families of the earth will ensue. They will not be drawn, however, to the same things to which we have been drawn; they will not be drawn to the heavenly things, to the joint-heirship with Christ in his Kingdom; they will not be invited to become members of his Bride, for that Bride class, that Kingdom class, will then be completely beyond the possibility of any further additions.

This river of the water of life represents the blessed influence that will proceed to humanity from the glorified Christ, Head and body from the Kingdom of God's dear Son. When the blessed opportunities of that time are thoroughly open to the world, when the Sun of righteousness shall have scattered all the darkness of ignorance and sin, when Satan shall have been bound, when the river of the water of life shall flow freely, then the invitation that will go forth will no longer be a call of the elect, but an invitation to every creature, every member of the human race, to partake of the blessings and privileges which God has provided in Christ, that they may have the everlasting life and everlasting joy which is to be the portion of those who love righteousness and hate iniquity, and who avail themselves of the gracious provision in Christ.

The statement respecting that glorious time and message is, And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take of the water of life freely. Verse 17.

There will be a Bride then, but there is no Bride now. The Church is espoused, but the marriage of the Lamb is still deferred, not yet accomplished. The last members of his Church must complete their course, must pass their examination and enter into glory with him before the marriage be consummated. But after the marriage there will be not only the holy city, representing the Church in her official or governing capacity under Christ her Head, but there will be also the blessed work of the Church, the calling of the world's attention to the river of the water of life, to the leaves of healing, to the fruits of the Spirit; and the Spirit, the power of God, will co-operate with the message that will then be promulgated, and the result undoubtedly will be that all the world shall hear, and that all who love righteousness and hate iniquity will return

again to life eternal. It will require all the Millennial age for the delivery of this message to every creature and for them to avail themselves of the privileges.

It will be remembered that the Scriptures nowhere speak of the river of the water of life now. There is none, and can be none until the heavenly city descends, because the river must flow from the midst of it, from the throne. Describing the condition of the Lord's saints at the present time very differently, the Lord declares that those who are his have in them a well of water springing up into life eternal. We know what this is, we know in what sense each individual of the Church has received of his Spirit, has in him a fountain of grace and truth for his refreshment; but there is no river of the water of life to which he could go or to which he could invite others to go.

THE HEALING OF THE NATIONS

It should not be overlooked that the healing and refreshment mentioned in this symbolization does not pertain to the little flock, the Church, but to the world, the nations. The little flock will have been glorified, perfected in the first resurrection, before this offer of healing and restitution of the world is made. Undoubtedly Israel will be the first of the nations to be blessed, but subsequently all the families of the earth, as God's oath-bound covenant has promised.

The glorious blessings and favors of that Millennial period, set apart by the Lord and declared by the mouth of all the holy prophets to be times of restitution of all things spoken of, is summed up most completely in the declaration, There shall be no more curse. In what more comprehensive language could the Lord declare the end of the reign of sin and death and the commencement of the reign of righteousness unto life eternal. There is a curse upon the world now, official, legal. It has been against us as a race for six thousand years. It is a curse or sentence of death. Although our dear Redeemer has died, the Just for the unjust, although he was made a curse for us, nevertheless up to the present time release from the curse has come to only a small proportion of the race. In the Father's plan the only ones released from the curse, the only ones who have yet escaped the condemnation which is still on the world, is the class which has accepted Christ and is trusting in him.

These are not justified outwardly, actually, but are justified in God's sight, justified by faith. The world realizes not their justification and can appreciate it only by the exercise of faith. By faith they may realize that their sins were laid on Jesus and that his righteousness is imputed to them. Those who can thus exercise the necessary faith have had the opportunity during this Gospel age of consecrating their justified lives, to have fellowship with Jesus in the sufferings of this present time, to have fellowship in his death, to be dead with him. The promise to these is that if faithful in this matter they shall live and be with their Lord, partakers of his glory and sharers in his future work on behalf of the world.

With the end of this age, when the last members of the body shall have finished their course and be glorified with him, he as the great High Priest and they as the under priests, his members, will be prepared to bless

the world. Then will be presented to the Father on behalf of the world the merit which came from our dear Redeemer's death on behalf of all, shared by those who rejoiced to suffer with him and who are accepted. Then divine justice will declare the lifting of the curse from all the world of mankind, and then the work of graciously blessing and uplifting and helping them out of their sinful conditions into life everlasting will be possible and will begin. There shall be no more curse against humanity, but, on the contrary, they may have fellowship with the Lord, and the throne of his grace and the evidences of his favor will be theirs, and all who desire shall have the opportunity to serve him. All the night of darkness, ignorance, superstition and sin will be past; no longer will the world be dependent for light upon the imperfect shining of such little candles as the Lord's people now are.

All who come into accord with the Lord shall see his face—that is, there will be no earth-born cloud between, no hindrances to the Father's love and favor, and his name shall be in their foreheads. They will confess him, they will have his likeness, the various elements which go to make up his glorious name and character will be theirs and will be manifest in their faces. If, even now, under present imperfect conditions, the light of grace and truth in the heart transforms the outward features and makes them more and more bright and glorious, much more, we are sure, will this be true of those who at that time shall come under the influence of the light of divine favor and have their hearts filled with the Lord's spirit and truth.

THEY SHALL REIGN

The developments of that Millennial age will bring the willing and obedient of the human family back to the original perfection, the image and likeness of God, and once more they will have direct communication with the Lord and not merely his written messages through apostles and prophets as now. And they shall reign forever and ever. This does not refer to the Church, whose reign has been previously described. The reference is to the reign of those whom the Millennial age shall find worthy of life eternal—all the unworthy being then cut off in the second death. The account here is in full accord with that of Matthew 25:34—the sheep of that age will at its close be received into the fullest fellowship with the Lord, the goats of that period being destroyed.

The nature of the reign then to be delivered to the world we have already considered on other occasions, and shown that it will be the same reign or kingdom which at his creation was bestowed upon father Adam, as it is written in Psalm 8:6, 'Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet: all sheep and oxen with the beasts of the field and fowl of the air and fish of the sea.' This dominion of earth was part of what father Adam lost by his disobedience, and was a part, therefore, of what our Lord Jesus purchased by his obedience even unto death, and is to be an element of the restitution to be accomplished during the Millennial reign of Christ.

At the close of that reign the Kingdom shall be delivered up to God, even the Father, by being delivered over to those for whom the Father originally intended it,

and who by that time will have been fully prepared to receive it. The whole world of perfect men will be a world of kings, though doubtless one of their number will serve particularly as general or representative, just as in the Republic every individual is a sovereign and from their own number they choose a sovereign, a servant.

SAYINGS FAITHFUL AND TRUE

Having pictured the work of restitution down to its consummation in the delivery of the kingdom to man, in harmony with the Father's intention, the address of the revelation changes. We are assured that these wonderful promises are faithful and true, that the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly come to pass. Then the Master speaks to all of his Church who have ears to hear, saying,

Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book. The intimation seems to be that the book being symbolical, none can understand it except as its seals are loosed, as its message opens before the Lord's people; and that when its sayings, its teachings come to be appreciated, it may be recognized by those who do understand it as an evidence that the Lord's second advent and the establishment of his Kingdom are close at hand.

This thought is further borne out by the statement of verse 8. As we have already seen, John the revelator represented those favored members of the Church who, living in this end of the Gospel age, are granted the privilege of seeing and appreciating more and more the things which he saw in symbol. The revelation being complete, John fell down before the angel who had given him the revelation to offer him worship. This may signify that in the end of this Gospel age as the whole Church, the John class, comes to see the unfolding of the divine plan, there might be a spirit or disposition amongst them to do too much honor to the one used of the Lord in communicating to them the divine light now due.

The proprieties of the case are set forth to us in the conduct of the symbolical angel who talked to John and who represented some in the end of this age commissioned to present God's truths to his people. He said, 'See thou do it not—do not worship me, for I am not the author of this plan. I am thy fellow servant, a brother to all the prophets and all those who keep the message of this revelation. God alone should be worshiped: he is the Author of the great plan and will be the finisher of it. It is brought to our attention now by him because it is now due time for his people to come to an appreciation of his plans.'

RIGHTEOUS OR FILTHY STILL

The same thought continues: At the time that the features of this symbolical revelation shall come to be understood and appreciated by the Lord's people, they may know that the time of the completion is near at hand. They are not to feel it necessary to hide the matter. Seal not the sayings of this book, for the

time is at hand. Furthermore, we are not to expect that the telling of this message, the explaining of the divine plan, will have the effect of converting the world. It was not intended to do this and will not do it. Notwithstanding the unfolding of the divine plan, this knowledge will only be for a special class for whom it was intended, namely, the Lord's people. None of the wicked shall understand, but the wise shall understand. So far as the revelations of the divine plan are concerned they are not intended to turn the filthy to make them righteous, nor will they be inclined contrarywise to turn the righteous to sin. So far as these revelations are concerned they who are righteous may be righteous still, they who are filthy may be filthy still, they who are holy may be holy still.

How true it is that Present Truth, although in many respects full of comfort and encouragement to the Church in respect to their dear friends who are out of Christ, has no effect whatever upon those who love sin, who are filthy, who are unrighteous. It appeals only to those who are already righteously inclined. This does not mean that it appeals only to those who are saints, who are holy. There are some who are not saints because they have never properly grasped the conditions of the divine call of the present time, but who are, nevertheless, righteous persons, persons who desire to live uprightly, honorably, honestly, who are sincere and truthful in their own hearts and in their dealings with others so far as their knowledge permits. To these lovers of righteousness, of truth, as well as to the holy, the revelations of the divine plan now unfolding commend themselves, and intensify their love for righteousness and appreciation of full consecration to the Lord.

On the other hand the unrighteous and the filthy simply ignore this message and are not moved specially by it. During the Millennial Kingdom time, however, we may expect that the vigorous processes of the kingdom will correct many of these filthy and unrighteous, and ultimately develop many of them into lovers of the Light and the Truth and the Way, bringing many of them into full fellowship with the Lord, which will secure to them life everlasting.

APPENDIX G R4609: THE BINDING OF THE STRONG MAN

And he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years. Rev. 20:2.

WE believe that there is a personal Devil and that he will be literally restrained in some manner; but in the expression in the above text it seems that the names Devil and Satan refer not merely to the person of the Adversary, but to all that system of things of which he has stood as the representative or head or center; for instance, in Revelation 12:7-9, a great religious system is apparently spoken of as the Devil.

As to when this binding began, and how it will proceed, and when it will end, the Lord's parable respecting the binding of the strong man seems to imply that it will begin in a sudden manner. He says that if that strong man knew at what time the thief would come he would watch and not suffer his house to be broken up. He thus intimates that Satan would not know at what time the catastrophe would come upon him and his arrangements and that therefore he would be taken somewhat at a disadvantage.

As to what constitutes the house of this strong man would be another matter. His house here would stand for his household, which at the present time would include the fallen angels. These fallen angels, who have been subject to Satan as their prince, will in some sense of the word be thrown out of harmony with him. The time at which we might expect this would be in the second presence of our Lord, and it would seem that, from about the time of our Lord's **parousia**, disorder began to operate in Satan's household and that these different endeavors that we see in many quarters to carry out certain schemes more or less antagonistic the one to the other, might be the result of this disorganization. It would further seem that there are different bands of evil spirits working upon humanity. These various hostile bands may work a great deal of havoc, perhaps equally as much as could have been done had they all remained in organized relationship to Satan himself. But still the undermining or overthrow of his authority, seems to be in progress. We believe that every advance step of light and knowledge is that much of a restraint upon darkness and evil and superstition. We properly enough speak of the chains of superstition, the chains of darkness, which bound mankind for a long time; and very properly we say that these are of the Adversary.

Now, have we anything to indicate that **light** will serve as a chain? Did we ever hear of light being a chain? We answer that there has never yet been a manifestation of that kind. There is nothing in the past operation of light that served as a chain, but it seems that now it should operate thus. Whatsoever doth make manifest is **light**, and that which makes manifest is a chain, is a restraint upon that which is **darkness**. So here are the two **light** and **darkness**; the Prince of Light and the Prince of Darkness. The Prince of Light has only recently invaded, as it were, the land of the Prince of Darkness to commence his work. This work is first, chiefly in the Church and in the restraining of the winds and the powers and the troubles coming upon the world; but meantime the whole world is getting awake, not necessarily

to the light of **truth**, but getting awake to the chains of darkness which are upon them and of which they are striving to rid themselves. We might notice as an example the Higher Critics and Agnostics in large numbers in the high places. Many of the most intelligent people of the whole world have arrayed themselves, not on the side of Satan to do some evil work, but in opposition to all the darkness and blindness. They have not, indeed, the true light as we have it, but they are exercising an influence that is antagonistic to the darkness that Satan has heretofore used for the restraint of thought, etc. We will not say that Satan is not operating to quite an extent through these various evil agencies, but we do believe that these agencies are not willingly being operated upon by Satan; but, as they strive to become loose from him and his power, they go to another extreme and he seeks, as far as he is able, to corral them again and hold them with some other form of error.

It seems to be clear that in this time in which we are living, and since the presence of the Lord, great influences have been let loose in the world that are breaking many of the shackles of superstition and ignorance. These influences are not merely those that are being exerted amongst the consecrated, but we refer chiefly to those influences which are being exerted amongst those with whom we cannot be in accord the Higher Critic class. We believe they are doing a great deal to restrain the Adversary and his authority over the people, etc.

In connection with the binding of Satan we read that he shall be bound for a thousand years, that he might deceive the nations no more till the thousand years be finished implying that deception was one of the main things in which he had been previously engaged and that henceforth he would be so restrained or disabled, whether by the light of Present Truth, or by light of science, or whatever it might be, that he would not be able to deceive the world in the same manner as formerly.

We believe that the restraining of his influence is in operation. As we look about the world we see that many of the various inventions, etc., are apparently being put to good use. The telephone, the telegraph, etc., for instance, are not generally used for wicked purposes. They are used for good purposes, or at least for business purposes. In many cases where the attempt has been made to use the telephone and telegraph for gambling, the State laws have stepped in and forbidden the use of wires for such purpose. In respect to the temperance question, also, we see that enlightenment is proceeding and people are making rapid advancement in the knowledge that alcoholic liquors are dangerous.

And so the education of the world goes rapidly on. People are no longer allowed to be vicious or idle. Children are compelled to attend school; the truant officer looks them up if they are derelict. The knowledge that is spreading is wonderful. And the thought that practically all this is being accomplished by the **world** itself, and that we

have little or nothing to do with it, makes it appear still more wonderful. This work is being done by people who do not believe in the true religion; they do not know God aright; the majority of them, so far as we can gauge their opinion

testimony, repudiate the Bible. They believe in a vague way in a God of some kind, perhaps in a fanciful God, found in every stone and piece of wood. Nevertheless they are free from the shackles of the darkness of the past and apparently have no desire to go back, but forward. It would appear, then, that all of the things peculiar to our day in the way of restraining error are part of the binding of the Adversary. We may be doing our little mite in that direction by advertising sermons, giving out literature, etc.

As to the question when the great Adversary's binding will be accomplished, we believe that it will not be brought about until the time that the great company class is completed. It would not surprise us if Satan would make a great commotion in the world all through the time of trouble. It does not seem that all that terrible trouble will come about without the Adversary. We think he would enjoy being in the fray, such as we expect it to be world wide, when the kingdoms of this world shall become the Kingdom of our Lord and of his Christ.

APPENDIX H *R4610: THE FULFILMENT OF PROPHECY*

RESPECTING the fulfilment of prophecy it seems to be natural for us, and for all humanity, to be impatient and to expect things to be done more rapidly than they usually come to pass. We had expected a Federation of the churches and the giving of life to the Federation by the Episcopal system by the beginning of this century and now we are ten years beyond this period. This is a delay as respects our expectations, but we may be sure that there is no delay in the matter as respects the Divine intention. Our expectations are wonderfully fulfilled, however, inasmuch as it was true that when we first began to tell about the coming Federation of the various churches and systems of Protestantism the matter was pooh-poohed by all Protestants, who were free to declare that there was nothing of the kind contemplated and nothing of the kind desired; that they were really better off in a divided condition, because in that way there was a certain competition. This was the same argument once used by business people, to the effect that competition was the life of trade; but in business they are finding out that **combination** is the life of trade, and profit and trusts are the result. And so in our religious circles the same thought is brought forward, and the tendency today is strongly in favor of the Federation which the Scriptures indicate and which we pointed out more than thirty years ago was coming, and which will result in a great blight upon Christianity in many respects.

Apparently, at first, the prospective Federation will mean great prosperity and great progress and will give great outward appearance of piety and it will seem as though the world is now to be converted. All who will not or cannot see it thus will be considered as obstreperous and out of accord, and as unreasonable, pessimists and hinderers of the public good by those who think that this is the Divine arrangement and proper course and who do not see as do we the result. This is the very condition of things that the Lord guards his people against, by saying,

Say ye not a Confederacy (a Federation) to all to whom this people shall say a Confederacy, neither fear ye their fear nor be afraid. The fear of all the different denominations seems to be that unless something is done, unless something of this kind be brought about, the whole religious system will go to pieces and God's purposes will fail of being legitimately accomplished. We are not to fear thus, and we do not so fear.

We realize that there is a difference between the nominal church and the real Church of Christ; that God's real saints are to be found in all denominations and outside of all denominations, and that he will perfect his glorious plan of selecting the Church to be the Spiritual Seed of Abraham. The Divine Plan will thus be worked out entirely aside from the projects of man to convert the world, which we see to be impossible; not that we are in opposition to anything and everything possible to be done for the heathen, but that we are not putting our confidence in these efforts for the glorious outcome which God's Word shows us will be realized when our Lord shall see of the travail of his soul and be satisfied.

But while the matter has not come along as rapidly as we might have expected, we may be sure that there is no real delay, and we have no doubt that the results will be attained in the fulness of time. God's time. There is no doubt that this prophecy will be found in full accord with the other prophecies respecting the close of the Gentile Times and the inauguration of the Millennial Kingdom, due in the year 1915.

Indeed, we see that the people in general are very indifferent, as yet, to the matter of Federation. It is merely the leaders and ministers of all denominations that fear the rising influence of Higher Criticism and Socialism in the deprivation of the people of their faith in God and in the Bible, and these perceive that something in the way of an outward, formal church system is necessary to take the place of individual faith and the influence of the Word of God. This is the class that is anxious for Federation, and we have no doubt the time is near at hand when all the Protestant denominations, or practically all of the ministers of Protestant denominations, will be willing to receive the apostolic blessing and laying on of hands from some Episcopal Bishop, and thus be recognized by the Episcopal Bishop as having the apostolic succession and benediction. And this we understand will thereafter be considered the test as to the right to exercise any of the functions of public ministers, such as preaching, teaching, marrying, etc. Thus the people will be more and more brought to regard the Protestant ministry as Catholics already regard the Catholic ministry.

This will be the growing sentiment during the next few years, the next five years. Five years may seem to be a short time in which to accomplish great things, but we live in the age of rapidity, in the age of electricity. More results are now accomplished in one year than might have been accomplished in five years a short time ago, consequently in the next five years there will be the possibility of as large an accomplishment as twenty-five years would have brought about a short time ago perhaps much more than that. We shall expect that, in due time, the Scriptures which indicate this Federation will have fulfilment and clear demonstration, and that before 1915.

As respects the gathering of Israel back to Palestine: it might have seemed strange to us that the Lord did not stir up the people sooner, but we may be sure that his plans and arrangements are all right. The Zionist movement is not yet twenty years old, but it has exerted, and is now exerting, an influence over the masses of Jewish people all over the world. What more could be expected? Meantime the Lord has for some reason kept Palestine closed against the Jews by the Turkish edict and by passport restrictions; and the fact that it has been closed to them has seemed to make them all the more anxious to open the door and to go in and possess the land.

We see a marvelous manifestation of this among the masses of the Jews. In their recent conference, their very able leaders endeavored to deter them from their purpose of entering Palestine at this time claiming that the Turkish government should give them an autonomous

Jewish government before they would take any steps toward entering the land, and that if they were to go in now they would blast their own hopes and privileges and that the Turks would tax them and keep them in subjection and they never could have the opportunity of having their own form of government. But so strong was the feeling in favor of going in at once to possess the land that the arguments of the leaders were unavailing, and while feeling great respect for them they voted them down and decided that they would go in at once and that all the institutions connected with Zionism should be moved to Palestine, and their banking capital should be transferred there as rapidly as wisdom would justify. So we see the movement is gaining headway.

The thought has been held up to some extent and has gained force, and is our expectation, that the present year will be more eventful respecting Palestine than any recent preceding year. Our thought is that from now onward we may expect rapid progress there for the Jewish cause. We will go there to see regarding

it, the Lord willing. The next five years may seem a short time in which to gather there Jewish people from all parts of the world, but we are to remember three things — one is that the majority of the Jews are in Russia and rapidly coming to the United States; the second is that at the present time Jews in all parts of the world, and especially in the United States, are very prosperous; third, that God does not declare that all Jews will go back to Jerusalem, but that he will gather his people, and by this we understand him to mean those who have faith in the promises made to Abraham, those who are really at heart Israelites, those who at heart are anxious to come into harmony with him and to receive his favors.

These are the ones he intends to gather there; and these will doubtless include some that are wealthy, especially as the troublous times in the next few years will indicate the insecurity of property elsewhere; and the Jews, many of them having accumulated property, will be desirous to return to Palestine, where they feel they will be more safe than in any of the large cities of civilization. We could not, of course, agree that they would be more safe there, because the Scriptures distinctly state that the trouble which will encircle the whole civilized world will reach to Palestine and will culminate there in what the Scriptures term the time of Jacob's trouble.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines,
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

APPENDIX I *R4881*: LOYALTY THE GREAT TEST

AT THE CLOSE of the Millennium, when men shall have been made perfect, the world of mankind will be subjected to a final test, not as to their perfection of human nature, but as to their loyalty to God. The test upon Mother Eve was of this character. She was not deceived in the sense of not knowing the meaning of loyalty to God or what constituted disobedience. God had forewarned her. She knew what was right. But she was deceived so far as the consequences were concerned. So with Satan. He was deceived as to the outcome of his course, in thinking he would be able to carry out his plans despite the Lord.

So, we believe, it will be at the end of the Millennial Age. Some of mankind will be deceived as to the result of the course they will take. All who are entirely loyal to the Divine Law will perceive the error of the wicked. During the Millennial Age Christ, as the Mediator, will stand between mankind and the full requirements of Justice; and mankind will be, as it were, in a household of protection. When all evil influences are restrained mankind will have a very favorable opportunity for coming to a full knowledge of the Divine requirements. After they shall have enjoyed the blessings of Restitution to the full, then it will be appropriate that a test shall come to see whether their adherence to righteousness is merely a matter of policy or whether they have reached such a condition of heart-loyalty to God and righteousness as not to be moved from righteousness by any influence.

At the end of the Millennial Age, then, after they shall have been turned over to the Father, He will thus test mankind to see whether or not they have learned full obedience. Evil influences will be let loose for a season. If they have not learned thoroughly the lesson of obedience they will be unworthy of everlasting life and will demonstrate that theirs has been merely a policy-service. It will be because they have not come into fulness of heart-harmony with God that they will be peculiarly susceptible, in this trial respecting their loyalty.

ALL MUST BE TESTED
AS TO LOYALTY TO GOD
Satan was tested as to his loyalty to God.

Adam and Eve were tested as to their loyalty to God. In the time of Noah the angels were similarly tested--not as to whether they preferred right to wrong, but as to their entire loyalty. Jesus Himself was tested as to His loyalty to the Father. So mankind, at the end of the Millennial Age, will be tested as respects their heart-harmony with God.

As to the nature of their test we are not specifically informed. Possibly the temptation that will come to mankind at that time will be the desire to take possession of the government of earth before it is fully turned over to them. If this be true, since they will know that it is God's intention to turn the earth over to mankind when the end of the thousand years shall come, they will be anticipating the immediate transfer of everything from the Ancient Worthies, who shall have been ruling as princes in all the earth. (Psa. 45:16.) When the time shall be fully come, they will be disappointed. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city. --Rev. 20:9.

This shows the condition of many of the world at that time. Many of them will become restless. They will say, These Ancient Worthies are holding back the Government from us. We do not need to have anything to stand between us and the government of the world. This attitude will be disloyalty to God. Knowing that all things are of Divine arrangement, they should say, The thousand years, seemingly, are over. We thought this Government would be turned over to us. But we will leave matters entirely in God's hands. If He sees best to give us the Government, well and good. But if He sees best to hold it back after the time is up, we shall be satisfied. Such would be the attitude of loyalty.

So today. Our attitude should be to recognize that there is but one God and one Lord Jesus Christ; and that we will obey them. In due time we shall see God's Wisdom, Justice, Love and Power fully demonstrated; that they are fully harmonious in all of the affairs that God has permitted. Those who can see this by faith, are now demonstrating their loyalty of heart to God.

APPENDIX J R5377: NAMES WRITTEN IN THE LAMB'S BOOK OF LIFE

He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the Book of Life, but I will confess his name before My Father, and before His angels. REV. 3:5.

THE invitation of this Gospel Age is to a special class, a class which professes to be out of harmony with present conditions out of harmony with sin.

Those who may become of this class are such as have been granted a knowledge of God's arrangement through Christ, and these may avail themselves of this privilege without delay, if they choose, by making a consecration to the Lord.

As Jesus laid down His earthly life in the service of the Father and of the Truth, and was misunderstood by those about Him, so those who follow in Jesus' footsteps must in like manner suffer disappointments in earthly matters, if they would be sharers in His glory and immortality. As Jesus overcame and sat down with the Father in His Throne, so those who overcome will sit down with Jesus in His Throne.

We must distinguish between the overcoming of Jesus and that of His followers. His was a perfect overcoming. While He had the instruction of the Father and the help of the angels, He had no one as a sin-bearer, no one to impute any righteousness to Him. His overcoming was full and complete. His followers, being imperfect in the flesh, cannot do perfectly; and therefore by the grace of God it has been so arranged that these may be acceptable through Jesus, if they have the **spirit** to overcome, the **desire** to overcome if they manifest righteousness of **heart**. But they must show this overcoming spirit, else they can never be associated with our Lord in His Kingdom. They **must be** copies of their Master in **spirit**, even though imperfect in the **flesh**.

Thus the very moment that we take the step of consecration and are accepted, all our blemishes and imperfections are covered by the robe of Christ's righteousness. But it is not only while we have blemishes that we need to be covered; even all those represented in the symbolic pictures of the Scriptures are there shown as clothed. The pictures given of the Heavenly Father represent **Him** as clothed, and the pictures of our Lord represent **Him** as clothed. The Revelation pictures represent our Lord and the saints as clothed in white garments. The angels who appeared at the time of our Lord's resurrection are represented as clothed in white. Our Lord said: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

The glorified Church is represented, not as taking off the robe of righteousness, but continuing to walk in white raiment. It will no longer be an **imputed** robe of righteousness, however; our righteousness will be our own. To be clothed in white garments then will be to be recognized as one of the pure ones not as now, in a robe of reckoned righteousness, but in a robe of actual righteousness. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.

TWO BOOKS OF LIFE

The Bible mentions two books of life one appertaining to the present time, and the other to the Millennial Age. As we read: He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life. Again, And the books were opened; and another book was opened, which is the Book of Life. (Rev. 3:5; 20:12.) The special Book of Life that is open at this present time is the one in which the names of all the **overcomers** of this Gospel Age are written. When we take the step of consecration and are begotten of the Holy Spirit, it is appropriate that we should be **reckoned** as belonging to the family of God. Just as a family will keep a record of its members Joseph, Mary, Martha, etc. so with those who become members of the family of God, through Christ; their names will be recorded.

This recording has been going on throughout this present Age. This means that those whose names are therein written are not only members of the family of God, but also members of the Bride class. In order to maintain this position, they must be overcomers. In some Scriptures it seems that the Great Company class are included; in other passages it is not so. Those who will constitute the Little Flock, or those who will be of the Great Company, or those who will attain perfection as earthly beings by and by, must all be overcomers. The Bride class is referred to as more than conquerors. They will gain the **abundant** entrance into the Heavenly Kingdom. 2 Peter 1:10, 11.

In our text we may not be sure whether or not the Great Company is included. From one standpoint it looks as though they were; from another, as though they may not be. We do well not to settle it too definitely in our minds, but wait to see what the Lord's intention is. We know that there will be some names blotted out. All those who go into the Second Death will be blotted out of the special record, and their names have no place in the Book of Life. Perhaps the Great Company class will also be blotted out of the **special** Record. But we are not anxious to put that construction upon it. They are our brethren, they also are brethren of the Lord, and we would like to think of them as favorably as possible.

INTRODUCTION TO THE FATHER

I will confess his name. This gives us, first of all, the thought that, although we have been begotten of God, we have never been **introduced** to Him in His actual presence. Our Lord is not only represented as our Bridegroom, but also as our Elder Brother, and is pictured as waiting on the other side until we, His brethren, shall pass over. And as we shall pass over, Our Lord being the One to whom the Father delegated the work of instructing us in the School of Christ, it will be appropriate that He should introduce us to the Father.

In another place, our Lord says that if we are ashamed of Him, He will be ashamed of us. This expression would rather imply that the Great Company class would not be included here. But we are sure respecting the Little Flock class, that they will be introduced to the Father and to the holy angels as the Bride of Christ. This is pictured in the 45th Psalm: She shall be brought unto the King in raiment of needlework; the virgins, her companions that follow her, shall be brought unto Thee. Those especially confessed, introduced, are the Bride class only. And we are to hope and strive that we may have a place amongst these. The place that **the Father** would prefer us to have is the place **we** would prefer to have.

APPENDIX K R2832: IN THE PARADISE OF GOD

REV. 21:1-7, 22-27 He that overcometh shall inherit all things; and I will be his God and he shall be my son.

PARADISE, the garden of God, was applicable as a name to the Garden of Eden, in which our first parents resided while they were still in harmony with God, before their disobedience; and the same term is Scripturally applied as a name to the new earth when restitution blessings shall, during our Lord's second presence (the Millennium), be brought to perfection as the fit abode of those who, under divine favor, shall then prove worthy of life everlasting. It was to this paradise that the Apostle Paul was in vision caught away when given a glimpse of various features of the divine plan, not then due to be understood by the Church in general things not lawful to be uttered. (2 Cor. 12:4.) John the Revelator was similarly caught away in vision, and shown some of these wonders of the Paradise epoch; but only in symbols, which he was permitted to report, and which have been comparatively misapprehended until now, in the Lord's due time, the holy spirit guiding his people into the truth on this subject, as well as others, because it is now nigh at hand, and meat in due season for the household.

Our Lord refers to this paradise in language which identifies it with the first paradise of Eden, saying, To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. (Rev. 2:7.) It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the garden was then a forbidden tree, the disobedient eating of which brought death on Adam and his race. That tree in the midst of paradise was called the tree of knowledge, and our Lord's promise is that the overcomers of this present age shall have full liberty to partake of that tree of knowledge, and under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under divine approval, and not bring a curse. It is this same paradise of the future on this earth that our Lord referred to when addressing the penitent thief, he said, Verily, verily, I say unto thee this day, Thou shalt be with me in paradise. This Paradise, we recall, is elsewhere referred to by the Apostles as the third heaven a new heavens and a new earth. (2 Cor. 12:2; 2 Pet. 3:13.) They are not referring to new worlds, nor to heavens ranged one above another, as many have supposed, but, as already shown,* [*MILLENNIAL DAWN, VOL. I, pp. 66-70, 318.*] what is termed the first heavens and earth or order of things, passed away at the flood; and that the heavens and earth which are now, the present order of things, are reserved of God to pass away with a great fire of trouble, revolution, etc., which shall utterly destroy them the present spiritual powers and the present earthly or social arrangements. Nevertheless, we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness. This will be the third heavens, and third earth, or the new heavens, and new earth, which will differ from the present condition of things in that it will be righteous, whereas the present is unrighteous, imperfect. The new heavens will consist of the new spiritual ruling powers of the future, Christ and the glorified Church, as the present heavens consist of the nominal religious systems, which, claiming Christ for their Head, in a very large degree bow to Antichrist, the god of this world, the prince of this

world, who now worketh in [through] the children of disobedience, and who is captivating and blinding the whole world with the exception of the few, the eyes of whose understanding have been opened, who are under special blessing and leading, and are taught of God, the little flock, heirs of the Kingdom. Eph. 2:2; 2 Cor. 4:4.

It is to this new heavens and new earth condition, this paradise, that our lesson introduces us. As the new heavens does not mean a new place of God's throne, and a new throne of God, but new conditions, and signify the spiritual power and control of Christ and his Church in glory, so the new earth does not mean another planet, but a new social order on this planet. The declaration is that the former heavens and former earth (which are now) will then have passed away and be no more. All present institutions are to utterly perish in the great time of trouble with which this age is very shortly to end. And there shall be no more sea. As we have already seen, the sea is a symbol for the masses of people in a restless and unstable anarchistic condition, just as the land represents the social order, and as the mountains represent the kingdoms of the present time. As there is no reference to the physical earth and physical heavens being destroyed, so there is no reference to the physical sea being obliterated. The symbol signifies that under the new arrangement, under the control of the new heavens or spiritual powers, the reconstructed social order will be so satisfactory, so complete, so thorough, that there will be no more sea-class, no more restless people, no more dissatisfaction, no more anarchists; everything will be reduced to law and order; and law and order will under the new regime secure justice to every creature, obliterating the differences of wealth and power as they now exist.

THE NEW JERUSALEM

In the symbolism of Scripture a city represents a government; as for instance, symbolic Babylon is denominated that great city [government] which ruleth over the kings of the earth. The New Jerusalem, as a symbol, represents the new spiritual government of the Millennial age. It is not earth-born, it is not reared by men, but, as here pictured, it descends from God out of heaven it is spiritual in every sense of the word of God and not of men. It is for this kingdom, this government, that our Lord taught us to pray, Thy kingdom come thy will be done on earth as it is done in heaven. The declaration that the city is adorned as a bride for her husband implies its grandeur and beauty and perfection, as a bride's adornment on such an occasion is particular and elaborate to the last degree. But additionally to this it reminds us that in the government of the future, the judges of the world are the saints, now being selected through faithfulness in trial and tribulation, and that these are frequently called the Bride, the Lamb's wife and joint-heir in the Kingdom. The Revelator elsewhere strikingly brings this thought to our attention: the angel calls to him, Come hither, and I will show thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city,

the holy Jerusalem, descending out of heaven from God, having the glory of God. Verses 9-11.

We are not to think of this holy city as being composed of literal stones, coming down through the air; we are to remember, on the contrary, that the saints of this present time are living stones, as the Apostle Peter explains. (1 Pet. 2:4-7.) This glorious city will not be visible to the natural eye—neither Christ nor the saints in glory can be seen of men; only those changed from human to spiritual nature see these matters in the full; but the whole world will be quickly made aware of the fact that a new government has been instituted, a government of righteousness, and with all power, and that thereafter whosoever doeth righteousness shall be blessed, and whosoever doeth evil shall be punished.

THE GLORIFIED TEMPLE.

The third verse of our lesson associates this city with the other figure of a symbolic Temple, which the Lord is now preparing, of which the saints will constitute the living stones and pillars, for it is declared that the tabernacle (dwelling) of God shall be with men in this city (government or kingdom). God will dwell in this glorious city or government—it will be his Temple, and the world of mankind will approach God in it to receive the divine blessings, as Israel approached the typical Tabernacle and the Temple in their typical religious services. Thus God, represented in his Church (the Christ, Head and body) will dwell with men (the world of mankind during the Millennial age) and they shall be his people, all mankind will be treated from the standpoint of reconciliation, the propitiation price for the sins of the whole world (1 John 2:2) having been paid at Calvary, and the due time having then come for the manifestation of divine favor, all peoples shall be treated as the Lord's people; none of them shall be treated as aliens, strangers, foreigners from God and his promises and his blessings.

While the Millennial Kingdom will be the Kingdom of God's dear Son, it will also be the Kingdom of God, because God's dear Son and his joint-heir, the Church, will be in absolute accord with the Father, and all that shall be done under their control will fully and completely represent the divine will respecting men. Nevertheless, it will be a separate Kingdom from that of the remainder of the universe, as the Apostle Paul indicates. (1 Cor. 15:24, 25, 28.) He must reign until he hath put all enemies under his feet. . . . And when all things shall be subdued unto him, then shall the Son also be subject to him that did put all things under him. . . . Then cometh the end when he shall have delivered up the Kingdom to God, even the Father, at the close of the Millennial reign.

Since God is the Author of all the blessings of redemption and restitution, and since every good and every perfect gift cometh down from our Father in heaven, it is with appropriateness that the record declares that God shall wipe away all tears from their eyes—from the eyes of mankind. Though it will be Christ and the Church who will be doing it, nevertheless, the Heavenly Father will be recognized as the first cause, the fountain of every blessing. The wiping away of tears implies a gradual work, such as we see will be the process of that glorious time. Man will not be exempt from every weakness and trial and difficulty at the beginning, but if he will conform to the laws of the Kingdom, all cause for distress will gradually pass away, as

restitution blessings will lift him out of death into perfect life. They that hear [obey] that prophet [teacher, the Christ, Head and body] shall live; but it shall come to pass that whosoever will not hear that prophet [not render hearty obedience to his requirements] will be cut off from amongst the people [in the Second Death]. Acts 3:23.

Other Scriptures show us that the work of the Kingdom will begin with those who remain over at the time of its establishment, and that these, under condemnation of death, will at once be blessed with the knowledge and opportunities provided through the ransom, and if they accept these they will immediately be released from condemnation, that they may at once go on and upward on the way of holiness, toward perfection; and subsequently those who sleep in the dust of the earth shall come forth to more or less of shame and lasting contempt, as they begin to realize their mental and physical decrepitude, the results of their depravity. Nevertheless, these also, under the blessings of the Kingdom, may make progress up to perfection, losing their sin-blights, and simultaneously losing the shame and contempt, whose lasting will be only so long as their cause continues. Thus these may progress in the way of righteousness, so that only those who sin wilfully shall die, and then each for his own sins only, and not the father for the son's sins, nor the son for the father's sins. Jer. 31:29, 30; Dan. 12:2.

The whole work of the Millennial age is summed up in few words, and we are brought to its culmination in the declaration, There shall be no more death; neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away. What a glorious sun-burst of blessing is in these words! What a grand fulfilment will be there of the Apostle's declaration respecting times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began! This declaration, however, applies to the very end of the Millennial age, and not in full to any previous time in that age, for other accounts show us unmistakably that there will be imperfections and chastisements and stripes throughout the age, while mankind is being **lifted up**; or as our Lord expressed it, the raising up of mankind throughout the Millennial age, step by step, will be a resurrection by judgment, chastisements, disciplines. (John 5:28, 29.) And even at the close of that age we are shown, in another pen-picture of that time, that there will be a severe trial and testing to demonstrate to what extent the enforced obedience of that age shall have rightly affected the hearts of those who experience its blessings, so that their love will be for righteousness, and that they will hate iniquity. (Rev. 20:7, 8.) All who in that final test shall manifest that his heart contains anything aside from full loyalty to the Lord and the principles of righteousness will have his part in the Second Death.

BEHOLD, I MAKE ALL THINGS NEW

The fifth verse of our lesson comprehensively grasps the entire Millennial age; our Lord Jesus, then in the throne of earth's dominion, declaring, Behold, I make all things new. This expression does not relate merely to rocks and trees, etc., but to the great work which our Lord undertook; **viz.**, the regeneration of humanity—of so many of Adam's race as would, under favorable conditions of knowledge, experience and assistance, develop characters in full accord with the divine will. The end of the Millennial age will see

the work completed; all the wicked destroyed, all who will not hear the voice of that prophet, teacher, governor, cut off from amongst the people in the Second Death, and all the willing and obedient made new, brought to the complete perfection contemplated in the original divine plan.

John was to write this matter, because the testimony is true, is faithful, as is the one who has promised. This asseveration of faithfulness and truthfulness implies what we see to be the case; **viz.**, that present conditions seem so contrary to all this grand restitution outcome that it cannot be fully believed and trusted by any except those who have learned to walk with the Lord, and in their weakness to lean upon his might, to trust to his power to accomplish all the exceeding great and precious things which he has promised. To all others these things will appear untrue, and God will appear unfaithful, and the matters which we are here discussing will seem idle tales, as fables and golden fancies: but to us who believe these promises are precious, and he from whom we receive them is precious, correspondingly as we know him and trust him. 1 Pet. 2:7.

The one enthroned (the Christ) declares at the conclusion of the Millennial age, It is done; my great contract is accomplished; I am the Alpha and the Omega [the A and the Z], the beginning and the end. It was the Father's good pleasure that the Blessed One, the Only Begotten of the Father, should accomplish the entire program of redemption and restitution; and that incidentally, by his obedience in the things which he suffered that he should prove himself worthy to be forever the associate and representative of the Father, through whom and by whom all things should continue, as he was the one through whom all things were made that were made. It is this one who, during the Millennial age, will extend to all the willing and obedient the water of life, everlasting life the privilege of perpetual existence. But they must thirst for it, must desire it; and this desire must be manifest in obedience to the terms, the laws, upon which it will be supplied freely. Our Lord declared to Martha, I am the resurrection and the life, and that anyone believing him, trusting him, though he were dead, yet should he live, attain to perfect life, escaping from death conditions, until at the close of the Millennium he shall have life in the full, unrestricted sense. And he who thus liveth (attains to life) and still believeth, trusteth in the Life-giver, and is obedient to his directions, **shall never die.**

Our Lord adds, He that overcometh shall inherit **these** things, and I will be to him a God, and he shall be to me a son. Those addressed are not the Bride class, selected during the Gospel age, but the sheep class of Matt. 25, such of mankind as during the Millennial age become the Lord's sheep and obey his voice. To these at the end of the Millennial age, in harmony with the Father's plan, he says,

Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. They are not invited to inherit the Kingdom prepared for us, in joint-heirship with the Lord, the heavenly Kingdom. But they shall inherit the earth, the purchased possession they shall come back into all the good estate of father Adam, which he lost for himself and his children through disobedience, but which Jesus redeemed with his own precious blood, and will restore at the close of the Millennium to all the children of Adam who shall have accepted his gracious favors and been regenerated by him,

and thus become his sons, and he their God their father. Isa. 9:6.

THE HEAVENLY CITY RESPLENDENT

Here our lesson turns to a consideration of the city, the glorified Church, the kingdom class, who, during the Millennial age, will be kings and priests unto God, and reign upon the earth, a thousand years. (Rev. 5:10; 20:4.) This City class, the glorified Church, it is declared will have no need of the sun or the moon. Nothing in this statement indicates that the world will not have and need both sunlight and moonlight during the Millennial age, and subsequently, as long as the sun and moon endure. (Psa. 72:5.) And while it will be true that the Church, as spirit beings, will not have need of literal sunlight and literal moonlight, nevertheless, this is not the thought. The sun and the moon here are symbolical, as in Chapter 12:1; the sun signifies the light of this Gospel age; the moon signifies the typically reflected light of the Gospel in the Law and the prophets of the previous dispensation. The glorified Church will have no need of the light which in the present time she so much enjoys through the Word and spirit, and the Law and the prophets. She will have, instead of these, a much more excellent glory, to which the Apostle refers when he says,

Now [with all the light, privileges and opportunities which we enjoy, both as respects the representations of God through the Law and the prophets, and through the instructions and leadings of the spirit in the present] we see through a glass darkly, but then face to face; now we know in part; then we shall know even as we are known. 1 Cor. 13:12.

The Church, the Temple of God, will be so filled with all the fulness of God, when made like unto the glorious Lord, that nothing could add to their blessing of knowledge and divine favor; will be so filled with the glory of God that from her, as from the Sun of Righteousness, shall proceed the light of the glory of God, which shall heal and bless the world during the Millennial age. This is the Sun of Righteousness to which our Lord referred in Matt. 13:43,

Then shall the righteous shine forth as the sun in the Kingdom of their Father our Lord Jesus, the Head of the Church, of course being included. The same Sun of Righteousness is mentioned by the Prophet, saying, The Sun of Righteousness shall arise with healing in his beams. (Mal. 4:2.) Nevertheless, while so filled with the Lord's glory we are not to lose sight of the fact which the Apostle impresses upon us, saying that Christ is the Head of the Church, even as the Father is the Head of Christ Jesus. Hence the Lord Almighty and the Lamb will always be an inner Temple in this great Temple, which God has provided for the world's blessing during restitution times. Verse 22.

When this Sun of Righteousness shall shine forth, its blessings of healing, refreshment and life, mental, moral and physical, upon the world of mankind, the nations shall walk in the light of it. (The words of them that are saved are not in old MSS. Indeed, it is because they are **not saved** that they need this special light during the Millennial age, in order to their enlightenment, their salvation, their restitution.)

And the kings of the earth do bring their glory into it. (The words, and honor are not found in old MSS.) The expressions nations and kings are not to be understood as signifying that the world of mankind during the Millennial age will be divided into nationalities and kingdoms as at

present: the word nations here signifies peoples, and is intended to show that all peoples, and not merely the people of Israel, will be thus favored under God's Kingdom. The word kings represents those princes or chief ones of the earth who, during the Millennial age, will be the chief representatives of the heavenly, spiritual, invisible Kingdom of Christ. These princes, as we have already seen, will be Abraham, Isaac, Jacob and all the faithful prophets of the previous dispensation, who, loving God before the call to the Kingdom and to the Bride class, cannot be of it, but because of their faithfulness will be the princes whom the Lord will establish in all the earth first making them perfect individuals, and qualifying them for their office, as a reward for their faithfulness to God in the dark times in which they lived their manifestation of love for righteousness and trust in the Omnipotent One.

The bringing of their glory into the city, the Kingdom, signifies their acknowledgment of this heavenly Kingdom, their rendering of tribute of praise, thanks, worship and obedience to it as God's agency. And this rendering of glory to the Kingdom will continue throughout the entire Millennial age, as the princes throughout the earth will make known to the people that not in their own names or authority do they rule and execute judgment and establish righteousness, but in the name and as the ministers and representatives of the glorified Christ. The result will be that all the people will ascribe honor and praise and majesty and glory to the Lord's Anointed, through whom their redemption and restitution was and is being accomplished; and this is indicated in Verse 26.

Then, in consideration of the fact that this book of symbols, while relating to the future, is addressed to God's consecrated elect Church in the present time, and in view of the fact that this message would be communicated to and more or less understood by those who would seek to make their calling and election sure to a part in the glorious city, the 27th verse is added, declaring that In nowise shall there enter into it anything common, or he that doeth abomination and falsehood but only they who are written in the Lamb's Book of Life. The Lamb's Book of Life we must understand to include those, and only those, who attain to position of joint-heirship with Christ, whose names are written in heaven during this age, and who are faithful to their covenant. What a glorious incentive we have here to faithfulness! What a warning against the slightest sympathy with anything unclean, untrue, or in anywise contrary to the divine standard of holiness! If we appreciate the glorious things of the divine provision for the Church and for the world, these promises and offers will have their influence upon us, and under their influence we are expected to keep our garments unspotted from the world; to be without spot or wrinkle or any such thing; to hate every contamination of the flesh upon our robe of righteousness; and to seek immediately in prayer for the removal of any spot or wrinkle or any such thing from our wedding garment, that thus we may abide in the Lord's love, and in the due time be meet for the inheritance of the saints in light.

APPENDIX L TO US THE SCRIPTURES CLEARLY TEACH

TO US THE SCRIPTURES CLEARLY TEACH:

That the Church is the Temple of the Living God peculiarly His workmanship; that its construction has been in progress throughout the Gospel age ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come to all people, and they find access to him. 1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these living stones, elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium. Rev. 15:5-8

That the Basis of Hope, for the Church and the World, lies in the fact that Jesus Christ, by the grace of God, tasted death for **every** man, a ransom for all, and will be the true light which

lighteth **every man that cometh into the world**, in due time. Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, see him as he is, be partaker of the divine nature, and share his glory as his joint-heir. 1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age. Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church when all the wilfully wicked will be **destroyed**. Acts 3:19-23; Isa. 35.

APPENDIX M EVERLASTING GOSPEL

EVERLASTING GOSPEL Pgs. 61-64: THE RIVER and the THRONE

In the 22nd chapter of Revelation we have still another picture of God's Kingdom arrangements for the blessing of all the families of the earth. It is that of the river of life which flows out of the throne of God and of the Lamb. Chapters 20, 21 and 22 of Revelation are all descriptive of the work and blessings of the Millennial age. In these closing chapters of the Bible our Lord brings to focus many lines of prophetic testimony concerning the Kingdom which have been previously introduced in other parts of the sacred Word. These are not descriptive of different things, but are different descriptions of the same things; namely, the blessings of enlightenment and peace and life which God has promised for all mankind through the redemptive work of Christ Jesus, and the operation of His Kingdom.

The combined symbolism of the throne of God and of the Lamb portrays most beautifully and effectively the precious fact that only through the governmental authority of the Kingdom symbolized by the throne and because of the shed blood of the Lamb, can life be made available for the nations. And in the study of this meaningful picture we should remember that the church is with Jesus on the throne. This is His promise: 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. Rev. 3:21; Phil. 3:14

This being true, the river of life does not flow for the benefit of the church. This is further proved by Rev. 22:17 where the church, as the bride of Christ is represented as saying to mankind, Come. . . . And . . . take of the water of life freely. So far-reaching and all inclusive is this invitation that those who accept it are privileged to extend it to others, so that all who are athirst may come and whosoever will may partake of the refreshing waters of this river. Rev. 22:1

To make even more definite the assurance of life for the nations pictured by this river, we are told that on either side of it are the trees of life, bearing twelve manner of fruits, and yielding their fruit every month; and then the information that the leaves of the tree [Greek, wood or trees, plural] were for the healing of the nations. (Rev. 22:2) Notice that the leaves of the trees are not for the healing of the church, but for the healing of the nations. Could we ask for more definite proof that God proposes to give life to others besides the church of this Gospel age?

The portrayal of life-giving blessings flowing out to the nations, as presented to us in this closing chapter of the Bible is the climax of a golden thread of prophecy and promise which starts in Genesis and runs throughout the entire Word of God. Man, because of sin was driven out of His garden home, with its rivers and trees of beauty and life. Cherubim with flaming swords prevented his return to the tree of life. Gen. 3:24.

But God promised that the seed of the woman would bruise the serpent's head. (Gen 3:15) Later this seed is mentioned in the oath-bound covenant with Abraham to bless all the families of the earth. (Gen. 22:18)

In the New Testament this promised seed is explained to be The Christ, Head and body. (Gal. 3:8, 16, 27-29) In Hebrews 2:14 the foretold fatal wounding of the serpent's head is revealed to be the destruction or rendering powerless of Satan by Christ. Revelation 20:1, 2, shows Satan bound, and the 10th verse shows him destroyed.

Chapters 20 and 21 of Revelation both reveal, from various standpoints, the blessings of the Kingdom in which the seed of promise is the channel of blessing. And finally, in the 22nd chapter, the all-comprehensiveness of the promised blessings coming to the people is portrayed in a manner to assure us that at last, because of the shed blood of the Lamb, and the exercise of Kingdom authority, the flaming swords are to be taken down, the trees of life made available to the nations, and the invitation extended, Come . . . And . . . take the water of life freely.

Too much importance cannot be attached to the fact that the church, the bride of Christ, the holy city those who live and reign with Him are shown in all three of these closing chapters of Revelation as separate from the people and nations who receive blessings through them as the seed of promise. It is to this class that Revelation is addressed. As an admonition to these in the closing days of the Gospel age, Jesus declares, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. (Rev. 22:10, 11) Yes, there comes a time at the close of the Gospel age when they who are ready go in with Him to the marriage, and the door of further opportunity of becoming members of the bride of Christ is closed forever.

But, thank God, this is not the closing of the door of opportunity for the nations to receive life during the Millennium. Keep in mind, as we have said, that this prophecy is addressed to the church, but remember also that in it are promises of blessings for the world of mankind in general. So it is, that after the finality with which the Gospel age is represented as closing, as shown in the text quoted above, the prophecy then assures us of blessings which later will come to others, to whosoever will.

Verse 12 introduces the work of the Millennium. In it Jesus is quoted as saying, Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. And what will be that reward for the works which shall be? Verse 14 answers: Blessed are they that do His commandments [when His Kingdom is established], that they may have right to the tree of life, and may enter in through the gates into the city. Remember, and ponder well, the fact that the church, the bride, IS the city; therefore those who enter in through the gates into the city, are those whose works, following the establishment of the Kingdom, qualify them for the blessings which the city provides.

There will be those who will not enter into the city. These are the incorrigible mentioned in verse 15. Then comes the invitation of verse 17, voiced by the

Spirit and the bride, saying, Come. . . And . . . take of the water of life freely. This invitation is to whosoever will, showing that it has reference to the new work, the restitution work of the Millennium, which opens up following the close of the Gospel-age calling described with such finality by the expression, He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still. Following this closing of the high calling of God in Christ Jesus, the Millennial call will go out to whosoever will Come, accept God's provision of life, enter into the earthly phase of His Kingdom, and partake of the trees of life. Truly, there is a wideness in God's mercy like the wideness of the sea!

Verses 18 and 19 of this closing chapter of the Bible contain another exhortation to the saints of this

Gospel age. It is to these that the book is addressed. Jesus says, For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life [marginal translation, which is according to the Greek text] and out of the holy city, and from the things which are written in this book.

It is difficult to understand why the translators substituted book of life, for tree of life, as they have done in this text. But we are glad that scholars who arranged the marginal references have corrected the error for us, since it is of such great importance. One of Jesus' promises to the church is, To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. (Rev. 2:7) A literal translation of the Greek would read, wood of life.

When, in Revelation 22:19, Jesus speaks of our part in the holy city, His reference is to the fact that each footstep follower of the Master is an integral part of that city, or government. It is evidently in the same sense that members of the true church eat or partake of the wood of life; that is, by becoming a part of the life-giving arrangement through which restitution blessings will be dispensed to a dying world.

The church, the body of Christ, together with Jesus their living Head, is the seed through which all the families of the earth will be blessed, in harmony with the promise made to Abraham. She will reign with Him in His Kingdom; she will say, Come and partake of the water of life. What a glorious incentive to faithfulness!

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